

















# **THE ENCYCLOPAEDIA SINICA**



# THE ENCYCLOPAEDIA SINICA

BY  
SAMUEL COULING, M.A. (Edin.

LATELY HONORARY SECRETARY AND EDITOR  
NORTH-CHINA BRANCH ROYAL ASIATIC SOCIETY

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LONDON : AMEN CORNER, E.C.  
OXFORD UNIVERSITY PRESS, HUMPHREY MILFORD,  
EDINBURGH, GLASGOW, NEW YORK, CAPE TOWN,  
TORONTO, MELBOURNE, AND BOMBAY

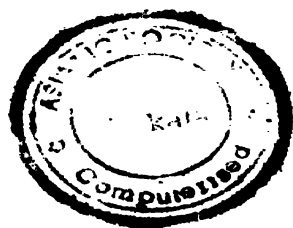
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## PREFACE

So brave a title as I have given this small book seems to demand apology or explanation.

Children often receive names for which there is no justification at the time: no baby is FRANK or AUGUSTUS or deserves to be called PATIENCE or GRACE: but there is always a possibility that they may grow up to be worthy of such names.

This book is a small one but I hope it will grow. Even the *Encyclopædia Britannica* was not always as large as it is to-day. I believe that the *Encyclopædia Sinica*, in spite of all its deficiencies, will prove so useful that another edition will be called for, and then another, and that each edition will be fuller than the last, till a work is produced that is all by sinologues and specialists and that is worthy of the proud name. But this smaller book had to come first. Besides, the name is a good one.

No one knows better than the writer how incomplete the work is. With more time the number of articles could have been doubled and almost every article made twice as long. But most of the book I did alone, and much of it in the spare hours of a busy life: only towards the end, when I felt sure the book could be completed, did I seek for help. A bigger work would have required time and capital and a staff of writers. On its present scale it will be of use to the ordinary student and reader, while it will also provide a basis for a fuller work to follow.

In my researches I found a writer who alluded to a certain dictionary as being 'still-born,' and he further referred to it as a 'mere skeleton.' I should be sorry for my book to be called a 'still-born skeleton,' but I am pleased to think it is the framework on which a more complete and worthier Encyclopædia may be elaborated.

My heartiest thanks are due to Dr. G. E. MORRISON, who not only gave me complete freedom to use his famous library,—the best in the world for my purpose,—but also encouraged me by sympathy, advice and help in many ways. Sir CHARLES ELIOT, both in Hongkong and Peking, was always ready to assist, especially in matters relating to the Buddhist religion, and even allowed me the free use of a work of his on Buddhism, not yet published. M. PAUL PELLIER not only helped with kind advice and correction but contributed an important article, while Prof. EDOUARD CHAVANNES favoured me with some valuable notes. Professors H. A. GILES, E. H. PARKER, HENRI CORDIER and BRUTHOLD LAUFER, though they have not supplied any articles, have expressed the kindest interest in the book and have readily answered various queries. Dr. PAUL S. REINSCH, the United States Minister to China, proved a keen appreciation of the work by having it provided with valuable articles. Lastly, I must express my gratitude to the Jesuit Fathers at Zi-ka-wei, who, with their usual charming courtesy, gave me all the assistance they could, placed their library at my disposal and wrote some important articles for the book.

As regards other contributors of matter : the bulk of the work was done by myself, as already stated, and it was only when there seemed a reasonable hope of publishing that I ventured to ask specialists for help. I then found that there was no lack of ready helpers for a work that promised to appear early : it might have been in vain to ask for help at the beginning, but at the end I find that, by delaying publication, many more valuable contributions might be obtained. In only two or three cases has any remuneration been offered : the help has been given with generosity and enthusiasm, because the contributors recognized the value of such a book to the public.

Of these contributors Mr. J. D. DE LA TOUCHE has perhaps taken the most pains, for, besides writing the article *Ornithology*, he has corrected all the lists of birds which appear in the book. It must be understood that Mr. LA TOUCHE is not responsible for these lists, but they are far more correct than they would have been if he had not kindly read them. Several of the Government Ministries and Services have provided articles which, whether signed or not, will be recognized by the reader as authoritative, and my special thanks are due for papers or material to the Inspectorate General of Maritime Customs, the Directorate General of Posts, the Chief Inspectorate of Salt Revenue, the Ministry of Communications and the Ministry of Agriculture and Commerce. Among the names which I am permitted to mention are those of F. SHERFESSE, Esq., (*Forestry*) ; W. T. COLLINS, Esq., (*Mining*) ; Dr. C. C. WANG, (*Railways*) ; Dr. W. H. WANG, (*Geology*) ; H. VAN DER VEEN, Esq., (*Conservancy*) ; CHANG CHIEN, Esq. and W. R. STRICKLAND, Esq., (*Salt Revenue*).

I am further indebted for special articles or material to E. G. HILLIER, Esq., C.M.G. ; Dr. WU LIEN TEH ; E. T. C. WERNER, Esq. ; H. VON HEIDENSTAM, Esq. ; Rev. G. G. WARREN ; Rev. A. C. MOULE ; Rev. E. MORGAN ; Dr. A. STANLEY ; Mrs. F. AYSOUGH ; G. LANNING, Esq. ; Rev. Dr. S. I. WOODBRIDGE ; Rev. Père COURTOIS, S.J. ; Rev. Père J. DE LA SERVIÈRE S.J. ; Rev. A. P. PARKER, D.D. ; Rev. ARNOLD FOSTER, B.A. ; LIONEL GILES, Esq., LL.D. ; Rev. J. P. BRUCE, M.A. ; FRANK N. MEYER, Esq. ; H. CHATLEY, Esq., D.Sc. ; Père GAUTHIER, S.J. ; and NORMAN SHAW, Esq., who has written most of the articles on the products and exports of China, and has supplied many statistics. In most cases contributed articles have the writer's initials appended, but some contributions are anonymous, and to various short notes it seemed hardly necessary to add the initials.

After my wife's return from England in 1916 she became very helpful, writing a number of important articles and moreover undertaking the notices of all the Protestant Missions in China, thus ensuring completeness and uniformity of treatment in that subject. She has also been of the greatest assistance in the laborious work of reading proofs, etc.

Mr. Z. T. WOO, Assistant Librarian of the Royal Asiatic Society, North China Branch, has given me some welcome help.

Finally, my very hearty thanks are given to Mr. F. W. MOORE of Messrs. KELLY and WALSH, LIMITED, who from the inception of the work has taken the keenest interest in it, and without whose friendly co-operation and unsparing hard work the book could not have been out so soon, and would not have shewn so satisfactory an appearance. Only those who have had the experience can know the difficulties of producing such a work in the Far East, far from resources and by the labour of Chinese workmen whose English is of the scantiest. The typographical errors which have escaped notice till too late, but which are not numerous, will be easily pardoned, and the necessity for using a new mark over the *u* (as in *Tzû*) : this one change in the WADE system, being constant throughout the book, can cause no confusion. It is not necessary to say much about the difficulties which the Great War has caused both to printer and compiler.

As to the romanization of Chinese characters, WADE's system has been adhered to as far as possible. It has not, however, been possible to be uniform. Names of places like Foochow, Hangchow, etc., must, of course, be spelt according to the accepted usage. In the case of Missions in the southern provinces the names of places are given as recorded in the Mission Reports, and are often difficult to recognize by one who only speaks mandarin. Further, the Post Office authorities have issued a list of place names, and these must generally be accepted though different from the WADE system. Uniformity has therefore been impossible, but the Chinese characters will be sufficient help to those who can read them. As to other Chinese words, not geographical names, it has hardly seemed fair to alter the romanization in contributed articles, and the WADE system is therefore again departed from, but again the characters will prevent misunderstanding. Where Chinese words form the title of an article, not only are characters given, but cross-references have been used freely, so that the reader who looks *e.g.* for *Tsin* will at once know he must turn to *Chin*. In some cases it may be that a character is romanized in two ways in the same article, and I offer no excuse.

Even in personal names there will be found something to forgive.

It seems natural to use the title 'Père' for all Roman Catholic priests, whatever their nationality: and since the books consulted about them were generally in French it will be found that the Fathers' names are often in a French form when they should rightly be Italian, Portuguese or Spanish.

With regard to the books to which the reader is referred at the end of each article: it must not be supposed that these are all I have consulted. The references are often to those works which are most accessible, or to those which will put the student on the track of further books,—they are often inclusive—in being referred to MORSE, for example, one is also referred to the authorities which MORSE may indicate.

It has been impossible to observe a true proportion in the treatment of subjects, and this for several reasons. But it may be observed that every reader will be inclined to think too much space is given to those subjects which have no interest for him.

The arrangement of headings is strictly alphabetical: that is, there is no grouping of certain classes of Chinese sounds such as *Chi*, *Shan*, etc. Thus Chin Dynasty and Chin State will be separated by Ching, etc. The alphabetical arrangement requires some care on the reader's part, yet it may be less irritating than the other system.

Unless otherwise indicated the dollar is always the Mexican dollar.

The reader will no doubt find mistakes enough in the book, and I shall be thankful to have them pointed out. But not everything which seems an error is really one: it may be that the reader has depended on a single authority. To give the simplest illustration possible, Chinese GORDON, leader of the Ever Victorious Army, is called PETER in WILLIAM'S *Middle Kingdom*, yet I am not in error when I name him CHARLES GEORGE. A hundred similar but more difficult examples might be given.

I send the book out in the sincere hope that it may help to interpret and open up China to the foreign reader, and may increase mutual respect and knowledge between East and West.

SAMUEL COULING.

SHANGHAI, August 25, 1917.

CONTRIBUTORS WHOSE INITIALS FOLLOW  
THEIR ARTICLES.

F.A.	Mrs. F. AYSCOUGH.
J.P.B.	Rev. J. P. BRUCE, M.A.
C.C.	CHANG CHIEN, Esq.
C.E.C.	Mrs. COULING.
F.C.	Rev. Father F. COURTOIS, S.J.
H.C.	H. CHATLEY, Esq., D.Sc.
A.F.	Rev. ARNOLD FOSTER, B.A.
G.	Rev. Father GAUTHIER, S.J.
H.V. H.	H. VON HEIDENSTAM, Esq.
G.L.	GEORGE LANNING, Esq.
J.L.	J. D. DE LA TOUCHE, Esq.
E.M.	Rev. EVAN MORGAN.
A.P.P.	Rev. A. P. PARKER, D.D.
P.P.	Professor PAUL PELLLOT, LL.D.
T.S.	TOKUSUKE SAHARA, Esq.
S.	Rev. Father J. DE LA SERVIERE, S.J.
N.S.	NORMAN SHAW, Esq.
F.S.	FORSYTHE SHERFESEN, Esq.
A.S.	ARTHUR STANLEY, Esq., M.D.
W.R.S.	W. R. STRICKLAND, Esq.
R.P.T.	R. P. TENNEY, Esq.
V.d.V.	H. VAN DER VEEN, Esq., C.E.
W.H.W.	W. H. WANG, Esq., LL.D.
C.C.W.	C. C. WANG, Esq., LL.D.
G.G.W.	Rev. G. G. WARREN.
E.T.C.W.	E. T. C. WERNER, Esq.
S.I.W.	Rev. S. I. WOODBRIDGE, D.D.
W.	WU LIEN-TER, Esq., M.D., LL.D.

W. F. COLLINS, Esq., M.INST.M. & M., has his name appended in full and other contributors are anonymous, at their own request. In some cases an asterisk marks a contributed article.

ABBREVIATIONS.

The abbreviations in this book are very few except those known to everyone.

N.C.B.R.A.S.	North China Branch, Royal Asiatic Society.
R.A.S.	Royal Asiatic Society of Great Britain and Ireland.
B.E.F.E.O.	Bulletin de l'Ecole française de l'Extrême-Orient.
S.J.	Society of Jesus (Jesuits).
C.M.	Congregation of the Mission (Lazarists).
L.M.S.	London Missionary Society.
	etc.

# ENCYCLOPAEDIA SINICA

## A

**ABACUS**, 算盤 *suan p'an*, *reckoning plate*, the counting-board used by the Chinese. It is a frame with a number of wire rods parallel. These are divided unequally by a transverse bar of wood. On each rod are seven balls, five on one side of the dividing bar and two on the other. Each of the five on the first wire counts singly, but each of the two balls counts as five and when both are drawn to the dividing line they stand for ten. The next wire to the left will similarly deal with tens and the next with hundreds.

It is apparently indigenous, though closely resembling that used by the Romans; it is derived from an old system of counting by tallies, and came into use in the 3rd century A.D. according to SCHLEGEL, in the 12th according to LACOUPERIE and in the 14th according to VISSIERE.

It is also called *ch'iu p'an* 球盤 ball-plate.

There has recently been some enthusiasm shown for the use of the abacus and it is being taught in the third and fourth years of the elementary schools. But the method is only of use for addition, subtraction, multiplication and to a limited extent for division. The extraction of square roots on the abacus or simplification of fractions, for example, is extremely difficult, and there is always the objection that, in case of an error the whole calculation must be made over again.

**VISSIERE**: *Recherches sur l'origine de l'abaque chinois*; **SCHLEGEL**: *T'oung Pao*, 1893, p. 95; **LACOUPERIE**: *Numismatic Chronicle*, vol. iii, 3rd series, p. 297.

**ABEEL, DAVID**, an early missionary to China, sent by the American Dutch Reformed Church *q.v.* (through the American Board of Commissioners for Foreign Missions *q.v.*). He reached China in company with Bridgman in 1830. He paid one visit to the west on account of health, travelled a great deal in the Indies for

the Board's information, entered Amoy directly it was open (1842), and being sent home in a dying condition died at Albany, N.Y. in 1846.

**ABEL, CLARKE**, chief medical officer and naturalist to the Amhurst Embassy. Unhappily nearly everything he collected was lost on the homeward journey through the wreck of the *Alceste* in the Straits of Gaspar north of Pulo Leat, east of Sumatra. He wrote an account of the journey and Embassy.

**ABEL**: *Narrative of a Journey in the Interior of China*, etc., London, 1818.

**ABHIDHARMA**, a Sanscrit word translated into Chinese as 論 *lun discourses*. The *Lun tsang* or *Thesaurus of discourses* is one of the divisions of the Chinese Tripitaka or *San Tsang*; it contains translations of Buddhist works on philosophical subjects. See *Buddhist Canon*.

**ABORIGINES**. The earlier occupants of Chinese soil still exist in large numbers in the provinces of Kweichow, Ssüch'uan, Yünnan, Kuangsi and Kuangtung. In Yünnan about two-thirds of the population consists of them. Altogether 180 tribes have been named, numbering many millions and occupying territory larger than that of France. In some cases they are on their own original soil, elsewhere they have retreated to the mountains.

No great family in the world is so little known as these non-Chinese races. This is largely due to the bewildering number of senseless names given to them by the Chinese. In the *Topography of Yünnan* 141 tribes of them are mentioned separately without any attempt to classify them.

They have been divided according to language by both BOURNE and DAVIES into three classes, BOURNE's being Lolo, Shan and Miao-tzu; DAVIES similarly divides them into Mon-Khmer, Shan and Tibeto-Burman families. In BOURNE's account will be found 22 vocabularies and also specimens of Lolo script.

Following DAVIES, who also gives various vocabularies, the Families are

(i) the Mon-Khmer Family, comprising the Miao-Yao, the Min-chia and the Wa-Palaung groups.

(ii) the Shan Family, embracing all the tribes speaking Shan or Tai dialects.

(iii) the Tibeto-Burman Family, comprising the Hsi-fan, the Lo-lo and the Kachin groups.

These groups are again subdivided. To the Wa-Palaung group belong the Wa, La, and P'u-man tribes. The Moso belong to the Hsifan group. The Lo-lo group includes also the Liao, the La-hu and the Wo-ni tribes. To the Burmese group belongs the Ma-ru tribe.

The Miao and Yao languages, though they lack very close resemblance to the Annamese, Cambodian and Talain languages, are classified with the Mon-Khmer Family, because of the construction of their sentences:—the noun precedes the adjective, the thing possessed precedes the possessor, the subject precedes the verb, and the verb precedes the object. The Miao call themselves Mhong, while the Talains call themselves Mon. Though the Min-chia language is more Chinese in construction, yet, according to both LACOUPERIE and DAVIES, it contains a sufficient foundation of similar words to justify its inclusion among the Mon-Khmer Family.

Because the Chinese, Shan and Tibeto-Burman Families are more closely allied to each other in speech than they are to the Mon-Khmer Family, it has been supposed that the Mon-Khmer separated in very early days from the original stock and settled in Indo-China long before the others. There are evidences which point to the presence of a smaller, darker race, before the coming of the Mon-Khmer Family.

About many of the tribes very little has been written. Some notes on the more important ones are given below, in alphabetical order. To save repetition the names only of authors to be referred to are given after each tribe, while a full list of the works will be found at the end of the article.

**CHUNG CHIA** 仲家 is the name given to some non-Chinese tribes living in Yunnan, Kueichou, Kuangsi and Kuangtung, numbering between six and seven millions. They are akin to the Shan tribes of Burma, the Tai of Tonkin, the Lao tribes on the borders of China and possibly to the Li-mu or Loi tribes of Hainan. Some of their houses resemble those of the Shan, being built on piles. They are a distinct race from the Miao-chia, and are more respected by the Chinese. Most of the Chung-chia claim to have come from Kiangsi. The probable reason for this claim seems to be that when Chinese were sent to subdue the wild tribes in the south-west, (Keh-lao or Miao-chia)

and occupied the conquered territory, the soldiers married the women of the superior Chung-chia. PÉRE ROUX states that the name Chung-chia means "sons of all races" and was given to the descendants of this alliance. CLARKE states that the word means "the middle tribe" meaning the tribe inferior to the Chinese and superior to the Miao. The Chinese words adopted into their language are pronounced as in the Kiangsi dialect.

There appear to be three classes of Chung-chia, the Pu-i, the Pu-Na or Pu-la 濮喇 and the Pu-lung. ROUX states that they are called I-chia by the Chinese, but CLARKE regards this term as another name for the Lo-lo.

The men dress like Chinese, but the women wear tight coats and long skirts and do not bind their feet. They do three-quarters of the work.

They appear to worship no deities, though they recognise a Good and an Evil Being. They have no legends of the creation or deluge, as the Lo-lo and Miao have. Exorcists are employed in times of sickness or calamity to drive away the evil influences and sometimes sacrifices are offered in front of "spirit" trees. ROUX writes that formerly they worshipped a cross, and that at one time he saw one of these in a pagoda. It used to be carried about in procession, its arms hung with eggs, each covered with little crosses.

They are ruled by local headmen, but disputes they cannot settle are carried to the Chinese courts. They are fond of litigation and the Chinese consider them crafty and dishonest.

They have no written language. Their speech is monosyllabic and contains different definite articles. Many of the words resemble those of the Shan dialect.

The Chung-chia do not dance but love singing. Formerly they used to hold competitions in improvisation. Their burial sacrifices differ from those of the Chinese.

ROUX; CLARKE.

**HEAD-HUNTERS.** The Vonuum tribe of the Southern savages of Formosa and the Atayal tribe, the Northern savages of Formosa, are head-hunters. Human heads are offered at all their celebrations, and adorn the entrances of their huts.

The Wa tribe found between the Salwin and Mekong rivers in Yunnan and across the border in Burma are also head-hunters.

ARNOLD; TAYLOR.

**HEI MIAO** 黑苗, *black miao*, the most important tribe of the Miao, so-called because they wear dark-coloured clothes. They are found in S.E. Kueichou and are the most intelligent and self-reliant of the Miao. Some say they originally came from Kiangsi.

CLARKE; DAVIES; JOHNSTON.

**HUA-MIAO** 花苗, *flowery miao*, are a Miao tribe, so-called because their women wear parti-coloured clothes. A bride wears a silver filagree crown, seven silver necklets and silver bangles on each arm, silver spangles sewn over her coat and a richly embroidered skirt. The Ta Hua Miao are morally the worst of the Miao.

CLARKE; CLARK.

**HSI-FAN** 西番, *western barbarians* is the name given by the Chinese to tribes inhabiting the regions on the borders of China and Tibet. Many are Tibetan in religion and customs, but in some districts they have a cult of their own, which includes animal sacrifice. Their language is connected with the Lo-lo speech.

DAVIES; ROCKHILL.

**KACHIN**; a hill-race of Burma, but extending into W. Yunnan. The Chinese call them *Yeh-jên* 野人 (savages) or more politely *shan t'ou* 山頭 (hill tops). They call themselves *ching-p'aw*.

DAVIES.

**KEH-LAO** 佬佬 or Liao, 佬 are the oldest non-Chinese tribes now found in Kueichow, and are nearly extinct. They live in An-shun prefecture. Their language is very different from any other in the province. Three names are given to them: *Hua Keh-lao*, 花佬 because the women dress in various colours; *Ta-ya Keh-lao*, 打牙佬 because a bride's front tooth is broken before marriage; and *Hung Keh-lao*, 紅佬 (red Keh-lao). The men dress like Chinese, but the women have a peculiar costume of their own, wear their hair in a top-knot, and do not bind their feet. The Keh-lao are great believers in demons.

VIAL; CLARKE; CLARK.

**LA** is the Shan name of tribes akin to the *Wa*, found in K'eng-ma and neighbouring Chinese Shan States. They are more civilized than those called *Wa*, and are not headhunters, but are not Buddhist. Those tribes, of the same stock as *Wa* and *La*, who have embraced Buddhism are called *Tai Loi*.

DAVIES; SCOTT.

**LI-MU**. See *Loi*, inf.

**LI-SO** is the Chinese name of a native tribe whose head quarters are in Yunnan in the Salwin basin. They call themselves *Li-su*. They use cross-bows for hunting. They are wide-spread but not very numerous. In their northern home they are quite untouched by Chinese civilization, and live in primitive savagery; further south they are very Chinese in their customs.

DAVIES.

**LO-HEI** is the Chinese name of the *La-hu*, a hill-tribe that lives in south Yunnan between the Mekong and the Salwin. They talk a Lo-lo dialect

and are probably a mixed race of *Lo-lo* and *Wa*. They are very war-like, the men using cross-bows and poisoned arrows. The men (in China) have adopted Chinese dress, but the women wear long coats, breeches and gaiters, their tribal costume.

DAVIES.

**LOI**, (Li mu, etc.), 黎, aborigines of Hainan; many of these have so far adopted Chinese clothes and manners as hardly to be distinguishable. Others, while entirely under Chinese rule, retain their own dress and customs—they are called 'tame Loïs.' But a third class retain also something of their own ancestral government. These occupy perhaps half the island, especially in the south, and much of their country is mountainous. They have no market towns, the architecture of their villages is their own and they have their own system of village rulers and laws.

The various tribes differ somewhat in custom. The men of the tribe living towards the north-east of the district wear their hair in a large knot, and their costume consists of a short coat open down the front and girdled, and two pieces of cloth hung from the waist. Another tribe lives in the south and its men fasten their hair with bone pins; while the women wear their hair tied as a horse's tail is in wet weather. The men in the south-west part the hair from ear to ear, with the front hair knotted on the forehead, and the rest brought over one ear and tucked into the knot. All the women are tattooed and wear short coats and petticoats ending above the knee. The clothing is made from tree-cotton or from Chinese cotton. In one district ornaments of bone and silver are worn; in another, large brass earrings, eight to ten hoops of 5 inches diameter in each ear, are the principal ornaments; while heavy bead collars are worn in a third district.

They provide for themselves nearly all they need, but bring deers' horns and hides, rattan, etc., into the Chinese markets.

They seem to have no writing and no idols; they are superstitious and suspicious but are described as gentle and amiable. Their relations with the Chinese are always unstable and revolts are frequent. Some of the Loi are found in the peninsula of Luichow in Kuangtung, and it has been thought by some that they were the same race as the Chung-chia of Kueichow and Kuangsi, who are similar to the Tai, and that they were driven south while the Chung-chia were pressed to the west.

Most of the Loi dialects have the same grammatical construction as Annamese and Siamese. From a comparison of vocabularies PARKER is of opinion that the Loi are sprung from the Siamese. In stature and complexion they seem related to the Malays. They occupy the centre and South



of Hainan, and are divided into 15 or 16 tribes. Their name is pronounced variously as Le, Lai, Li and Loi.

JEREMIASSEN; CALDER; SCHAEFFER; HENRY.

LO-LO, 羅羅, etc., the Chinese name for an important native race in the South-west. *Lao-lao* and *Liao-liao* are other forms of the name. The Lo-lo resent the use of these terms and are more politely called *chia* 家. The Chinese also call them *Man tsü*, 蠻子 or *Man chia*; this is the name commonly used in Ssüch'uan. The Lo-lo native name is *No-su* or *Nei-su*.

There are various explanations of the Chinese name; *Lo* may be a corruption of *No*; but others say the name was given because they carry baskets supposed to contain the souls of ancestors, the Chinese word for such baskets being *Lo-lo*.

They are the most widely spread of all the native races of W. China, being found from W. Ssüch'uan to Kueichou, and forming the bulk of the population in Yünnan. Their stronghold is the Ta Liang range in Ssüch'uan and the Chien-ch'ang 建昌 valley which is the passage between Ssüch'uan and Yünnan. Here they are independent and in the majority, and lord it over the Chinese, whom they only tolerate that they may barter with them. The territory they occupy is estimated at 11,000 sq. miles. They are divided into 'black' and 'white,' or 'blackbones' and 'whitebones'; the former being superior. In Ssüch'uan, where they are pure or mingled with E. Tibetans, they are comparatively fair, a fine, tall, race; further south they are smaller, darker, inferior, though still better than other aborigines, and are being absorbed by the Chinese. Their origin is unknown, but they have been suspected of Indo-European descent.

It is surmised that either the Ssüch'uan Lo-los may be of the original stock, while those in Yünnan may be the product of a mixture with another darker race; or that the shorter, darker type may be the original type, and the tall Lo-lo of the North may have some infusion of Aryan blood.

They have a written language, consisting of some three thousand words, and, according to BOURNE, only used for religious purposes. DU HALDE gives an early account of them; BABER was the first of recent writers on them; and they have since received a great deal of attention. CORDIER's paper in the *T'oung-pao* gives a résumé of all that had been written about them up to date, with a bibliography, and was prepared in view of the d'OLLONE mission then exploring the Ta Liang mountains.

BABER; VIAL; CLARKE; DAVIES; CORDIER; LEGENDRE; MADROLLE; LIETARD; d'OLLONE.

MA RU, a Yünnan tribe found on the East branch of the Irawadi, extending over the border into China in small numbers. They eat dogs.

DAVIES; POTTINGER.

MIAO-CHIA, 苗家 or MIAO-TZU 苗子是 the name given by Chinese to tribes calling themselves Mhong, whose head-quarters are in Kueichou, but who are also found in south Yünnan, Ssüch'uan and Hunan. They appear to have originally come from Hunan. In 800 B.C. the king of Chou sent an expedition to Changsha against them. In the reign of CH'IN SHIH HUANG TI they were driven west. There are many tribes of them, differing in dialect, dress, etc. In Kueichou they are the serfs or tenants of the Lo-los. They are very simple; in morals they are inferior to the Chinese. Drink is their curse, and even their women are seen frequently drunk. They love music and dancing, their chief instrument being the *lü-sen* 芦笙 similar to the Chinese *shêng* 笙. Young people are allowed to court. They have no writing but have legends of the creation and the deluge. They have no idols, but sacrifice to their dead. They believe in a future existence. They are in great dread of demons and constantly employ sorcerers, exorcists and mediums. They are ruled by headmen who are responsible to the Chinese magistrate. There have been frequent revolts of the Miao, the last great one being during the T'ai P'ing rebellion. The Miao women wear wonderfully embroidered clothes and short, white kilted skirts. Both men and women wear dark blue turbans. The men use cross-bows and poisoned arrows. The Hei Miao, Hua Miao, Ya chiao Miao, are amongst the most important of their tribes in Kueichou.

VIAL; CLARKE; DAVIES.

MIN-CHIA 民家 is the name given by Chinese to a very mixed tribe found in Yünnan, chiefly in the plains of Ta-li fu and Chao-chou, and not widely scattered. They call themselves Pe-tso. They claim that their ancestors came from Nanking and they have adopted a Chinese construction in their sentences and many Chinese words. It is a most puzzling language to classify, but LACOUPERIE and DAVIES agree to place it in the Mon-Khmer group. They have no written language. In the 5th moon they hold a festival of music and dancing.

DAVIES; CLARK.

MO-SO 摩沙 or *Mo-sha*, or *Mo-ti*, or *Li chia* is the name of a tribe living in the prefectures of Li-kiang and Ho-king, in Yünnan. They call themselves *Na-shi* or *La-shi*. They formerly inhabited S.W. Tibet, and claim to have originally come from Mongolia. They founded a powerful state with the capital at Li-kiang, and were part of the kingdom of Nan-chao. In 1253 they were subjugated by KHUBILAI Khan. Their language resembles that of the *Lo-lo* somewhat, but they

deny that they are related to the *Lo-lo*, whom they scorn. Their religion is a Tibetan Buddhism, and they worship their ancestors. They are grossly superstitious, believing in demons, spirits and magic. The deluge legend is not unknown. They burn their dead. Their sorcerers use a hieroglyphic writing. The men wear Chinese dress with earrings of green stone, and the women wear pleated skirts and their hair in a top-knot.

DAVIES; CORDIER; JOHNSTON; HENRI D'ORLEANS.

P'U-MAN is the Chinese name for a tribe living in South and South-west Yunnan. CLARKE says that P'u is the name given by the Chinese to Yao 苗. They are supposed by some to be a Shan race, but they scattered, and isolated groups have taken over the language of their most powerful neighbours. DAVIES found some who could speak nothing but Chinese. He places them in the Wa-Palaung group.

CLARKE; DAVIES.

SHAN is the Burmese name for a race found in Burma, Siam and China. They call themselves Tai, pronounced T'ai in Siam. The Chinese name for them is Pai-i, or in Kueichou, Chungchia. In China they are found in Yunnan, Kueichou, Kuangsi, Kuangtung and on the Szechuan borders. Many have been absorbed into the Chinese race; indeed the Cantonese may be mainly of Shan blood. Before Yunnan was conquered by KUEIBLAI Khan, there existed the Shan kingdom of Nan-chao, with Ta-li fu as the capital. The majority of Shans in Yunnan call themselves *Tai Nō* or Northern Shans. The Chinese call them *Pai i*. Another tribe of Shans are the *Lü* in South Yunnan, called by the Chinese *Shui Pai-i*. The Shans live in the hot valleys, the Chinese keeping to the hills. The men dress like Chinese, but the women's costume varies in different localities. Their language and the style of their monasteries vary east and west of the Salwin. They have two distinct forms of writing, one for religious and the other for ordinary purposes. Some of the Shans in Yunnan are Buddhist in religion, but in the eastern part they are ignorant both of Buddhism and of writing.

DAVIES; JOHNSTON.

TAI LOI is the Shan name of hill-tribes in Yunnan, akin to Wa and La tribes, but Buddhist. They can talk the Shan language and have largely adopted Shan customs. The women wear striped coloured skirts and coats ornamented with shells.

DAVIES.

WA is the Shan name for a head-hunting tribe found between the Salwin and the Mekong in Yunnan, lat. 22° to 23°, the majority however being in Burma. They are shorter, darker, uglier, and less friendly than the other tribes in Yunnan.

They wear few or no clothes, and have frequent expeditions for hunting heads. They are probably the same as the more civilized *La* tribe.

DAVIES; SCOTT.

WO-NI 窩泥 a general name given by Chinese to hill-tribes in South Yunnan who speak Lo-lo dialects. Amongst them are the Pu-tu, Pi-o and Ka-tu. The A-ka is a Wo-ni tribe which eats dogs.

DAVIES.

YAO 苗 is the name given to a race inhabiting Kuangsi as their headquarters, Kuangtung, Yunnan and, some say, Hunan. ROUX and CLARKE both say they preceded the Miao and Lolos in Kueichou, but that none are left in that province now. Their only remains there are mounds of earth containing burnt bricks. According to Chinese tradition their homes were like large burrows in the hill-sides. DAVIES speaks of them as comparatively new-comers in Yunnan. Their language is somewhat similar to that of the Miao.

DAVIES; CLARKE; CLARK; VIAL (ROUX); HOSIE.

YA-CH'UO MIAO 野蠻苗 is a tribe of Miao who claim they come from Tonkin. They sacrifice to Heaven and Earth once a year, an ox to Heaven and a pig to Earth. Their women wear clothes of dark blue and white.

CLARKE.

ARNOLD: *The Peoples of Formosa*; CALDER: *Notes on Hainan and its Aborigines*, (China Review, vol. xi, p. 42); CLARK: *Kueichou and Yunnan Provinces*; CLARKE: *Among the Tribes in South-west China*; CORDIER: *Les Mo-sos* (T'oung-pao, 1908); DAVIES: *Yunnan*; d'OLONE: *Les derniers Barbares*; d'ORLEANS: *Du Tonkin aux Indes*; HENRY: *Lingnan*; HOSIE: *Three Years in West China*; JEREMIASSEN: *Loi Aborigines of Hainan*, (China Review, vol. xx); JOHNSTON: *From Peking to Mandalay*; LIETARD: *Essai de Dictionnaire Lo-lo Français*, (T'oung-pao, 1911); LEGENDRE: *Far West Chinois*, (ibid. 1909); MANDROLLES: *Quelques Peuplades Lo-lo*, (ibid. 1908); POTTINGER: *Upper Burma Gazetteer*; ROCKHILL: *The Land of the Lamus*; SAINSON: *Histoire particulière de Nan-Tchao*, 1904; SCHAEFFER: *The Loïs*, (East of Asia, vol. iii); SCOTT: *Gazetteer of Upper Burma*; TAYLOR: *Aborigines of Formosa*, (China Review, vol. xiv, p. 121); VIAL (ROUX): *Les Lolos*.

ABUTILON. See *Fibres, textile*.

ACADEMY. See *Imperial Academy*.

ACCENTORINAE, Hedgo Sparrows or Accentors, a Sub-family of the Turdidae. The species known in China are as follows.

*Accentor nipalensis*, the Eastern Alpine Accentor, found in high altitudes in Kansu, Mu-p'in, etc. *A. erythropygus*, in the hills near Peking, in N. Chihli and Manchuria. *Tharrhaleus strophilatus*, the Rufous-breasted Accentor, in W. Szechuan, Kokonor, the Ch'inling range. *T. montanellus*,

the Chinese Hedge sparrow, in Chihli, W. China, Manchuria. *T. immaculatus*, the Maroon-backed Accentor, in the mountains of W. Szech'uan. *T. rubeculoides*, in Kansu. *T. fulvescens*, Alashan, N. Tibet, Gobi desert.

SWINHOE: *P.Z.S.*, 1870, p. 124; DAVID ET OUSTALET: *Les Oiseaux de la Chine*.

**ACCIPITRÉS**, the order of birds which includes the Ospreys, Falcons, Eagles, Vultures, etc. There are many species in China. Their distribution is as follows.

*Vultur monachus*, the Cinereous Vulture, has been taken in Chihli, Kiangsu, Chêkiang, Fukien and Mongolia; *Gyps himalayensis*, the Himalayan Griffon; *Gypaetus barbatus*, the Bearded Vulture; these three species are rare in China and are found less rarely in Mongolia. *Otogyps calvus* occurs in Yunnan. *Aquila chrysaetus*, the Golden Eagle, is widely resident in the mountainous districts of China and eastern Siberia. The Chinese take it with nets, the wings being used for fans and the feet and head as medicine. *A. heliaca*, the Imperial Eagle, is found in Mongolia and in China, especially in the central provinces. *A. orientalis* Cab., (*A. clanga* D. & O.); some are resident in Mongolia and N. China, but it is not found in large numbers till spring. *A. maculata* Gm. Observed in Chihli, Kiangsu (breeding), Fukien and Kuangtung. *Spizaetus nipalensis* is resident in Chêkiang, Fukien and Formosa, and in Mongolia. *Haliaetus albicilla* L. The White-tailed Sea-Eagle, common throughout China. *Haliaetus pelagicus* is found in eastern Siberia and in Mongolia, but it is rare. *Haliaetus leucogaster* occurs on the Fukien and Kuangtung coasts. *H. leucoryphus*, Pallas' Fishing Eagle, taken at Shaweishan or Gutzlaff. *H. leucocephalus* has been seen in N. China (SOWERBY) and recorded once from Mongolia by DAVID. *Pandion haliaetus*, the Osprey, is identical with the European bird, and is common in China. *Haliaetus indus*, the Brahminy Kite, is met with in Kiangsi, Fukien and Chêkiang in the summer. *Milvus melanotis*, the Black-eared Kite, is abundant in all parts of China. *M. govinda*, the Common Indian Pariah Kite, is said by DAVID to be found on the south coast but is rare. *Elanus caeruleus*, the Black-winged Kite, visits the South in summer, and has been taken in Chêkiang. *Butastur indicus*, the Grey-faced Buzzard-Eagle, occurs on migration in Eastern China and is found in Manchuria and in the Western Hills near Peking. *Buteo hemilasius*, the White-tailed Buzzard, is common in N.E. China, and on the Yangtze, and strays down to S.E. China. *B. plumipes* is met with in Eastern China in winter. *Achibuteo straphiatius*, the Himalayan Rough-legged Buzzard, is not uncommon in the north and west of China, and in

Manchuria and Mongolia; it has been taken in Fukien and at Shaweishan. It probably occurs as far as Kuangtung. *Circus gallicus*, the Short-toed Eagle, was seen by DAVID both in N. China and Mongolia. *Spilornis cheela*, the Crested Serpent-Eagle, is found in S. China and Formosa. *S. rutherfordi* occurs in Hainan. *Lophospiza trivirgata*, the Crested Goshawk, occurs in Formosa. *Astur palumbarius*, the Goshawk, is common in China, especially in winter. It is the bird most commonly trained for the hunting of hares and pheasants, and is called *Huang Ying* or Yellow Hawk, though this name more properly belongs to *Falco sacer*. *A. poliopsis*, a sub-species of *A. badius*, the Shikra, is found in S. China and in Hainan. It is common in Cochinchina. *A. cuculoides* is found from the south up to Peking and beyond. *A. soloensis* is found in S. China and on the Lower Yangtze. *Accipiter affinis*, a large race of *A. virgatus*, the Besra Sparrowhawk, has been taken in Fukien and inhabits Formosa. *A. gularis*, the Japanese Sparrowhawk, is common in Eastern China on migration. It is known to the Chinese by the name Yao 鵟 and is used for the chase of small birds. *A. nisus*, the Sparrowhawk, is found everywhere and is used in hunting. *Circus cyaneus*, the Hen-Harrier, called by the Chinese *Pai ying* 白鷹 or White Hawk, is seen in most provinces. *C. melanoleucus*, common in Chihli on migration, rare in S.E. China. *C. macrurus* has been seen at Peking and on the Yangtze, but is very rare. *C. pygargus* occurs rarely in passage. *C. aeruginosus*, the Marsh Harrier, is very common, especially in the South; it has been seen in Mongolia. *C. spinolotus* is abundant in S.E. China on passage and in winter. *Microhierax melanoleucus* is common in Fukien and has been taken in Kiangsi and at Nanking. *Falco sacer*, the Saker or Cherrug Falcon, is found in Mongolia, Chihli, Shensi and Szech'uan. This bird especially has the name *Huang ying* 黃鷹 Yellow Hawk. *F. peregrinus*, the Peregrine Falcon, is common in China. *F. peregrinator*, the Shahin, occurs in S.E. China from the Yangtze southwards. *F. subbuteo*, the Hobby, is found in all parts of China. *Aedon regulus*, the Merlin, is only seen in winter. *Erythropus amurensis*, the Eastern Red-legged Falcon, comes up to North China in the spring where it commonly breeds. *Cerchneis pekinensis*, the Eastern race of the Lesser Kestrel, is met with in Chihli. *C. daudarius*, *C. japonicus* and *C. saturatus* occur in East China, where they are all common except the first, which has been taken in Fukien a few times. *Hieraetus fasciatus*, BONELLI's Eagle, occurs from the Lower Yangtze to Fukien. *Pernis ellioti*, the Eastern Honey-Buzzard, passes Eastern China on migration.

DAVID ET OUSTALET: *Les Oiseaux de la Chine*.

**ACUPUNCTURE**, or piercing the flesh with needles, is an exceedingly common remedy in China for rheumatism, sprains and other troubles. It is an ancient science, attributed in tradition to HUANG TI, and is certainly treated of very minutely in works of many centuries ago, and the operation is performed to-day very dexterously by its practitioners.

At one time the subject excited much interest in the west and a great deal was written on it. The first knowledge of the art as practised in China seems to have been given by a Dutch physician, in a work which appeared in London in 1683, and KÆMPFER in 1712 in the third fascicule of *Amoenitates Exoticae* has a paper on the subject. A long analysis of the works written at the beginning of last century for and against the practice of acupuncture will be found in REMUSAT.

REMUSAT: *Sur l'Acupuncture (Nouveaux Mélanges Asiatiques)*; LOCKHART: *The Medical Missionary in China*; LAY: *The Chinese as they are*.

**ADAM**, the Persian missionary, presbyter, chorepiscopus and papas of China who wrote the Syro-Chinese inscription on the Nestorian Tablet. On the stone his name is given as CHING CHING 景淨 of the Ta Ch'in monastery 大秦. He is mentioned in a Buddhist work as having helped to translate a Buddhist *sūtra*, and it is well known that there are Buddhist terms and expressions on the Tablet.

*T'oung Pao*, vol. vii, p. 589.

**ADEN**, S.S., the first merchant steamer under the Chinese flag. It first sailed in December, 1872. The company owning it would not allow foreigners to have shares, and it sought, but did not obtain, the privilege of entering ports not open to foreign trade. The company developed two years later into the China Merchants Steam Navigation Company (q.v.).

ETHEL: *Europe in China*.

**ADMIRALTY, THE**, or Ministry of the Navy. It was not till 1888 that a *Hai Chün Yamén* 海軍衙門 was established; and in 1900 the term *Hai Chün Pu* 海軍部 was first used but the office was still annexed to the Board of War till shortly before the fall of the dynasty. The Republic is of course making changes in this department. See *Lang; Navy*.

**ADOPTION**. In China adoption is not a matter of personal predilection; it is regarded from the point of view of the whole family, and is also a legal duty.

A Chinese without a son cannot die happy. Apart from his own disabilities in the spirit-world, his ancestors also would suffer through the lack of

a representative on earth to attend to the necessary sacrifices. Hence MENG-TSÜ said 'The most unfilial thing a man can do is to die without a son.' This is the religious or family reason for adoption.

The law also requires a son-less man to adopt an heir to his property.

Adoption is of several kinds. In *legal* or *perfect* adoption (嗣繼 *ssü chi*) a son-less man demands one of his brother's sons; or, if there are none, the grandson of an uncle, then the great-grandson of a great-uncle, and so on.

If a man (over 16) dies without a son the process of adoption often goes on and a nephew or another is made his son.

The rights and duties of an adopted son do not differ in any respect from those of one naturally begotten.

Other kinds of adoption are *simple* adoption (過房 *kuo fang*), and *benevolent* adoption (乞養 *ch'i yang*). In the former a man with or without children adopts a son or daughter of the same stock and of a lower generation but incapable of becoming his heir. In the latter the adopted child is not of the same stock: the surname is different or is unknown, and inheritance is therefore barred.

These two kinds of adoption are not distinguished in ordinary usage; in either case the adopted children are called 養子 *i tsü* and 養女 *i nü* 'conventional' or 'charity' son or daughter.

It is said that about five per cent. of Chinese families adopt children, seventy per cent. of the adopted being males.

There is another kind of adoption often practised, based not on legal or religious but on merely superstitious grounds. When parents fear they may not be able to rear a child because evil spirits are against it or against the family, they think it possible to cheat the spirits and avert evil by a pseudo-adoption of the child into another family.

This superstition even leads to children being given in adoption to some object such as a tree, a bridge, an idol, etc.

HOANG: *Le Mariage chinois*.

**AGAR-AGAR** 海菜, *hai ts'ai* and 昆布 *K'un pu*, is got from several species of Algae, *Gracilaria gigantea*, *G. sphaerococcus*, etc., from the Malayan islands and Hainan. It is a gelatinous substance with an irregular sponge-like appearance. It is used as food and also as a medicine for goitre, dropsy and menstrual disorders.

**AGARIC**. See *Fungus*.

**AGE OF THE FIVE RULERS, THE**. See *Five Rulers*.

**AGLEN, FRANCIS ARTHUR**, was born on October 17, 1869, and entered the Customs Service

in China in 1888. He was Commissioner at several ports, and in 1903-4 acted as Chief Secretary to the Inspectorate-General. He became Deputy Inspector-General in 1910, then Officiating Inspector-General, and finally Inspector-General in 1911, which position he still holds in 1917. He has received various honours from the Chinese Government.

**AGLIARDI, ANTONIO**, archbishop of Caesarea and later, Cardinal. When the Pope in 1886 thought of sending a legate for permanent residence in Peking, his choice fell on AGLIARDI, who accepted his nomination. On objections being made by France the project was abandoned.

**CORDIER**: *Histoire des Relations de la Chine, etc.*

**AGRICULTURE.** This subject is of supreme importance in China, where it is estimated that two-thirds of the population cultivate the soil. It is naturally, however, not a subject to attract the first attention of foreign students of the country; few have combined the necessary knowledge with the necessary amount of travel, and therefore comparatively few books on agriculture can be referred to.

Such books as there are must be read with caution: for example in one valuable work some statistics are worked out for Shantung on the assumption that a *mou* is one-sixth of an English acre. More local knowledge would give very different results, since the *mou* generally quoted in Shantung is nearly one-half an English acre. It may be added that in that province one *mou* per mouth is sufficient to provide for the family.

In the thousands of years during which the race has practised agriculture the art has arrived at the highest perfection which could be attained empirically, but the scientific farming which in the Western world is new is, of course, in China still unknown. The great natural fertility of the soil, combined with the patient and unceasing toil of the farmer are the chief factors in Chinese farming.

It has been said that Chinese agriculture is intensive rather than extensive. This probably means that little is done to open up new areas of cultivation, while everything is done to squeeze the best result from the land which is worked. Poverty among the people, governmental inaction, and the difficulty in depending on the government to protect new ventures must account for much land lying idle. Under the Republic, with its Ministry of Agriculture and Commerce, a new state of things may be expected.

The methods of farm-work vary according to local and climatic conditions, but are always of a primitive style. The plough, for example, may be carried home on the shoulder at the end of the

day's work: it is probably the plough of many centuries ago. But in every part of China there is no difference in the infinite care which is bestowed on the fields. Manure is valued as if it were gold; and wisely under the conditions, though in these days of sewage destructors it may seem to us absurd. Cultivation is necessarily shallow. Rotation of crops is not a common practice, but it is in use to some extent where it is found possible. There is very little selection of the best produce for sowing again; the average seed is generally considered as good enough. There is an almost complete absence of meadow-land, domestic animals being more economically fed on cut fodder, with some grazing on hill-sides, etc. The Chinese are not without knowledge of irrigation and drainage, but difficulties in cooperation prevent anything being done in such matters except locally and in a small way.

Grain culture is of such importance in the national life that, as may be read in any general work on China, the Emperors used to set the example to the people every spring. Rice is the chief grain, and is grown wherever possible. Wheat comes next, after which follow maize, kao-liang, various millets, hull-less barley, hull-less oats and buckwheat.

Of beans there are innumerable local varieties of the soy-bean; cow-peas are quite important; broad-beans are cultivated as a winter crop in the milder regions, and as a summer crop on the tablelands and mountain valleys of W. and N.W. China. Other beans, such as gram-beans, adzuki-beans, moth-beans, etc. are also much grown.

Plants which give oil-bearing seeds are very widely cultivated, such as sesame, rape, soy-beans, hemp, *Perilla*, etc.

Fibre plants occupy a good deal of land, such as cotton, *pai ma* (*Abutilon avicennae*), hemp, jute, ramie, etc.

Starchy root-crops are abundant, but are not as important as in Western lands. The main root-crops are taros, yams, sweet potatoes, arrowleaf (*Sagittaria sinensis*), etc.

Vegetable culture is in a high state of perfection, and no race can compare with the Chinese in the way they get succulent vegetables from small patches of land.

Fruit-growing is practised wherever it pays, but through lack of scientific culture is not as successful as it should be. (See under various fruit names).

**KING**: *Farmers of Forty Centuries*; **MEYER**: *U.S. Department of Agriculture, Reports*; **RICHARD**: *Comprehensive Geography*.

**AH LUM CHEONG**, the baker whose bread made some four hundred people ill at Hongkong

on January 15, 1857. Analysis showed the white bread contained 60 grains of white arsenic in every pound. Such appears to be the meaning of EITEL's statement, which is unintelligible as it stands. The dose was too heavy to be effective, that is to say, the sufferers discovered at once that they were poisoned and drank emetics as fast as they could be supplied; those who ate least suffered most. No one died of the poison but the health of some was permanently injured, and the nervous shock through the sudden sense of insecurity was perhaps worse than the poison. Lady BOWRING, the Governor's wife, was delirious for a time and had to return to England.

AN LUM's own wife and children were among the sufferers, and he himself having gone to Macao that morning was voluntarily returning to Hongkong when he was arrested. Nor did his workmen attempt to run away but were arrested to the number of fifty-one many hours after. There was not sufficient evidence to incriminate anyone, but AN LUM as a suspicious character was expelled from the island for five years. In a civil action against him W. TARRANT, editor of the *Friend of China*, obtained \$1,000 damages. It was believed by the whole community that the attempt was the crime of the Cantonese officials, with or without the connivance of AN LUM. A smaller dose would no doubt have killed so many of the British that Hongkong could have been easily attacked and taken.

EITEL: *Europe in China*, p. 313.

AHUNG or AHONG 阿衡. The title of the lowest official in the Mohammedan mosques of China; probably from Persian *Akhūn*, which is from a root meaning to instruct.

AIGRETTES, ÎLE D', a name given by the French to the island nearest Kuangchow in the leased territory. It is also marked on some maps as La Rigaudière.

AIGUN 愛琿, in Heilungkiang province, Manchuria, is on the southern bank of the Amur. 20 miles below Blagovestchensk and on the opposite bank. It is one of the self-opened ports of the Komura Convention of 1905. The old Aigun was destroyed by the Russians in 1900 and has never recovered its former importance, the mercantile community preferring to settle at Taheiho (called by the Russians Saghalan) directly opposite Blagovestchensk. Lat. 50° 5' N.; Long. 126° 29' E. The population is 25,410.

		1915	1916
Net Foreign Imports	Hk. Tls.	547,176	356,947
Net Chinese Imports		775,033	794,041
Exports		324,299	413,419
Total	Hk. Tls.	1,646,508	1,564,407

AKUTA 阿骨打 son of a chieftain of the Nü-Chih Tartars under the Liao dynasty (Khitan). He was born in 1069. His father died in 1100 when preparing to revolt. AKUTA threw off his allegiance in 1114, and the next year he called himself the first Emperor of a new dynasty, the Chin 金. In 1120 he made an alliance with the Sung dynasty against the Liao, and two years later he took Peking by assault, the Liao Emperor having already fled. He died in 1123, and was canonised as the first Emperor of the Chin dynasty.

GILES in his *Biographical Dictionary* names him AKUTA, but in a later work, *China and the Manchus*, says 'AKUTĒNG, sometimes but wrongly called AKUTA.'

AKUTĒNG. See *Akuta*.

ALABASTER, CHALONER, entered the British Consular Service in 1855 as student interpreter, and ended his official career as Consul at Canton in 1892, when he retired. After the taking of Canton in 1858 he was appointed to accompany Viceroy YEH, transported to Calcutta. He was made K.C.M.G. in 1862. He died in England in 1898, aged 59. His writings are few.

ALANS or ALANI, a race which early in our era had its home near the Aral Sea, and was perhaps identical with the Massagetae. They were already known to the Chinese. They were used as troops, as all the conquered races no doubt were, by CHENGHS Khan and KHUBILAI Khan. MARCO POLO tells of the massacre of a body of Christian Alans.

According to MARIGNOLLI, who wrote about 1355, there were some 30,000 Alans in the Great Khan's service; they filled the most important offices of state and all were Christians, at least nominally. It is suggested by YULE that this surprising fact may be due to the gradual degeneration of the Mongols leading them to rely much on their foreign auxiliaries.

YULE: *Cathay and the Way Thither*.

ALA SHAN, 賀蘭山 *Ho-lan shan* the mountains in Kansu, west of the Ordos, and running north and south for one hundred and fifty miles, parallel with the northern course of the Yellow River. They reach 10,000 or 11,000 feet in height, and are a wilderness of igneous rocks, but above 7,500 feet there are forests. PREJEVALSKY spent some time in these mountains, hunting the Burhel.

West and north-west of these mountains lies the portion of the Gobi Desert sometimes called Little Gobi, sometimes the Alashan Desert.

ALAUDIDAE, the Larks. *Alauda arvensis*: a couple of Sub-species are widely spread in the northern half of China and in E. Siberia, but,

according to DAVID, are not found in Mongolia. These arrive in China at the beginning of the cold season and go back north again in April. *A. colivoz* Swinh. is abundant in S. China to the Yangtze. *A. sala* from N. Formosa and *A. water-si* differ slightly from *A. colivoz* of the Pescadores and S. Formosa. *Otocorys alpestris*, common in northern Europe and Asia is seldom met with in China, and then only in the winter. The Chinese cage it for the sake of its song. They do the same with *O. sibirica* the Siberian Horned Lark, which is common everywhere in Mongolia and is found in N. China in the winter. *Galerita leautungensis* is common all the year round in Mongolia and in the north and west of China as far as N.W. Ssüch'uan, and is generally found in the foothills. *Alauda cheleensis* and *Calendrella brachydactyla* are abundant in Mongolia, coming down in the cold season to the northern plains of China; the former breeds abundantly in Chihli and Shantung. *O. dukhunensis* occurs in W. China and has been taken in migration at Shawei shan. *Melanocorypha mongolica* comes south to China only in small numbers in the winter, but is found in cages in every province as the Chinese are especially fond of its song.

DAVID et OUSTALET : *Les Oiseaux de la Chine*; (Alaudidés).

**ALBATROSS.** See *Tubinares*.

**ALBAZIN**, a town or fort built on the banks of the Amur by KHABAROV during his expedition of 1648-51; it did not receive its first governor till 1672. In 1675 NICOLAS SPATAR MILESCU, returning from an embassy to Peking, advised the inhabitants of Albazin not to continue their expeditions on the Amur and to keep on good terms with the Chinese; advice that was not listened to, and the Chinese prepared in 1684 to begin hostilities. Albazin was twice besieged. In the first siege, 1684, thirty or forty Russians including a priest, were made prisoners and taken to Peking. After some years they were set free but stayed in the capital. Permission was given for priests to be sent them for their religious needs, and this was the beginning of the Russian Ecclesiastical Mission (q.v.).

In 1689 the Treaty of Nerchinsk was signed, by which the Russians were pushed back from the Amur, and Albazin, after a short and troubled existence of thirty-eight years was destroyed. It is probable that some ruins of the fort may still be seen, and an inscribed monument has been put up on the spot.

CORDIER : *Histoire des Relations de la Chine*, etc., RAVENSTEIN : *The Russians on the Amur*; DUDGEON : *The Russian Ecclesiastical Mission*,

Chinese Recorder, vols. iii & iv; INNOCENT : *The Russian Orthodox Mission in China*, *ibid.*, vol. xlvii.

**ALBION PRESS**, a printing press belonging to J. R. MORRISON at Macao, at which the Anglo-Chinese Calendar for 1833 was printed, besides a sermon by Dr. MORRISON and four numbers of a periodical called *The Evangelist and Miscellanea Sinica*. In May, 1833, it was interdicted by civil authority, the reasons given being that the publications issued contained matter contrary to Roman Catholic teaching, and that the printing press was prohibited everywhere in Portuguese territory unless the king of Portugal sanctioned it.

CHINESE REPOSITORY : vol. ii, p. 92.

**ALBUQUERQUE, ALPHONSO D'**, the founder of Portuguese empire in the East, was born in 1453. After conquering Malacca, he sent PERESTRELLO to China in 1515, and thus opened the chapter of modern trade between Europe and China. He died on December 16, 1515.

**ALCAE**, the Order containing Auks, Guillemots etc., *Alca antiqua* Gm., of the sub-family *Alcinae*, is BERING's Guillemot; it is found in the Formosan Channel.

**ALCESTE ISLAND** 海礁島 *hai lü tao*, a small island N.W. of the Shantung Promontory. The boat in which Lord Amherst came as ambassador was named *Alceste*, and the island probably received its foreign name at that time.

**ALCHEMY**, 鍊丹 *lien tan*. The mediæval theories as to the transmutation of metals and the elixir of life exist almost in their entirety in Chinese thought. Dr. MARTIN and other sinologues have made a strong but not complete case for the origin of alchemy in China; WATERS thinks it had its origin in India; and GILES speaks of it as introduced from the West into China after the Han dynasty.

Alchemy has been an important branch of Taoist study. Proceeding from the theory of progressive evolution (v. *Yin and Yang*) it was thought that the various forms of matter (v. *Five Elements*) gradually changed, and that the essence of man could similarly be modified. Hence Chinese alchemy, as in Europe, had two sections:—

(1) *Nei Tan* 內丹, or spiritual alchemy, in which by ascetic practices, spiritual exercises, communion with virgin nature and the use of natural minerals and vegetable drugs, the body and soul gradually become transformed into the substance and spirit of an ethereal being (Hsien 仙 with theurgic powers. Many of the Taoist sages and saints are believed to have thus attained perfection.

(2) Wai Tan 外丹, or material alchemy, which aimed at transforming inorganic matter, especially metals.

The two great desires of men,—perhaps of Chinese especially,—for long life and for wealth, are thus combined.

To what extent such practical knowledge of chemistry as the Chinese have may be due to the researches of alchemists is uncertain. That several Emperors were deceived by Taoist impostors and drank the *Elizir vitae* is a matter of history.

Allegorical language similar to that employed by European alchemists abounds in Chinese books on the subject, and, as in Europe, there is a perplexing tendency to alternate the emphasis on, first, the inner or spiritual process and, second, the outer or physical process.

Tan 丹 or cinnabar (mercury sulphide) is largely referred to as the matrix from which gold is produced, gradually by nature or rapidly by art. Jade is also an object and material for alchemical processes.

MARTIN: *Hanlin Papers*; and *Lore of Cathay*; CHATLEY: *Alchemy in China*, (in *Journal of the Alchemical Society*). [H.C.]

**ALCOCK, RUTHERFORD**, K.C.B., D.C.L., Sir, was born in London in 1809 and died there in 1897. He first came to China in 1844, was Consul at Foochow, Shanghai and Canton, and after service in Japan from 1858 to 1865 he returned to Peking as Minister. He retired in 1871. His writings include nothing on Chinese subjects, except the preface to the account of MARGARY's journey.

MICHEL: *The Englishman in China*.

**ALÉNI, JULES** 艾儒略 *Ai Ju liao*, was born at Brescia in 1582, became a Jesuit at 18 and arrived in Macao in 1610. After some years spent there in teaching mathematics he was sent to Peking; thence he went to Shanghai and to Yangchow, where he baptised a mandarin as the first Christian of the district, and followed him when appointed to Shensi. Later he worked in Shansi and in 1620 went to Hangchow. Called to Ch'ang shu 常熟 he made 220 converts in a few weeks. The Kolao YEH retiring to Fuchow invited him to follow. He went in 1625, and for some years had very great success in the Province; but in 1638 through troubles caused by the imprudences of members of another Order, he and other priests were exiled to Macao, the Christians were persecuted and the many churches fell into heathen hands. Contrary to all hope ALÉNI returned to Fuchow the next year. He was vice-provincial of South China from 1641 to 1648. He died in 1649.

HAYRET: *La Stèle chrétienne de Si-ngan-fu*, vol. ii, p. 29, note.

**ALFALFA** or Lucerne, 苜蓿 *mu hsi*. NIELS EBBESEN HANSEN, professor in the South Dakota State College of Agriculture, found that this important forage plant grew in Asia much further north than had been supposed. The blue-flowered variety was found as far as 45° north latitude in Ili; and north of that and stretching away far northward beyond the Trans-Siberian Railway between 50° and 64° north latitude, was a yellow-flowered variety. The importance of this lies in the hope it gives of cultivating profitably the North American desert regions, right up to the Hudson's Bay district.

Mu-hsi is not uncommon in the northern provinces of China. Some seed was sent to England and elsewhere, obtained by HOSIE in Shensi. In 1912 half a ton of the seed was sent to Pretoria.

KIRKWOOD: *The Romantic Story of a Scientist*, in the *World's Work*, April, 1908.

**ALLEN, HERBERT JAMES**, born in India, where his father was in the Civil Service; he came to China as student-interpreter in 1861. He retired from the Consular Service in 1888 and died in Wales in 1911. He wrote various papers, translations, etc., his best-known work being *Early Chinese History; or are the Chinese Classics forged?* (1906)

**ALLEN, YOUNG JOHN**, born in the United States in 1836, died in Shanghai in 1907. He came to China in 1860 as a missionary of the Methodist Episcopal (South) Church, but the Civil War began soon after, he lost the support of the home church and he entered the service of the Chinese Government, first as teacher then as translator. He was editor for many years of the *Wan Kuo Kung Pao* 萬國公報 which he began at his own expense under that title in 1875 and carried on thus for some 15 years; he then edited it for the Christian Literature Society till his death;—the most successful of such periodicals issued by foreigners for the Chinese.

**ALL SOULS' DAY**, a name used for the Buddhist feast held by Chinese on the 15th of the 7th moon. See *Yü lan p'ên*.

**ALMALIK**, the Mohammedan name for the city called Alimali by the Chinese, and Armalec, Armalegh, etc., by European travellers of the Middle Ages. It was a seat of rule both for Turkish and Mongol authority at different times. It stood somewhere on the Ili river, but its site is uncertain. It was a Roman Catholic see but only had one bishop. According to GAMS, the Franciscan RICHARD of BURGUNDY was appointed in 1338 and martyred in 1342. It was the scene of several other martyrdoms.

YULE: *Cathay and the Way Thither*, (1914) vol. iii, p. 87, note.



**ALMANAC.** The Chinese almanac is commonly called *Huang li* 皇歷 or *Li pén* 曆本; but the official name is *Shih heien shu* 時憲書. It is a government monopoly and there is a severe penalty for issuing unauthorised editions. In its more recent form it dates from the beginning of the Ch'ing dynasty, though it had also been issued in the preceding dynasty. It was the special work of the Imperial Board of Astronomy, *ch'in t'ien chien*. (See *Astronomy, Board of*). There is in it a certain amount of useful astronomical information, —the days of the month, the moon's phases, the equinoxes, solstices, etc. But to most people the astrological part is probably more important, since they learn from it the days and hours that are lucky for every undertaking in life, from a wedding to taking a bath.

It might have been supposed that the Republic would have ceased to fool the people with such superstitions; but though the almanac has improved in some respects it is as much as ever the guide to 'lucky days.'

A. P. PARKER: *The Chinese Almanac*, Chinese Recorder, vol. xix.

**ALMONDS;** there are no almonds grown in China, but kernels of apricot-stones of certain species are often mistaken for them and called almonds. See *Apricots*.

**ALOPÉN** 阿羅本. The founder of the Nestorian Mission in China, who arrived in A.D. 631. See *Nlopén*.

**ALTAI**, meaning Golden Mountains and sometimes so translated in Chinese (金山 *chin shan*); a range extending in a southeasterly direction from Russian territory into N.W. Mongolia. Its highest peak is 14,000 ft.

**ALTAR OF EARTH.** See *Temple of Earth*.

**ALTAR OF HEAVEN.** See *Temple of Heaven*.

**ALTYN TAGH**, a range of mountains connected with the K'un-lun mountains, and with them separating Turkestan and Tibet. They rise to 13,000 or 14,000 feet.

**A LUM.** See *Ah Lum*.

**ALUM** *Pei-fan* 白礬 is produced to some extent in Kuangtung and Anhui, but the chief supply comes from P'ing-yang, a few miles south of Wên-chou in Chekiang. The alum is obtained from the Fan Shan in the Sung-yang hills, near the Fukien border, first visited by GÜTZLAF in 1855. "The alum is taken in stone blocks (first split with fire, and then broken with a sledge hammer) from the sandstone in which it lies. It is then boiled and soaked, and carried away in crystals." The

annual output is estimated at 200,000 piculs, some of which is used in dyeworks. The quality is said to be very good. Alum is used in making paper, as a mordant in dyeing, in tanning and in cement for masonry. The demand increased very much in 1916, owing to shortage of dye-stuffs.

Export abroad, 1914, 29,970 piculs, value Tls. 60,762; 1915, 43,846 piculs, value Tls. 77,583.

**A-LU-T'É** 阿魯特, the Empress CHIA SHUN 嘉順, daughter of the Manchu Duke CHUNG CH'Í 崇綺公, and wife of the Emperor T'UNG CHIH. She was left with child when T'UNG CHIH died, and if she had borne a son he would have reigned. But this did not suit the Empress-dowager's plans; KUANG HSÜ become emperor and A-LU-T'É either committed suicide as a protest or was murdered. See BLAND AND BACKHOUSE; *Annals of the Court of Peking*.

**AMAH**, from Portuguese *ama*; the word used by foreigners in China for the Chinese nurses of their children.

**AMARAL, JOÃO MARIA FERREIRA DO**, a Governor of Macao. In 1849, finding the free port of Hongkong was spoiling the business of Macao, he issued a proclamation on March 5, ordering that no duties should be collected in Macao and that the Hoppo's office should be closed. The Chinese naturally regarded this as the first step towards asserting complete independence. Many merchants, with their families and dependents, left Macao with the Hoppo, and the streets were deserted. AMARAL then ordered that if more Chinese left Macao without permission, their property should be confiscated.

On August 22, as he was riding near the Barrier, eight men attacked him; unarmed and having no right hand, he was easily overcome; his head and left hand were cut off and carried away. The Portuguese soldiers took possession of the Barrier (Porto da Cerco) and Chinese fort; two British men-of-war came from Hongkong, and the American and French officials sent protests to the Kuangtung Viceroy. The Chinese were, however, so obstructive that it was not till January 16, 1850, that the head and hand were recovered from them and placed in AMARAL's coffin.

The immediate result of this murder was that Portugal paid no more rent for Macao, though the independence of the place was not recognised by China till 1887.

MORSE: *The International Relations of the Chinese Empire*; MONTALTO DE JESUS: *Historic Macao*.

**AMBAN** 諸版 a Manchu word meaning minister of state 大臣. Europeans use it for the political representatives of China in Mongolia,

Turkestan and Tibet. An attempt has been made to connect it with the *ambactus* of Caesar, Gallic War, vi, 15.

**AMBASSADORS' ROAD**, a name given by travellers to the road between T'eng-yüeh and Ta-li fu; it is about fourteen days journey.

According to RICHARD a similar name was given to the road from Canton through the Kanchiang valley in Kiangsi, the road traversed by MACARTNEY, AMHERST and other ambassadors on their way to Peking.

WARD: *The Land of the Blue Poppy*, p. 11.

RICHARD: *Comprehensive Geography*, p. 145.

**AMBER** 琥珀 *hu p'o*. Early Chinese writers describe amber as being the resin of the pine and fir, which, having sunk into the earth is in process of time transformed into a lustrous substance of a blood-red colour, and which when rubbed possesses the property of attracting mustard seeds.

The first mention of amber by a Chinese writer is by PAN KU in the first century of our era, who states that it was imported from Kashmir. Another writer of the same period refers to its being obtained from the country of the Shans. We are told that in the same century the amber mines of North Burma were exploited and amber sent thence to Yunnan. Several places in Yunnan are said by Chinese writers to have produced indigenous amber; but the so-called Yunnan amber of the present day comes from the Burma mines, the centre of the industry being Maingkhwan, inhabited by Shans, 110 miles from Yung-ch'ang fu.

Amber was brought from Persia in or before the 6th century, according to the Wei annals, and in the 10th century tribute of amber was sent to China from Turfan. Amber, presumably from India, is much used in Tibet, and is thence transported to Kansu. In the 17th century the Dalai Lama sent some as tribute to the Chinese Emperor.

As regards importations of European amber into China, it is known that in the middle ages Russian amber was transported *via* Siberia to Turkistan and thence to China. The Dutch imported amber into Formosa in the 17th century, and the Portuguese carried it to Macao in the 18th century, though it is not certain whether this was European amber or from the Indian Archipelago. The reports of the Chinese Maritime Customs show that the chief sources of the present supply are Prussia, Japan and the Indian Archipelago. The amber used in Korea comes exclusively from Prussia.

Chinese imitations of amber date from early times. A 15th century account describes imitation amber as being made from dyed sheep's horn. The present imitations are made from copal, shellac, colophony and glass. Amber-coloured glass

beads are made in Po-shan in Shantung, while an imitation amber is made in Canton from the upper part of the beaks of cranes.

A powder made from amber is much used in Chinese medicines.

Jet is referred to by Chinese writers as black amber. See *Jet*.

LAUFER: *Historical Jottings on Amber in Asia*; HIRTH and ROCKHILL: *Chau Ju-kua*.

**AMBOYNA**, a port in the Moluccas where the East India Company had a large factory for the trade with Japan. In 1623 the Dutch massacred ten or twelve English factors and traders, on the pretence that they had been plotting with Japanese to seize the Dutch fortress. At the time, Holland and England were at peace, but the English government was too weak to get reparation. The Company therefore abandoned the Japan trade and turned with more energy to opening commercial relations with China.

CROMWELL, in 1654, got £80,000 from the Dutch government as an indemnity for the massacre.

FAMES: *The English in China*.

## AMERICAN ADVENT MISSION.

*Headquarters*:—Boston, Mass.

*Entered China*, 1897.

*Works in Anhui and Kiangsu.*

The Society's work was begun by Mr. and Mrs. G. H. MALONE, who settled in Nanking in 1897, opening a school in a Buddhist temple, and holding services there for two and a half years. Work was also begun near Wuhu, but all was stopped by the Boxer rising. In 1901, Nanking was re-occupied, and Wuhu and Ch'ao Hsien 巢縣 (near Wuhu) were opened.

Nanking is the principal station, and there is a strong industrial work done there both for boys and girls, who are taught cabinet-making, mattress-making, weaving, tailoring, brass work, baking, etc. In 1916 the Mission reported,

Foreign workers ... ..	16
Chinese assistants ... ..	38
Communicants ... ..	580

## AMERICAN BAPTIST FOREIGN MISSIONARY SOCIETY.

*Headquarters*:—Boston, Mass. U.S.A.

*Entered China*, 1842.

*Works in Kuangtung, Ch'ekiang, Kiangsu, Kiangsi and Szech'uan.*

*South China Mission.* This Society, like the L.M.S. and other of the older-established Missions, did not begin its work for the Chinese in China Proper. As early as 1835, one of the American Baptist missionaries went from Burmah to Siam, and his first three converts were Chinese from Kuangtung province. The first church formed was

at Macao in 1837; but when China was opened in 1842, workers were sent at once to Hongkong. One of these, the Rev. I. J. ROBERTS, settled two years later in Canton, where HUNG, afterwards the leader of the T'ai P'ing rebels was for some weeks under his instruction, but was refused baptism. When HUNG was at Nanking in 1853, he invited Mr. ROBERTS to go and preach the gospel there. Mr. ROBERTS, after various delays did so, and remained fifteen months with the rebels, then left them in disgust, being unable to influence them as he wished.

Swatow became a treaty port in 1858, and in 1860 the work from Hongkong was moved there, the missionaries being familiar with the Swatow dialect, as they had used it both in Siam and Hongkong. The work of which Swatow is the base naturally divides itself into two parts, one where the Ch'ao-chou 潮州 (Swatow) dialect is used, and one the Hakka department. The former was all worked from Swatow till 1893, when Ung-kung 黃岡 was opened; Ch'ao-chou city itself being occupied in 1894; Kit-yang 揭陽 in 1896, Ch'ao-yang 潮陽, in 1905, and Ho-po 河婆 in 1907. Swatow is by far the strongest centre, and has a large hospital, and strong educational work, including the ASHMORE Theological Seminary. Medical work is also done at Ch'ao-yang and Kit-yang. The Hakka work has its centre at Ka-ying 嘉應, opened in 1890. Here there are a Boys' Academy, lower Schools, Girls' and Women's Schools. Chang-ning 長寧, in Kuangsi, opened in 1912, is an extension of the Hakka work northward. It is four days' journey from Ka-ying.

Since 1913, the A.B.C.F.M. has maintained work in Canton city in connection with the China Baptist Publication Society.

*East China Mission.* This was begun at Ningpo in 1843 by a medical missionary, Dr. D.J. MACGOWAN, who was the first to succeed in establishing a permanent station here, owing largely to his medical skill overcoming native prejudice. The Rev. E.C. LORD arrived in 1847, and the Rev. J. GODDARD was transferred from Siam in 1849, his son joining in 1868; in addition to other workers. The work progressed slowly, with evangelistic, educational and medical branches all represented, special attention being given to the training of theological students under the care of the Rev. H. JENKINS; this branch was transferred to Shao-hing in 1889, and finally to Shanghai under the Union scheme (v. *infra*).

The second station occupied was Shao-hing 紹興. After the usual delays and disappointments land was bought in 1869, and the church organized in 1870. Kin-hwa 金華 was opened in 1883. As early as 1867, one of the missionaries was invited to this city by some natives of the place who had

become Christians at Ningpo. He went, rented a house, and stayed for several months, but was finally driven out, and no other foreigner went there till 1883, though work had been kept going by a Chinese preacher. Dr. S. P. BARCHET (afterwards of the U.S.A. Consular Service) opened a hospital here in 1894.

Huchow 湖州, 60 miles N. of Hangchow, was opened in 1888 after repeated failures caused by the bitterly anti-foreign spirit of the *literati*; and for some time, the Mission was threatened with riots. The medical work here is shared with the M.E. (South) M.

Hangchow was not permanently occupied by the Society until 1899, though as early as 1866 the Rev. C. T. KREYER had organized a church there, composed of Christians from Ningpo; but he left the Mission in 1870, and except for two short periods, the work was in charge of a Chinese preacher in the interim. In this city, in addition to the Wayland Academy for Boys, the Mission has a share in the Union Girls' High School. The Boys' and Girls' schools at Kin-hwa, Shao-hing and Huchow are of lower grade, and act as feeders to the Hangchow High Schools. Ningpo, from its position, has its own schools of Academy grade.

The Medical work is done at Ningpo, Shao-hing, Kin-hwa and Huchow, where there are hospitals.

The Kiangsu work centres in Shanghai and is educational and administrative. The first agents of the Mission to reside permanently in Shanghai came in 1907.

In addition to secretarial, fiscal and administrative work for all the three divisions of the A.B.F.M.S. the only work in this port is in connection with the Union College and Theological Seminary which was opened in September, 1906, in rented quarters (Dr. R. T. BRYAN, President), and was removed to its own buildings at the Point in 1907, under the name of YATES College, the present Head being the Rev. F. J. WHITE, D.D.

*West China Mission.* Work was begun in 1890, by the Revs. W. M. UPDEGRAFT and G. WARNER, at Sui-fu in Ssüch'uan. Large reinforcements arrived within a very few years, and a hospital was established, and a Bible Training School and day-schools opened.

Kia-ting 嘉定 and Ya-chou 雅州 were occupied in 1894, Ning-yüan 寧遠 in 1905, and Chengtu in 1909. The points selected, with the exception of Ning-yüan, are all great trade centres, Sui-fu being the terminus of the great trade route from Burma through Yünnan to Ssüch'uan; Kia-ting, at the confluence of the Min, Ya and T'ung rivers; Ya-chou, on the great road from Peking to Lhasa, and the centre of the tea-trade with Tibet; while Chengtu is the capital of the province. Ning-yüan

is 12 days' journey from Ya-chou over high mountain passes in the midst of the border tribes. It was occupied in the hope of planting a line of stations to link up eventually with the mission's work in Burma, but the Intensive Policy (*v. infra*) has vetoed this.

In 1893, and again after the Boxer year, strong reinforcements were sent from the U.S.A.; and in 1917, there were 46 missionaries of the Society in Szech'uan.

The Mission has a share in the West China University at Chengtu (*q.v.*) and all its educational work is affiliated to the West China Educational Union, probably the best-developed scheme in China. There are in addition to the day-schools, Senior Primary Boarding schools for boys and girls at each central station and Schools of Middle grade at Sui-fu.

The medical work centres round Ya-chou and Sui-fu where there are hospitals, Ning-yüan, where a hospital is already planned, and the Union Medical School at Chengtu.

*Central China Mission.* Until 1916, the Society had a fourth sphere of work known by this name. Work was begun in Hanyang in 1894, by Dr. J. S. ADAMS, and was encouraging and successful. In 1911, however, the Board adopted what is known as the "Intensive Policy" *viz.*, concentration on fewer stations, and development of existing work, rather than opening up new territory, even if already assigned to it; and as the Central China work was less developed than those of the other three divisions, it was withdrawn. Two of the centres elected to join with the W.M.M.S. which was in the district: the rest were placed, continuing as Baptist churches, under the supervision of the L.M.S., and retained the Church building and parsonage at Hanyang. The L.M.S. purchased the remaining property.

*Women's Work.* The first single lady worker of the A.B.F.M.S. was Miss ADELE M. FIELDE, who arrived in Swatow in 1873, after some years in Siam. Two others came to Ningpo in 1878-9, and now in all three divisions there are a considerable number of ladies sent out by the Women's Board of the Society; in whose charge is most of the work done for girls and women.

Statistics for year ending December 31, 1915.

Foreign missionaries ... ..	143
Chinese staff... ..	569
Communicants ... ..	6,529

#### AMERICAN BIBLE SOCIETY, THE.

*Headquarters:*—New York.

As early as 1832, the Rev. E. C. BRIDGMAN of the A.B.C.F.M. (the first American Missionary to China), appealed to the American Bible Society for "means to prepare and circulate the Christian Scriptures;" and in response the Society made

its first appropriation for that purpose in 1833, though the work of distribution was done by missionaries without any expense to the Society for 33 years, the funds being used for translating and publishing.

The BRIDGMAN and CULBERTSON version of the Bible (See *Delegates' Version*) was published by the Society in 1862, and a share was borne in the production of Dr. GODDARD's Revised New Testament, (1853) and one in Southern Mandarin (1854) made by MEDHURST and STRONACH.

In 1856, the plan of selling the Scriptures at a nominal price was substituted for the former policy of indiscriminate free distribution, and native colporteurs were first employed.

An Agent for China and Japan was appointed in 1875 in the person of the Rev. L. H. GULICK, D.D. who greatly extended the use of native colporteurs and also employed foreigners in that capacity.

In 1890, Dr. GULICK retired, and was followed by Dr. L. N. WHEELER, on whose death in 1895, the present Agent, Dr. JOHN R. HYKES took his place.

In the period 1833—1915, the Society published independently 207 versions of Scripture (chiefly portions), and 37 in conjunction with the other Bible Societies.

During 1916 nine foreign superintendents in nine centres, directed the efforts on the field of 334 workers nearly all of whom were Chinese.

The number of sales during the year was,

Bibles ... ..	12,982
Testaments ... ..	62,951
Portions ... ..	2,198,777

Total direct issues from  
the China Agency ... 24,374,562

#### AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, THE.

*Headquarters:*—Boston, Mass.

*Entered China,* 1830.

Works in *Chihli*, *Shantung* and *Shansi* (North China Mission); in *Fukien* (Foochow Mission); and in *Kuangtung* (South China Mission).

*SOUTH CHINA MISSION.* The work of the Society began in 1830, by the arrival in Canton of the Rev. E. C. BRIDGMAN (*q.v.*) the first American missionary to China. He was accompanied by the Rev. D. ABEEL (*q.v.*) of American Seaman's Friend Society, and they found MORRISON of the L.M.S. alone. In 1833, came Rev. S. WELLS WILLIAMS (*q.v.*), and in 1834, Rev. Dr. PETER PARKER (*q.v.*) the first medical missionary to China.

The first War (1840) suspended the work for five years; and in 1854, war again interrupted it, the missionaries being driven out, and all their property burned. Work was begun again in 1858, but was discontinued in 1866, when lack of re-

inforcements, and the arrival of other Societies, led to the work being handed over to them.

In 1883, the A.B.C.F.M. re-opened their South China mission at the earnest request of Cantonese Christians in California. It was at first called the "Hongkong Mission" and was begun by Rev. C. R. HAGER in 1883, who worked alone for eight years. In 1893, the name was changed to "South China Mission." A church was organized in Hongkong in 1897, which has always been entirely self-supporting. Work was gradually extended to ten districts on the mainland, Canton city itself being re-occupied in 1890. The "Chinese California Missionary Society" has taken a prominent part in the work, which is very prosperous.

In 1847, Mr. BRIDGMAN removed to Shanghai, but the base of operations was removed to Tientsin in 1860, and the work in Shanghai handed over to other missions.

In 1842, Mr. ABEL (who, though a minister of the (Dutch) Reformed Church in America (*q.v.*) was now working in connection with the A.B.C.F.M.) began work in Amoy; but on the Reformed Church developing a mission of its own in China, (1857), the A.B.C.F.M. handed over its share of this work to the new Mission.

**Foochow Mission.** The work here was begun in 1847, on the island of Tong-chou 中州, in the river Min, by the Rev. STEPHEN JOHNSON, and the Rev. and Mrs. L. B. PEET, who had all laboured among the Chinese in Siam; and within the next six years, ten other workers arrived, including the Rev. JUSTUS DOOLITTLE, author of "The Social Life of the Chinese," and of a Vocabulary and Handbook.

In 1849, premises were secured on the present foreign community side; but the mission centre was afterwards removed to Ponasang, 保福山. At the close of the first decade, ill-health and death had reduced the thirteen workers to five, and only one convert had joined them, the teacher of the boys' school, baptized in 1856. At the close of the second decade (1867) the whole Mission staff was only eight, while the converts numbered sixty-four; and during this period the first uniform edition of the New Testament in Foochow colloquial was published, two members of the A.B.C.F.M. co-operating with two members of the M.E.M. in this work. These two Societies and the C.M.S. divided the Foochow field between them at this time.

In 1874, the prefectural city of Shao Wu 邵武, 250 miles from Foochow, was opened. In 1891, Pagoda Anchorage was occupied in order to reach more easily the Lower Min and Dong-lo 長樂 fields which had been worked since 1863 from Foochow. In like manner Ing-hok, 永福, 40 miles S.W. of Foochow was occupied as a resident station in 1898, the district having been worked from 1865.

*Educational work* was begun in 1849, when a day-school was started. The opening of the first boys' boarding-school (afterwards developed into Foochow College) took place in 1853; and in 1854, the girls' boarding-school was opened, now the Girls' College.

In October, 1916, the Foochow Mission had a staff of 222 teachers, teaching in schools of all grades, 5,635 pupils; and was a partner in the Foochow Union Medical, Normal, Language, and Theological Schools, and in the Fukien Union College, now the Arts Department of Fukien University (*q.v.*).

Union is also prominent in evangelistic work, and there are over seventy organized churches.

*Medical work* is carried on at all four centres. In addition to other activities, the Foochow Mission throughout its history has done a great deal of important literary work in the Foochow dialect, the translation of the Old and New Testaments into the same in collaboration with other missions, text-books, etc., etc.

**NORTH CHINA MISSION.—Chihli District.** This work was begun by the Rev. HENRY BLODGET in 1860. Mr. BLODGET had arrived in Shanghai in 1854, but his health gave way, and, hoping to regain his strength in the north, he followed the forces of the Allies to Tientsin, and for a time lived in the barracks with the English soldiers, though his first residence was the temple of the Goddess of Mercy. This temple was afterwards rented for a place of worship, and services were held there until 1864. In this year Dr. BLODGET removed to Peking, leaving the work at Tientsin to two of his colleagues.

Peking was opened in 1864 by Dr. BLODGET, and in the same year Mrs. BRIDGMAN, widow of the pioneer missionary of the American Board, took up her residence in the Tartar city, buying with her private resources a very fine property not far from the East Gate of the Imperial city. This she afterwards gave to the Mission, together with an adjacent piece of ground, and the buildings thereon, which were the homes of the missionaries until destroyed by the Boxers in 1900. Mrs. BRIDGMAN had charge of the girls' school till her retirement in 1868. Another munificent donor to the Peking Mission was a Mrs. TANK of Wisconsin, who built the first Protestant church in the city; afterwards this was rebuilt on a larger scale from her estate, and still later, the Woman's Union College also.

A number of workers arrived in Peking between 1864 and 1880, and were there for short periods, and a printing-press was established in 1869, at which the Peking Committee version of the Mandarin New Testament was printed and published. From the year 1880 onwards, when

Rev. and Mrs. W. S. AMENT arrived, the staff was placed on a permanent basis.

In 1900, the Press, the church, and the whole plant of the Mission both in Peking and out-stations were destroyed by the Boxers, and two hundred and fifty of the converts were massacred. The whole compound was rebuilt in foreign style after the rebellion was put down.

Tungchow, 15 miles west of Peking, was opened as a station in 1867, Rev. and Mrs. L. D. CHAPIN being transferred from Tientsin for this purpose. The first converts were baptized in 1868, and a small boys' boarding-school opened, the nucleus of Tungchow College.

In 1869, Rev. and Mrs. D. Z. SHEFFIELD joined the staff, and in 1873 a Theological Seminary was started under the Rev. C. GOODRICH. In 1900, every building belonging to the Tungchow Mission was destroyed. One hundred and forty of the native Christian community suffered martyrdom, while the city itself was nearly ruined with the coming of the Allied troops. Two years afterwards, the station was re-occupied, and in 1903 all the buildings were completed. The College was rebuilt as the North China Union College, by union with the A.P.M. and L.M.S. and under the same scheme the Theological Seminary was removed to Peking, where there had also been established a Woman's Union College.

In Pao-ting fu 保定府, work was begun as early as 1873, but land was not purchased till 1884.

In 1900, forty of the Christian community suffered death through the Boxer movement, either directly or indirectly, and the three missionaries who had remained on the station were killed.

When the work was reconstructed after the rebellion, closer union with the American Presbyterians was effected by a redivision of the field, by the establishment of the Union School for girls, and the leaving of medical work in the hands of the Presbyterians.

Kalgan 張家口, was opened in 1865 by Rev. and Mrs. JOHN T. GULICK, reinforced in the next three years by four other workers. In 1882, land was bought, and a church, a hospital, boys' and girls' schools, with dwelling-houses, were gradually built by 1893. A promising work was begun among the Mongols, but through the growing claims of the Chinese work it had to be given up.

In 1900 more than thirty Kalgan Christians suffered death at the hands of the Boxers. In 1909 the station was handed over to the Methodist Protestant Mission (q.v.).

*Shantung District.* After itinerating work had been going on for twelve or thirteen years in Western Shantung from Tientsin, the village of P'ang-chuang, 6 miles from the Grand Canal, and

near the N.W. angle of the province, was opened as a station in 1880. A hospital was built in 1883, and boys' and girls' schools followed. Although situated in a very exposed position, the station escaped quite uninjured in 1900, and only two of the converts were killed, though many were robbed.

In 1915-16 the station was removed to T'è-chou 德州, with its two hospitals and the boys' and girls' schools.

Lin-ch'ing chou, forty-five miles S.W. of P'ang chuang, was opened in 1886. In the upheaval of 1900, some of the converts were killed, and many pillaged, and the Mission property much damaged. For some years after this the work was carried on from P'ang chuang, but was re-organized, and the city re-occupied, after nearly ten years' absence, and schools and medical work re-established, a fine new hospital being completed in 1915.

*Shansi district.* This work originated in the Theological Seminary at Oberlin, Ohio, in 1881, when some of the students decided to form an "Oberlin Band" for foreign missionary work. The field chosen was Shansi, and in 1883 six workers arrived at T'ai-ku 太谷 on the T'ai-yuan fu plain: and Fen-chou fu 汾州府 was opened in 1887. In the Boxer uprising of 1900, six members of the T'ai ku station, seven of those at Fen-chou fu, and more than eighty Chinese Christians suffered martyrdom, and the Mission property was greatly injured; but when the rebellion was over, the stations were re-occupied and the work continued.

The literary out-put of the North China Mission has been very great, including the works (in English) of Dr. A. H. SMITH, and (in Chinese) those of Drs. BLODGET, GOODRICH, SHEFFIELD, etc.

Statistics for the whole Mission, January 1, 1916.

Foreign missionaries ...	155
Employed Chinese Staff ...	450
Communicants (Jan. 1915) ...	11,187

#### AMERICAN FREE METHODIST MISSION.

*Headquarters* :—Chicago, Ill.

Works in Honan Province.

The work of this mission in China was begun in 1904, when the Revs. C. F. APPLETON and G. H. SCOFIELD were sent out, and went in the first place to Ssich'uan where they studied the language. In 1906, Miss CLARA LEFFINGWELL with two other single ladies went to Ch'eng-chou in Honan, but died there in the same year. Mr. APPLETON was then appointed superintendent and went to Honan. Jung-ts'è 榮澤 was opened in 1906, Kai-feng fu in 1907, and Ch'i hsien 杞縣 in 1909. Ch'eng-chou was relinquished in 1917. In 1917 the Mission reported :

Foreign missionaries ...	17
Chinese staff ...	14
Communicants ...	135

**AMERICAN GOSPEL BAPTIST MISSION.**

This mission was formed in 1893 by a number of missionaries working in Shantung under the Southern Baptist Convention of U.S.A., who separated from that Society for two reasons; first, to confine themselves to evangelistic work, so as to raise up a church not relying on foreign money; second, to avoid being governed by a Board, as each missionary wished to be supported directly by some home church, which was thought "more scriptural." Seven workers seceded on these grounds and were shortly after joined by recruits from America.

In 1894, T'ai-an 泰安 and Tai-ning Chou, 濟寧州, were chosen as spheres of work; and afterwards stations were opened in North Honan and North Anhui.

The chief promoter of this movement died in 1902; and by the death of some, and the return of others to the Board, the ranks were considerably reduced.

In 1916, one station namely T'ai An, was reported, with ten foreign workers; but in 1917 there only remained two.

**AMERICAN LUTHERAN BRETHREN MISSION.**

*Headquarters* :—Minneapolis, Minn, U.S.A.

*Entered China*, 1902.

Works in *Honan* and *Hupei*.

This mission has three stations, one in Hupei, Tso-yang 荊陽, (1902) and two in Honan, T'ung-pai 桐柏 (1910) and P'ing-shih chen 平氏鎮, (1911), and in 1916 reported thirteen foreign workers.

**AMERICAN METHODIST EPISCOPAL MISSIONS.** See *Methodist Episcopal Mission* and *Methodist Episcopal (South) Mission*.**AMERICAN PRESBYTERIAN MISSION.**

*Headquarters* :—New York.

*Entered China*, 1843.

This, the largest denominational Society in China, has seven Missions, working in the provinces of Kuangtung, Kiangsu, Chêkiang, Hunan, Shantung, Anhui, and Chihli.

*South China Mission.* The first four missions, the Revs. J. A. MITCHELL and R. W. ONN and their wives, reached Singapore in 1838 and worked among the Chinese there. When the five Treaty ports were opened in 1843, it was decided to enter China, but this was found impossible for several years, and in the interim the missionaries resided in the East India Company's premises at Macao, where a boys' school was begun. Revs. A. P. HAPPER, W. SPEER and JOHN B. FRENCH settled in Canton in 1847. They opened a dispensary and a girls' school in 1851, and the first church was organized in 1862 with 13 members. Among early recruits were JOHN

G. KERR, M.D. (died 1901), and Rev. H. Y. NOYES (died 1914).

Bitter opposition to the foreigners and persecution of the Christians were chronic for many years.

In 1894, an epidemic of bubonic plague swept over Canton, in which 100,000 perished. The populace believed this outbreak to have been caused by the foreigners and a riot ensued in which one of the chapels was burned (for the third time) and a Chinese Christian murdered.

In 1900, nearly all the country stations were wrecked, and the Christians much persecuted.

An extensive propaganda is carried on, in which emigration to, and return from, the U.S.A. has played a great part, many who have become Christians in the States returning to teach their countrymen, or sending large sums of money to support evangelists and pastors.

The Canton station possesses a splendid equipment, having, in addition to 69 day-schools a Boys' College and Girls' Seminary, the lineal descendants of the two early ventures; a Kindergarten Training School, a School for Nurses and three Schools for the Blind. The mission started the Canton Christian College (q.v.) and still shares in it as a Union institution, and also in the Union Theological College, and the HACKETT Medical College for Women. The J. G. KERR refuge for the insane is well known; it had 500 inmates in 1916. The DAVID GREGG Hospital is for women and children.

Yeung-kong 陽江, 112 miles S.W. of Canton was occupied in 1886. It has Boys' and Girls' Boarding Schools, and 22 day-schools, a Hospital, and 26 places for worship.

Lien-chou 連州, 125 miles North-west of Canton, was opened in 1890, but suffered much loss in 1900, while in 1905 the station, including a hospital, was wrecked, and the missionaries (five in number) killed by a mob. In 1917, there are Boys' and Girls' Boarding Schools; a Bible Institute for Women; a Theological class for preachers, seven day schools, and Men's and Women's Hospitals. The country church-work centres round 11 out-stations.

Ko-chou 高州 station dates from 1912, though worked as an out-station for 20 years; it has 12 day-schools and 22 out-stations.

Shek-lung 石龍 for many years a sub-station of Canton, was opened as full station in 1915; it has 17 out-stations, and 10 day schools with 341 pupils.

*Hainan* was originally worked from Canton, but was made a separate mission in 1893. An independent missionary, Mr. C. C. JEREMIASSEN, began work in the island in 1881, at the port of Hoihow, 3 miles from Kiung-chou, the capital.

He became a member of the A.P.M. in 1885, when Kiung-chou was occupied. Work had been begun in Nodoa the year before, and Ka-chek 嘉積, the remaining centre, was opened in 1900.

The Kiungchou-Hoihow station has Boys' and Girls' Boarding-schools and Bible Women's School, in addition to day-schools. The hospital is at Hoihow, and adjoins the JEREMIASSEN Memorial Church, the two being worked in close connection.

At Nodoa, the church is self-supporting. There are 6 schools of all grades, including a Boys' High School, where the pupils speak 5 different dialects, and a Girls' Middle School. Ka-chek has 2 Boarding and 6 day-schools and a Hospital.

The evangelistic and church work in Hainan centres round these 3 places and 24 out-stations; and a footing has been obtained in the Lui-chou peninsula on the mainland.

*The Central China Mission* is the oldest field of the Mission in China, Ningpo having been occupied in 1844 by D. B. McCARTEE, M.D. and Rev. W. M. LOWRIE, (q.v.).

In the next year, a printing press, which had been prepared years before China was opened, was removed to Ning-po from Macao. It was transferred to Shanghai in 1860 (See *Mission Presses*). A boys' Boarding School was begun in 1845, but was removed to Hang-chou in 1867; a girl's school was opened in 1846. The first church was organized in 1845.

The Ning-po station now has in addition to 18 day-schools, a Boys' Academy with a Chinese principal and two Boarding Schools for Girls. The McCARTEE Hospital is in the charge of a Chinese physician. A specialty is made of tract distribution in evangelistic work.

Shanghai was occupied in 1850, instead of Amoy, which had been entered in 1844, but the work was much hindered by the T'ai P'ing rebellion for some years. The Revs. J. K. WIGHT and M. S. CULBERTSON were the pioneers, and the first church was organized in 1860. The work here is largely administrative, and a large number of the staff is employed in the Shanghai Mission Press, the largest Mission Press in the world. One member is Chairman of the Presbyterian China Council, formed in 1910 to co-ordinate the work of the seven missions, and meeting annually; while another is Chairman of the China Continuation Committee (q.v.). The station has Boys' and Girls' Boarding Schools, eleven primary schools, a NEVUS Memorial Institute and a Bible School for Women. There are four churches; the one in Hong-kew built itself a new place of worship and a manse in 1915, at the cost of \$5000.

Hang-chou though often visited, was not opened as a station till 1859, when the Rev. J. L. NEVUS and his wife arrived, but were soon com-

pelled to retire, through the T'ai P'ing disturbances. The station was re-opened in 1864, and the first native church constituted in 1866. The present Hang-chou Christian College and the Girl's Boarding School are both Union Institutions; and the A.P.M. has nine day-schools with over 300 pupils. There are two country fields with 24 out-stations in addition to the city work.

Soochow was opened in 1871 by the Revs. G. F. FITCH and M. C. SCHMIDT. In this rich city the beginnings were very difficult and slow, but of late years the work has made great progress, and the large city church is practically self-supporting. There is a Hospital for Women, an Academy for Boys, eight elementary schools, and nine out-stations.

*The North China Mission* has three stations occupied by foreign missionaries, namely; Peking, (1863), Pao-ting fu (1893), and Shun-té fu (1903).

Peking was opened by the Rev. W. A. P. MARTIN (q.v.), who in 1869 became President of the T'ung Wen Government College. The Mission early established Boys' and Girls' Boarding Schools, and medical work began in 1880. In 1900 all the Presbyterian missionaries and Christians in Peking went into the British Legation, where they remained during the siege; but nine-tenths of the country Christians, and most of the adherents, were martyred. An indemnity for the destroyed property was paid on the restoration of order, and the ground lost was speedily more than recovered. The equipment now comprises shares in the Union Theological Seminary; the North China Union College (to be affiliated with Peking University), Union Bible School for Women, Union Medical College for Women, and a Union Girls' Boarding school. The mission itself has 15 primary schools and three boarding-schools. There are hospitals for Men and Women; nine places of worship, and seven out-stations.

Pao-ting fu 保定府, was a prosperous station when the Boxers swept down on it, burning the houses, in which four missionaries and three children perished. The Chinese Church was almost exterminated. In 1901, a public memorial service was held for the martyrs, and a better site being provided for the mission, it rapidly regained its prosperity.

The station has Boys' and Girls' Boarding Schools (the latter in conjunction with the American Board), a Bible School for Women and 14 day-schools, 2 hospitals, 17 places of worship and 14 out-stations.

Shun-té fu 順德府, has a men's hospital. Girls' and Boys' Boarding Schools, 4 day-schools and 4 out-stations. A large evangelistic work is done both in the city and country.



*The Shantung Mission*, said to be "the largest in the world," began in 1861, when the Revs. J. L. NEVIUS, DANFORTH, and GAYLEY, with their wives, occupied T'eng-chou, under very difficult conditions. Cholera and brigandage were raging, the unrest made the obtaining of funds very difficult, and the gentry were first suspicious, and, when a few converts had been made, actively hostile.

The first church was organized in 1862, and two years later the Rev. C. W. MATEER and his wife opened a school with six pupils. This gradually developed into the Shantung College (1881) and in 1904, was moved to Weihsien as part of the Shantung Protestant University (*q.v.*). A Boys' Boarding and High School was at once opened in the emptied College buildings, the teaching of English began in 1913, and in 1916 there were 127 pupils. As early as 1862, the teaching of girls was begun; the present commodious Girls' School was opened in 1913. There are 38 schools of all grades in the district. Medical work, begun in 1871, is carried on in a fine new hospital opened in 1913.

Evangelistic work made very slow progress for many years, but there is now a large Christian community.

Chefoo was opened in 1862, by Dr. D. B. McCARTER and wife, the Rev. HUNTER CORBETT and wife following soon after. The Shantung Presbytery was formed in 1865, and the long itinerating tours inland begun, for which Drs. NEVIUS, CORBETT and MILLS (of T'engchow) became famous. A great deal of famine relief work was done in 1878. The country work is now divided into two districts, in one of which the Korean Church maintains three missionaries.

In 1898, a new plant was obtained at Chefoo; a museum and industrial work were started, and there are also many institutional activities, clustering round the new church opened in 1914.

Educational work is carried on at the English School for Boys; Girls' and Boys' High Schools; Mens' and Womens' Bible Training Schools, and eight primary schools.

Medical work is done by 2 physicians, the present hospital and dispensary having been completed in 1913.

Tsi-nan fu 濟南府, was occupied by the Rev. JASPER MCILVAINE in 1872, but work was not regularly established till 1874-5. Mr. MCILVAINE died in 1881, and in the same year, a riot compelled all the workers to retire.

Dispensary work was begun in 1880, by Dr. STEPHEN A. HUNTER, and a hospital opened in 1893. Another for women followed in 1898, vacant land in the East Suburb having been at last secured, to which most of the work of the Mission has gradually been transplanted.

In addition to all the activities of the Shantung Protestant University in this city the A.P.M. itself has a Boys' Academy, erected in memory of Dr. W. B. HAMILTON, and a Girls' High School besides 40 primary schools in the city and district. The City Church is a union of the A.P.M. and English Baptist Mission Christians.

Weihsien was opened in 1883. The city was intensely hostile to all foreigners. The station was built, a mile outside the gates, in spite of the violent placards put up by the gentry inciting the people to murder the new-comers on a certain date.

In 1900 the whole compound, containing a church, two hospitals, three boarding-schools, and a number of residences, was totally destroyed by the fires of the Boxers; but all was rebuilt on a much larger scale after order was restored.

The Arts College of the Shantung Protestant University was opened here in 1904, but will probably be ready to remove to the provincial capital by the fall of 1917, when the buildings will be utilized for district work.

The Educational work in Weihsien and district, apart from the University, is very large, including a Boys' Academy, a Girls' High School, 6 Higher Grade Schools in the country, and 57 primary schools, 17 being self supporting. There is also a Bible Women's Institute.

The country evangelistic work is carried on from 176 out-stations; the Chinese Christians are very active in the propaganda, and of recent years have erected for themselves a large number of church buildings.

In 1904, under the University Scheme, two members of the A.P.M. went to T'sing-chou fu to co-operate in the Theological College. With the removal of the College to Tsi-nan fu in 1917, this arrangement will cease.

Tsi-ning chou district had been itinerated for many years, when in 1890 an attempt was made to settle in the city. The missionaries were at once driven out, but returned in 1892. The people soon became so friendly that in 1900, when all the foreigners had to leave, their premises and belongings were not touched. There are now two good hospitals and a dispensary: the LAUGHLIN Academy for Boys: the Kenarden School for Girls; a number of day-schools and a Women's Bible Institute. Evangelistic work is carried on in a field estimated to contain 5,000,000 souls; and there are 60 churches and chapels.

Tsing-tao was opened in 1898 after the German occupation, and the German Governor, Admiral OSCAR VON TRUPPEL, gave the mission its compound in a beautiful situation.

In 1914, owing to the siege by the Japanese, the work was stopped, and the missionaries had to

leave. During their absence their premises were occupied, first by German, and then by Japanese troops, and were partially damaged and looted. Work was begun again as soon as the Japanese permitted the workers to return.

The educational work is done in Boys' and Girls' High Schools, a Women's Bible School, and 56 Primary Schools.

The Christian community of this field is presided over by 5 Chinese and 2 American pastors. Several churches have always been self-supporting, notably that of Tsingtao city, which has built its own church and manse, school, and Y.M.C.A. building; also chapels in the East and West suburbs. There are 175 out-stations worked from Tsingtao.

I-chou fu 沂州府, 330 miles S.W. of Ch'efoo, was opened as a station in 1890, though a large work had been going on for many years in the district, and there were a considerable number of country Christians. Educational work began in 1894 in 2 primary schools in the city. There are now an Academy for Boys; a High School for Girls; a Bible Institute for Women, and day-schools. There are two good Hospitals; a large itinerating work is done, and there are 7 out-stations.

Yi-hsien 嶧縣 (1905) is in a region where very little preparatory work had been done. It now has a flourishing Industrial School, and a Girls' Boarding School, besides ten day schools. The medical work done in hospital and dispensary is subscribed to regularly by the mine and railroad officials near, for the benefit of their employes. There is a great deal of evangelistic work done in the district.

T'êng hsien 滕縣, was opened in 1910. The South Shantung Bible and Normal School here with 180 students, is under the principalship of a Chinese, the Rev. LIU SZE-I. There are also a Girls' Boarding School and ten day schools: a dispensary under a Chinese physician: and eleven churches and chapels.

The Kiang-An Mission works, as its name implies, in Kiangsu and Anhui. There are three stations, Nanking, Huai-yüan, and Nan Hsü-chou.

Nanking was opened in 1875 by the Revs. CHARLES LEAMAN and ALBERT WHITING, after many visits and much opposition from the authorities. Mr. WHITING died three years later of famine fever in Shansi, where he was doing relief work. Mr. LEAMAN in 1917, still lives in Nanking. The force of A.P. Missionaries in this city is largely connected with Union work in Higher Christian Education, in Nanking University (q.v.) and GINLING College. The Mission itself has a School of Theology, and there are also a Girls' High School, and a Training School for nurses.

There is a large Institutional Building opened in 1915, containing a large chapel, a Girls' School, Men's Reading Room and night-school, small dispensary, etc., etc. The whole is intended as an addition to the evangelistic equipment. The church work centres round 6 city and 8 country chapels.

Huai-yuan 懷遠, was opened in 1892, and has Boys' and Girls' Boarding schools and day-schools. Medical work is carried on at Hope Hospital, by men and lady physicians. A new Women's chapel and building was erected in 1915 for special class and evangelistic work among women; and there are 22 churches and chapels in the city and district.

Nan Hsü-chou 南宿州, opened in 1912, has Boys' and Girls' Schools in the city, and 3 day schools in the out-stations. Medical work is being undertaken, in the first instance in a building offered by "the elders, the teachers and the merchants" of the city. The whole of the Kiang An Mission has 27 out-stations, from which evangelistic work goes on.

Hunan Mission. The A.P.M. first entered this province from its field in Kuangtung, out-stations being established in 1887 and 1889; in 1900, some of the workers settled in Siang-tan 湘潭 but the Boxer movement forced them to leave for the coast. They returned in July, 1901. The station has (1917) Boys' and Girls' Boarding Schools, and six day-schools; and a flourishing medical work with Men's and Women's Hospitals. Hêng-chou 衡州 75 miles S. of Siangtan, was opened to foreign residence in 1902. It has an Evangelists' Training school, Boarding-schools for Boys and Girls, ten day-schools, and a Women's Hospital.

Chên-chou 郴州 (1904) has Boys' and Girls' Academy and 10 day-schools, and a hospital, with a nurses' Training class.

Ch'ang-t'ang 常德 was opened in 1898 by the Cumberland Presbyterians. In 1906, this body united with the Northern Presbyterian Church of the U.S.A. and its work in Hunan came under the Board of the latter. A fine new church was opened here in 1915 and there are Boys' and Girls' Boarding Schools: two day-schools and a Hospital.

Tao-yüan, (1904), is a sub-station of Ch'ang-t'ang, and has a Boys' Academy, a day-school and self-supporting medical work under a Chinese physician.

Chang sha, the capital, was not occupied till 1913. Here the mission has a share in the Union Theological Seminary being one of four uniting Missions, and in the Union Bible School, and runs a Girls' High and Normal School in addition to day schools. The church and evangelistic work in Hunan centres round the 6 above-named stations, and 48 out-stations.

Literary Work. For the literary work accomplished by the Mission as a whole, the catalogues of the Presbyterian Mission Press should be con-

sulted. Drs. W. A. P. MARTIN, C. W. MATEER, JOHN WHERRY, J. M. W. FARNHAM, J. L. NEVUS, W. M. HAYES and many others, have combined to produce hundreds of works, some in English and some in Chinese, dealing with religious and educational matter of every kind.

Statistics of the A.P.M. as given in the Report published May, 1916.

Foreign missionaries	...	427
Chinese staff	...	1,984
Communicants	...	34,329

### AMERICAN PRESBYTERIAN MISSION (SOUTH).

*Headquarters* :—Nashville, Tennessee.

Works in *Ch'ekiang* and *Kiangsu*, and is divided into the Mid-China and North Kiangsu Missions.

*Mid-China Mission.* This was begun in 1867, two years after the close of the Civil War, by the arrival in Hangchow of the Rev. E. B. INSLEE. In 1872, Dr. and Mrs. H. C. DuBOSE were sent out, and occupied Soochow. During the years 1875-9, owing to the financial conditions in the Southern States, no reinforcement was possible, but between 1880-1887, eleven new workers arrived, and between 1888 and 1895 no less than forty-seven were sent, including five physicians and eleven single ladies. Tung-hsiang hsien 桐鄉縣, close to the Grand Canal, and 江陰 Kiang-yin were opened in 1895.

There was considerable difficulty in securing a foothold in all these places. For example, after the missionaries had settled in Soochow, it was said that their residence spoiled the *feng-shui*, and the Chinese who had acted as middleman in the purchase of the property was beaten with 1000 blows. The Mission therefore had to move to another part of the city.

From the year 1891, the Mission tried to enter Ka-shing, but in 1895, had to content itself with a town nine miles away. In 1905, through medical work a foothold was at last obtained in Ka-shing itself. Ch'ang-chow 常州, on the Grand Canal, halfway between Soochow and Chinkiang, was opened by the Mission in 1911, but in 1916, through depletion of staff was, at least temporarily, vacated.

In connection with the initiation of The Christian Intelligencer, a paper for Presbyterians of China, Dr. S. I. WOODBRIDGE, a member of the Mission, was stationed in Shanghai. The circulation of this paper is given in January, 1917, as 7000 weekly. The business manager of the Mission also resides in Shanghai.

In 1905, in connection with Union Higher Educational work in theology and medicine, Nanking became a station of the Society, which also has a share in the Union institutions of the Hangchow Christian College (Boys) and Hangchow High School (Girls). The total number of schools

of all grades in the Mid-China Mission, according to the report for 1916, is 49, with an attendance of 1920 pupils; and there were 24 theological and 17 medical students at Nanking. Two members of the Mission are on the staff of Nanking University (*q.v.*), and one physician on that of the Tsi-nan Medical College. (See *Shantung Protestant University*.)

In addition to evangelistic, church and educational work, medical work is carried on in Kashing, and Soochow, there being a hospital in each place. The native assistants number 54, and there are 6 foreign physicians in residence.

The *North Kiangsu Mission* works from 8 stations, the earliest of which was the treaty port of Chinkiang, opened in 1885; Ts'ingkiang pu 清江浦, was occupied in 1889, and 宿遷 Suchien, in 1894. In each case considerable difficulties were met with. In Suchien the missionaries "occupied for two years a mud hut under the city wall, where they were plentifully supplied with brickbats." Hsü chou 徐州 in N.W. Kiangsu was opened in 1896, and a small work there was handed over to the Mission from the English Baptists of Shantung.

In 1900, the North Kiangsu Mission escaped without injury, being outside the Boxer sphere of action. Since then four other foreign-manned stations have been opened, namely Huai an 淮安, 120 miles N. of Chinkiang, in 1904; Hai chou 海州, on the borders of Shantung and near the Yellow Sea, in 1908; T'ai chou 泰州, in 1909; and the newest station Yen ch'eng 鹽城, opened in 1911.

The educational work of the North Kiangsu Mission is represented (in 1916) by 90 schools of various grades, with 2000 students, and 101 teachers. The schools are well-patronized by non-Christian Chinese of good position, and pay a large part of their own expenses.

Medical work is done at all stations except Chinkiang; and at Ts'ing kiang p'u, Hsü-chou fu, and Haichou (or according to its new name) Tung Hai 東海, three new hospitals were complete and occupied in 1915. A class of men nurses is a new experiment at Suchien, promising well.

The A.P. Mission (South) has always considered all its other work as subordinate to the evangelistic, and the native church itself takes a large part in forming new groups of enquirers and opening new stations.

A.P.M. (South) Statistics for June 30, 1916.

Foreign-missionaries	...	143
Chinese staff	...	525
Communicants	...	4,237

### AMERICAN REFORMED PRESBYTERIAN MISSION (COVENANTERS).

*Headquarters* :—Philadelphia, Pa.

Works in *Canton* province.

The first two missionaries and their wives arrived in Canton in 1895, and after spending two years at the language selected as their centre Tak-hing 德慶 on the north bank of the West River, 150 miles from Canton. They were obliged to leave their work in the Boxer year, but returned in the fall of 1901. Lo-ting chou 羅定州, was taken over from the Christian and Missionary Alliance in 1913. Work was opened in Do-shing on the West River in 1910; and a work begun among lepers about the same time. The lepers were attacked and murdered by Kuangsi soldiers during the revolt in the spring of 1916.

The educational work consists of two schools for girls, two for boys (grammar-school grade) one for women and ten primary schools. A kindergarten was begun in Lo-ting in 1917, and a High School is proposed for Tak-hing in 1918.

There are hospitals at Tak-hing and Lo-ting and three dispensaries; and one physician is located at Canton, cooperating with ten other missions in medical education.

In January, 1917 the Mission reported :—

Foreign missionaries ... ..	13
Chinese staff ... ..	36
Communicants ... ..	469

#### AMERICAN RELATIONS WITH CHINA.

The first American ship to trade with China went in 1784, and with many advantages over other nations the Americans soon took an important share in the business at Canton. In 1798 the first American Consul was appointed, and the American flag was first hoisted at Canton in 1802. In 1821, they handed over to the Chinese and to unjust death an Italian sailor, named TERRANOVA who had accidentally killed a Chinese woman. Their trade in tea declined when an English Act of Parliament (5 Geo. IV, c. 88) allowed the East India Company to export any goods from China to Canada and other American colonies. In the Report to the House of Commons, 1830, the Company stated that American ships were 20 in 1828, as against 42 in 1826. When the opium was surrendered in 1839 the American merchants gave up 1540 chests through Captain ELIOT. In the succeeding troubles, when British ships refused to enter Canton, the American captains signed the required bond to bring no opium and their trade was not hindered; they did a great deal of unlawful business in carrying the goods of English traders and a good number of British ships were transferred to the American flag. In the great debate on the war, held in the British House of Commons on April 7, 1840, PALMERSTON, in defending the action of the Government, mentioned that the American merchants in Canton had appealed to their Government at Washington to join with England and France in

a blockade of the China coast unless the British demands on China were yielded\* to. But the American Government did not respond to this appeal and so had no part in the so-called "Opium War" which ended in 1843.

In general it may be said that the relations between China and the United States have been friendly. The position was defined, in 1843, as one of complete neutrality and friendship, with a distinct purpose on the part of the United States to preserve China's sovereign rights and her territorial integrity. The friendship on the part of China was due largely to the decision of the United States not to allow her citizens to have anything to do with the opium trade. Again, the United States Government's aid in the suppression of the coolie traffic greatly strengthened China's friendship for that country. The appointment of Mr. ANSON BURLINGAME as United States Minister to China, during LINCOLN's Administration, was a most important factor in maintaining good relations between the two countries. BURLINGAME reached Canton in 1861. He spent some months in visiting various treaty ports in order to familiarize himself with Chinese affairs, and arrived at Peking in 1862. On reaching the capital he entered into his mission in full accord with the spirit of friendliness and forbearance which at that time actuated the American Government. After six years spent in Peking he was, at the suggestion of the great Chinese statesman, WEN HSIANG, appointed the representative of the Chinese Government to Western Nations, with authority to attend to every question arising between China and those countries. His mission had its origin in the proposed revision of the Treaty of Tientsin of 1858. Unfortunately, the death of Mr. BURLINGAME at St. Petersburg, while he was on his visit to the nations, prevented the consummation of his mission, and the only nation which immediately acted upon the proposal for the revision of the treaty was the United States. The Revised Treaty, drawn up by Mr. SEWARD, was a model of justice and friendliness, embodied in admirable language.

Many other factors have combined to produce and maintain that harmony and good will which have, for the most part, characterised the relations between China and the United States during the more than 130 years since they came into close contact. There have been many able and sympathetic Ministers from the United States to China; many of the Presidents of the United States have shown great wisdom and tact in their dealings with China; United States consuls and advisers to the Chinese Government; the great work done by numerous American missionaries; the hearty cooperation of many able and well-disposed Chinese; the work undertaken, in recent years, by

the China Medical Board Mission; the work of Americans in famine relief; the manifest absence of "land hunger" on the part of the United States; etc.—all these things have combined to give the Chinese that confidence in the sincerity and good will of the United States that is so necessary to harmonious relations.

The one serious drawback to the uninterrupted harmony between China and America has been the Exclusion Policy adopted by the latter country. Article 5 of the BURLINGAME Treaty recognized upon the part of both governments the inherent and inalienable right of man to change his home and allegiance, and also the mutual advantage of the freest immigration and emigration of their citizens and subjects respectively from one country to another for the purposes of travel, of trade, or for permanent residence. Article 6 provided that the citizens and subjects of each country respectively should enjoy the same privileges in respect of travel or residence as may be enjoyed by the citizens or subjects of the most favored nation. Immediately following the adoption of the BURLINGAME Treaty Chinese immigration into the United States rapidly increased. Chinese laborers poured into California and their wages being so cheap, they soon began to seriously interfere with white mechanics and laboring men of all kinds, throughout the Pacific coast states. The Americans raised a cry of distress and the hostility to Chinese immigration became so great that in 1876 a joint committee of the two houses of Congress was appointed to visit the Pacific coast and investigate the character and extent and effect of the immigration. Two reports were submitted by this committee. The majority report recommended the repeal of the immigration law, while the minority report as strongly recommended that the law be allowed to stand. Many attempts were made to find a solution of the question and the agitation of the subject passed through many vicissitudes, especially in the years 1880, 1882, 1883, and 1894. The net result of it all is that the immigration of Chinese laborers has been entirely prohibited, and only Chinese scholars and merchants are permitted to enter the United States. This failure of the United States to find a satisfactory solution of the immigration problem, and her exclusion of Japanese, as well as Chinese, laborers, has also caused ill-feeling between Japan and America. The boycott of American goods by the Chinese in 1907 is an evidence of the illwill engendered in China, also, against the people of the United States by this exclusion policy. The present situation is an intolerable one and some satisfactory solution of the question has still to be found.

The so-called "Open Door" policy was inaugurated by the United States Secretary of State,

JOHN HAY. In 1900, Secretary HAY secured a treaty signed by every leading nation, pledging each to respect the integrity and independence of the Chinese Empire, and to claim no rights of trade that were not freely conceded to others. Unfortunately, the United States Government has been either unable or unwilling to make sufficiently strenuous efforts to secure the execution of the provisions of this Open Door policy, and the results have not been at all commensurate with the high hopes that were held with regard to it when it was first inaugurated. See *Emigration; Burlingame Mission*, etc.

[A.P.P.]

The following is a complete list of United States Ministers and *Chargés d'affaires* at Peking.

*Note.*—The names of *Chargés d'Affaires* are in italics; where they are also indented it signifies that they served during the temporary absence of the Minister and not between the terms of office of two Ministers.

Messrs.

Caleb Cushing	Feb. 27, 1844—Aug. 27, 1844
James Biddle, U.S.N.	Aug. 8, 1845—Apr. 15, 1846
<i>Peter Parker</i>	Apr. 15, 1846—Oct. 10, 1846
A. H. Everett	Oct. 10, 1846—June 28, 1847 (Died)
<i>Peter Parker</i>	June 28, 1847—Aug. 24, 1848
Com. John W. Davis,	
U.S.N.	Aug. 24, 1848—May 25, 1850
<i>Peter Parker</i>	May 25, 1850—Jan. 31, 1853
Humphrey Marshall	Jan. 31, 1853—Jan. 27, 1854
<i>Peter Parker</i>	Jan. 27, 1854—Apr. 15, 1854
Robert M. McLane	Apr. 15, 1854—Dec. 12, 1854
<i>Peter Parker</i>	Dec. 12, 1854—May 10, 1855
Com. J. Abbott, U.S.N.	May 10, 1855—Nov. 9, 1855
<i>S. Wells Williams</i>	Nov. 9, 1855—Dec. 31, 1855
<i>Peter Parker</i>	Dec. 31, 1855—Aug. 25, 1857
<i>S. Wells Williams</i>	Aug. 25, 1857—Nov. 25, 1857
Thomas B. Reed	Nov. 25, 1857—Dec. 8, 1858
<i>S. Wells Williams</i>	Dec. 8, 1858—May 18, 1859
John E. Ward	May 18, 1859—Dec. 15, 1860
Com. C. K. Stribling,	
U.S.N.	Dec. 15, 1860—Oct. 14, 1861
<i>S. Wells Williams</i>	Oct. 14, 1861—Oct. 24, 1861
Anson Burlingame	Oct. 24, 1861—Nov. 21, 1867
<i>S. W. Williams</i>	May 5, 1865—Sept. 19, 1866
<i>S. Wells Williams</i>	Nov. 21, 1867—Sept. 29, 1868
J. R. Brown	Sept. 29, 1868—July 5, 1869
<i>S. Wells Williams</i>	July 5, 1869—Apr. 20, 1870
Frederick F. Low	Apr. 20, 1870—July 24, 1873
<i>S. Wells Williams</i>	July 24, 1873—Oct. 28, 1874
Benj. P. Avery	Oct. 28, 1874—Nov. 8, 1875 (Died)
<i>Chester Holcombe</i>	Nov. 8, 1875—Jan. 1, 1876
George F. Seward	Jan. 1, 1876—Aug. 16, 1880
<i>Chester Holcombe</i>	June 8, 1878—June 19, 1879
James B. Angell	Aug. 16, 1880—Oct. 13, 1881
<i>Chester Holcombe</i>	Oct. 13, 1881—Aug. 17, 1882
John Russel Young	Aug. 17, 1882—Apr. 8, 1885

<i>Enoch J. Smithers</i>	Apr. 8, 1885—Oct. 1, 1885
Col. Charles Denby	Oct. 1, 1885—July 10, 1898
<i>Chas. Denby, Jr.</i>	Mar. 17, 1894—Oct. 27, 1894
<i>Chas. Denby, Jr.</i>	May 14, 1896—Aug. 1, 1896
Edwin H. Conger	July 10, 1898—Jan. 14, 1905
<i>H. G. Squiers</i>	Mar. 11, 1901—Aug. 17, 1901
<i>J. G. Coolidge</i>	Jan. 14, 1905—June 1, 1905
W. W. Rockhill	June 1, 1905—June 1, 1909
<i>J. G. Coolidge</i>	Oct. 21, 1906—Nov. 23, 1906
<i>T. E. Moore</i>	Nov. 23, 1906—Dec. 8, 1906
<i>H. P. Fletcher</i>	Oct. 1, 1907—Apr. 15, 1908
<i>H. P. Fletcher</i>	June 1, 1909—Apr. 21, 1910
W. J. Calhoun	Apr. 21, 1910—Feb. 27, 1913
<i>P. S. Heintzleman</i>	June 27, 1911—Aug. 11, 1911
<i>E. T. Williams</i>	Aug. 11, 1911—Nov. 12, 1911
<i>E. T. Williams</i>	Feb. 27, 1913—Nov. 15, 1913
Paul S. Reinsch	Nov. 15, 1913—
<i>J. V. A. MacMurray</i>	July 6, 1914—Sept. 30, 1914
<i>J. V. A. MacMurray</i>	June 14, 1915—Sept. 27, 1915

Memorandum.

The Legation was located at :—

Macao from Feb. 27, 1844 to Aug. 27, 1844.

Canton from Aug. 8, 1845 to July 20, 1862.

Peking from July 20, 1862 to present

**AMHERST MISSION.** Lord AMHERST's embassy was the second from Great Britain to China, Lord MACARTNEY's (1792) being the first. The suite included Sir GEORGE STAUNTON, Sir JOHN DAVIS and Dr. MORRISON. The object was to promote a better understanding between the two countries.

It arrived at Peking and left again the same day.—August 29, 1816. The reason for this abrupt, inglorious conclusion of the mission was that immediately after being hurried over the road from Tientsin to the Summer Palace the ambassador was urged to present himself at once in his dusty, weary condition before the Emperor (CHIA CH'ING). He refused to depart from the previous arrangement by which his reception had been fixed for the next day, when his baggage, with uniforms, presents, etc., would have arrived, and he could appear decently before the Emperor. The pressure on him was urgent; he interpreted it as disrespect to his mission and his sovereign, and as he remained firm, he was summarily dismissed and was hurried back coastward the same afternoon.

The explanation of this strange proceeding seems to be that the officials had assured the Emperor that the *k'o t'ou* ceremony would be performed. On finding with what firmness Lord AMHERST refused to prostrate himself, they used this device to screen themselves; either the ambassador, in the excitement of being hustled into the Emperor's presence would *k'o t'ou*, or the failure

of the audience would be put on other grounds than that of the ceremony.

DAVIS : *Sketches of China*.

**AMHERST, LORD** (the ship so named). See *Lord Amherst*.

**AMHERST PHEASANT.** See *Pheasants*.

**AMIDISM**, 淨土 *ching t'u*, pure land, a school of Buddhism. See *Buddhist Schools*.

**AMIOT, JEAN JOSEPH MARIE** 王若瑟, a Jesuit missionary who was born at Toulon on February 8, 1718, and was sent to China in 1740. He mastered Chinese and Manchu, and won the confidence of the Emperor CH'EN LUNG. His wide knowledge enabled him to ascertain and give to the west much new information about the Chinese. Most of his varied writings are found in the *Mémoires concernant l'histoire, . . . par les missionnaires de Pékin* (Paris 1776-89). He also issued a Manchu grammar. He died at Peking in October, 1793.

**AMITABHA**; also *Amita*, etc., 阿彌陀 and there are other variations of the name. At first the term was impersonal, meaning the ideal, and boundless light. It was probably a Persian or Gnostic idea introduced into the Buddhism of Kashmir or Nepal, whence it reached China *via* Tibet. It is not mentioned by FA HSIEN or HSIUAN TSANG, it is unknown in Southern Buddhism, or in the earliest Sûtras brought to China; and the first Sûtra that alludes to AMITA does not give him any importance. He came to the front early in the 5th century A.D. When the poetical notions of the Lotus-school 蓮花宗 or Pure land school 淨土宗 concerning a Paradise in the West began to influence the common people AMITA became the favourite Buddha, and is now the most popular Buddha, in China.

There are various traditions as to his origin. He is an incarnation of the 9th son of the ancient Buddha Mahā bhīḍjña jāna bhibhū; or the 2nd son of a certain Indian of the lunar race; or he is the celestial reflex of SAKYAMUNI, etc., etc.

He is strangely obscure in the early art and literature of Indian Buddhism, and is in fact barely mentioned. It is also to be noticed that the Chinese translations of the principal Amidist scriptures,—two in the second century and four in the third,—are all by natives of Central Asia, while the chief features of the cult are all Persian.

EITEL : *Handbook of Buddhism*; JOHNSTON : *Buddhist China*.

**AMOGHA, AMOGHAVADJRA.** See *Pu K'ung*.

**AMOY** 廈門, Hsia mén, one of the five Treaty ports opened to trade by the Treaty of

Nanking in 1842. The city is on the island of Hai-mên, in the province of Fukien; its latitude is 24° 40' N. and its longitude 118° E.

The chief export was formerly tea, but that trade has almost entirely ceased, partly owing to the deterioration of the native growth and partly to the occupation of Formosa by the Japanese; Formosan teas having been formerly warehoused in Amoy before being shipped to foreign markets.

Large numbers of coolies went from this port to the Malay peninsula, but this traffic has also declined greatly in recent years. The population is 114,000.

The foreign population is about 280, mostly residing on the Island of Ku-lang-su (*q.v.*).

	1915	1916
Net Foreign Imports Hk. Tls.	8,855,282	8,106,479
Net Chinese Imports	8,131,567	6,138,067
Exports	3,230,371	3,153,017
Total Hk. Tls.	20,217,220	17,397,552

PITCHER: *In and about Amoy; and Fifty Years in Amoy.*

**AMPHIBIA.** There are two distinct faunas in China; one tropical and oriental and the other more or less common to the temperate parts of Europe, Asia and North Africa. Thus, in Mid- and North China the Common Frog of Europe (*Rana temporaria*) and the Common Toad of Europe (*Bufo vulgaris*) are met with. The genus of Fire-bellied toads (*Bombinator*) consists only of three species, of which two are European and the third Chinese. The little green Tree Frog (*Hyla arborea*) also extends from Europe right across the temperate part of the continent to China, where also a closely allied form (*Hyla arborea sinensis*) is found even as far south as Formosa. The Edible Frog (*Rana esculenta*) is another European form found in China, extending certainly as far south as Fukien. The green Toad (*Bufo viridis*) from southern Europe extends through the middle of Asia along the Himalayas to South-China.

Of the tropical forms the common toad of India (*Bufo melanostictus*) is found all over South China, certainly as far north as the Yangtze valley, and is the common toad found around Shanghai. The largest Indian frog, the Tiger Frog (*Rana tigrina*) is also found as far north as the Yangtze. The commonest Shanghai frog (*Rana limnocharis*) is also the commonest species in Formosa and extends throughout the Malay Peninsula and India. The tree frogs of the genus *Rhacophorus* also extend from India through China up to the Yangtze; while a few species of the family *Engystomatidae* extend from the Tropical Orient into South China.

The Giant Salamander (*Cryptobranchus maximus*) is peculiar to North China and Japan. The

Salamanders with the exception of *Tylototriton*, which is found in India and the mountains of Yunnan, are all northern animals.

As regards the distribution of species, China is divided into two regions. South China is included in the Oriental Region, which comprises Southern Asia and the Malay Archipelago; and is essentially tropical. North China is included in the Palearctic region, which comprises Europe, the adjacent part of Africa and Asia north of the Indus, Himalayas and Nanling mountains. The Nanling mountains, which are only some three thousand feet high, divide the watersheds of the Yangtze and the West River. There is, however, no hard and fast line of division in China. Fukien, as regards botany, shows an almost equal intermingling of tropical and temperate forms. The same holds good as regards Amphibia and Reptiles, and makes Fukien perhaps the best collecting ground in China.

The Himalayas and other mountains and deserts of Central Asia effectually prevent the entry of many northern species into India, but no such natural obstruction to the migration of species occurs in China, so that, although Foochow may be considered the point of division on the coast line between the northern and tropical Amphibia, there is so deep an intersection that, for practical purposes, it is probably better to take the Yangtze valley as the middle of the dividing zone between Oriental and Palearctic species. [A. S.]

**AMPHITRITE, L'**, probably the first French ship to go from France to China for trade. She was sent by the Compagnie de l'Inde and Sieur JOURDAN, but the promoter and soul of the enterprise was Père BOUVET. The ship sailed from La Rochelle commanded by Captain DE LA ROQUE, on March 6, 1698. Père BOUVET was on board with eight other missionaries, among whom was PRÉMARE. The Amphitrite returned to Port Louis on August 3, 1700. Later she made other voyages to China. The account of the first voyage was written by DE GHIRARDINI and also, strange to say, in an anonymous English work in 1859—a translation of an unpublished manuscript. This was translated back again into French, and is given in MADROLLE.

MADROLLE: *Les premiers Voyages français à la Chine*; BELEVITCH-STANKEVITCH: *Le Goût chinois en France*, c. iii.

**AMPHITRITE ISLAND**, the name given by the French to the Tung Hai 東海 island south of Kuang-chou wan, included in the leased territory.

**AMUR, RIVER.** See *Hei lung chiang*.

**AMURSANA** 阿睦爾撒納, a claimant for the chieftainship of the Mongols, who on being

defeated fled to Peking (1740) and begged assistance from CH'EN LUNG. An army was sent to establish him as ruler of the Mongols in vassalage to China. He soon began to plot rebellion, but an expedition was sent against him: he fled into Siberia and there died, of small pox.

**AMYGDALUS PERSICA.** See *Peaches*.

**AMYOT.** See *Amiot*.

**ANALECTS, CONFUCIAN.** This is the title used by LEGGE for Lun Yü 論語, *discourses and dialogues*, the first of the Four Books. It contains discussions between CONFUCIUS and his disciples, his answers to their questions, and one book full of the sayings of some disciples. The title may also be translated *Digested Conversations*. The work dates, according to LEGGE, from the end of the fourth or the beginning of the fifth century B.C. and was produced by the disciples of the disciples of the Sage. The Han scholars who edited the classics after the burning of the Books had two texts of this work, and another was afterwards discovered hidden in the wall of CONFUCIUS' house. The work contains twenty books. It has been translated into English by LEGGE (1861); KU HUNG-MING, (1908); LIONEL GILES, (1907); SOOTHILL, (1910); into Latin by ZOTTOLI, (1879); into French by COUVREUR, (1895); and into German by WILHELM. There are various other translations, for which see CORDIER'S *Bibliotheca Sinica*.

**ANCESTRAL WORSHIP.** The honours paid to the dead are so called, though many object to the word 'worship' with its English connotation. It appears as an established cult at the very beginning of Chinese history, and it remains to-day as the chief religious practice of the race. Much of its present form however dates only from the Sung period.

Among the common people every household preserves in a shrine the wooden tablets, inscribed with names, dates, etc., in which the spirits of the dead members of the family are supposed to dwell. Every clan has its ancestral temple where incense is daily burnt before the tablets, and twice a month there are ceremonial offerings of food. On all occasions when the family life is affected,—by marriages, deaths, etc., formal announcements are made to the ancestors. In spring and autumn there are also ceremonies at the graves.

The good side of this is the filial piety which is a great moral asset of the race. The sentiments expressed may be compared with the western bedecking of the grave with flowers. The evil side is the fear lest neglected ancestors should work evil to the family. Love and commemoration often give place to superstitious fears.

It is obvious that the matter is of prime importance to Christian missions, and it has caused much controversy. No one can object to human honours paid to the dead; but if the departed spirits are invoked as tutelary powers, able to work good or evil to descendants, if the 'worship' paid them is comparable to that we owe to God, then Christianity must call it idolatry and condemn it. Even then, however, there will remain the question how to deal with it; some attack the system with direct hostility; others prefer to arouse no opposition, confident that when Christian truth is accepted, correct views on other matters will inevitably follow.

The question was so discussed and decided in the 17th century as to wreck the work of R. C. Missions in China. (See *Rites Controversy*). Views of modern Protestant Missions on the matter may be gathered from the lively discussion at the Shanghai Conference of 1890.

MARTIN: *Love of Cathay*; RECORDS OF GENERAL CONFERENCE of Protestant Missionaries, 1890.

**AN CHI-YEN 安集延.** See *Yakoo*.

**ANGLICAN CHURCH, CHINESE.** See *Chinese Anglican Church*.

**ANGLICAN MISSIONS.** Four foreign missionary societies represent the Anglican communion in China, viz., (i) The Church Missionary Society (including the Church of England Zenana Society), which entered China in 1844, and has five dioceses; (ii) The Domestic and Foreign Missionary Board of the Protestant Episcopal Church in the U.S.A. which entered China in 1845, and has three dioceses; (iii) The Church of England Mission in North China, somewhat incorrectly called the S.P.G. Mission, which entered China in 1863, and has two dioceses; (iv) The Church of England in Canada Mission, which entered China in 1910, and has one diocese. See *Church Missionary Society*, etc.; and *Chinese Anglican Church*.

**ANGLO-CHINESE CALENDAR, AN**, published for most years between 1844 and 1855, in Macao or Canton at the office of the *Chinese Repository*. It contained a list of foreigners in China, a list of Chinese officials, postal information etc., etc. See *Anglo-Chinese Calendar*.

**ANGLO-CHINESE COLLEGE AT MALACCA, THE**, was founded in 1818, and was then the only Protestant college east of the Ganges. Its object was announced as 'the reciprocal cultivation of Chinese and European literature.' It had a press, at which very important work was done, such as the printing of PRÉFÈRE'S *Notitia Linguae Sinicae* in 1831, the Delegates' Version of the Bible, etc.

It was founded by Dr. MORRISON, who gave £5000 down and £100 a year for five years from its commencement; he was President of the



College till his death. The putting up of the buildings was Dr. MILNE's work, and he was Principal till he died in 1822.

CHINESE REPOSITORY, vol. iii, p. 183.

**ANGLO-CHINESE FRIENDSHIP BUREAU**, 中美友誼會 *Chung Ying yu i hui*; a Society founded in London in 1913 for purposes which are sufficiently indicated in the name. Members living in China decided to form a similar Society in Peking, to work in close co-operation with what it calls in the same sentence 'the London branch' and 'the parent Society.'

The object of the Bureau in China is to give information to students proceeding to England, to give them letters of introduction and arrange that they may be met on arrival and be helped in getting lodgings, etc.; and also to use the English Society to recommend Englishmen for business and professional posts in China. Social meetings in Peking are arranged for, and a Journal is published, No. 1 being dated December, 1915. The subscription to the Society is six dollars per annum.

**ANGLO-CHINESE KALENDAR AND REGISTER, THE**, 1832, E. I. Co. Press, Macao. Edited by J. R. MORRISON, for three years, after which he issued the *Commercial Guide*; the *Kalendar* appeared in 1835 edited by the editor of the *Canton Register*.

**ANHUI** 安徽 a province whose name is derived from its two chief prefectures, An-ch'ing and Hui-chou. Its boundaries are Honan, Kiangsu, Ch'ekiang, Kiangsi and Hupei. Its area is estimated to be 48,460 square miles and the inhabitants have been reckoned by different authorities at nine millions and at thirty-four millions. Probably the most careful estimate is twenty-three millions. The Huai river runs through the northern half of the province and the Yangtze through the southern, but the two rivers have no connection within the limits of the province. The northern part is an alluvial plain formed by the Huai and the Yellow River, part of the Great Plain; the southern is hilly.

Under the Ming dynasty it, with Kiangsu, formed the old province of Kiangnan. Its literary name is Huan 皖.

Its chief city is Anking (Nganking) on the Yangtze left bank, and the treaty port of Wuhu is within its borders.

RICHARD : *Comprehensive Geography*; HAVRET : *Nganhoei*, (Var. Sin. No. 2).

**ANISEED**, or Star-anise. The tree which produces aniseed is confined to small areas in Western Kuangsi and to Tonkin. It is *Illicium verum*, Hook. Star aniseed is called pa-chio 八角 *eight horns*, from the shape of the fruit, which

consists of eight seed-capsules arranged to form a star. From the amber-coloured seeds aniseed oil is extracted. The export from Kuangsi practically constitutes the world's supply, and has increased considerably of late years, the amount shipped averaging 12,000 piculs, worth nearly 300,000 Hk. Tls. Unfortunately the Chinese dealers adulterate the oil with spirits of wine and kerosene oil. Aniseed oil is used more as a drug and less as a spice than cassia oil. See *Star-anise Oil*.

*Illicium anisatum* 莽草 *Mang-ts'ao* is a false star-anise produced in Japan and imported to China. It is highly poisonous.

**ANISODACTYLI**, an Order of birds which includes the families Coraciidae (rollers), Meropidae (bee-eaters), Alcedinidae (kingfishers), Upupidae (hoopoes), etc.

*Merops viridis* and *Melittophagus swinhoii* occur in Yunnan, and *Nyctiornis atheroni* in Hainan. *Merops philippinus*, the Blue-tailed Bee-eater, is a summer visitor in S. China; and *M. smitranis* has been taken in Fukien and Kuangsi. *Eurystomus ulonzyx*, the Broad-billed Roller, is common in China. *Coracias affinis* occurs in Yunnan. *Alcedo bengalensis*, the common Kingfisher, is found everywhere in China. In S.E. China these birds are netted in large numbers; their captors pluck the back feathers, which they use in making the well-known kingfisher feather jewellery, and then release the birds. *Alcedo grandis*, a very rare bird, and *Ceryx tridactyla*, both in Hainan. *Halcyon pileata*, the Black-capped Kingfisher, is found in summer all over China. *H. smyrnensis*, the White-breasted Kingfisher, is found in Hainan, and from Canton to Shanghai. *Callipepla lilacina*, the Ruddy Kingfisher, is met with in Formosa. It has been taken in Fukien, Kiangsu and Manchuria. *Sauripatis chloris*, taken once at Shaweishan. *Ceryx varia*, the Indian Pied Kingfisher, is common south of the Yangtze. *C. lugubris*, the oriental Pied Kingfisher, is found in South China to valley of Huangho (?) *Upupa epops*, the European Hoopoe, is a common bird throughout China. *U. indica* is found in Hainan.

DAVID ET OUSTALET : *Les Oiseaux de la Chine*; (Alcedinidés).

**ANKING** 安慶 *an ch'ing*, or Nganking, capital of Anhui province, is on the north bank of the Yangtze, 370 miles from Shanghai in lat. 36° 9' N. and long. 116° 5' E. : it is a port of call for river steamers. The population is said to be 40,000.

**ANN**, the name of a British brig which left Chusan for Macao on March 8, 1842 and was wrecked on the Formosa coast three days later. Two men perished in the wreck; the rest, fifty-five in number, were seized by the Chinese, stripped and taken to Tai-wan fu. The journey took till

the 24th and was full of suffering; some of them were completely naked in the rain and cold; they slept in common jails, twenty-five in a room less than eight feet square; they were ticketed like cattle, handcuffed and fettered, and assured, by signs, that they were going to be beheaded. From March 24 to about August 13 they were kept in prison and terribly ill-treated; then forty-four of them were beheaded. Eleven were released in October. The official responsible for this brutality as well as for the slaughter of the crew of the *Nerbudda* (q.v.) was ordered to be punished: it is known that he was rewarded.

*Chinese Repository*, vol. xii; *Journals kept by Mr. Gully and Capt. Denham*.

**"ANNA" CASE, THE.** In September 1875, a German schooner *Anna* left Amoy for Tientsin but was beached and plundered by the Chinese crew after the two German officers had been murdered. The mandarins of the district near Foochow where the ship was beached seemed to be in connivance with the pirates and allowed them to get off with their booty, and the German Government therefore exacted \$39,000 compensation.

**ANNALES DE LA PROPAGATION DE LA FOI**, the celebrated missionary magazine of the *Association de la Propagation de la Foi* (q.v.). It is a continuation of the other famous series of *Lettres Edifiantes*. The first *cahier* as it was termed, appeared at Lyons in 1822, and was sold at 50 centimes; the second in 1823, at 75 centimes and the third in 1824 at 50 centimes. Then three *cahiers* were issued in 1825, and the six were published as volume 1 with an index. The work has been very popular, and is now illustrated. Besides the French edition, still issued from Lyons, there have been for many years translations into German, Flemish, English, Dutch, Italian, Portuguese, Spanish, Basque, etc.

**ANSERES**, an Order which consists of the Ducks, Geese and Swans. The species known in China are as follows.

*Anser serrirostris*, the Eastern Bean Goose. *A. segetum*, the Bean Goose, the most common of the geese that visit China in their migrations. *A. middendorffi*, the great Bean Goose. *A. ferus*, the Grey Lag Goose, and *A. albifrons*, the White-fronted Goose, both are common on the coast, especially in the South. *A. erythropus*, the Dwarf Goose or Lesser White-fronted Goose, abundant on the lakes of the eastern provinces, especially Kiangsi. *A. cygnoides*, the Chinese Goose, comes from the north in large numbers to winter in China. *Cygnus olor*, the mute Swan seen once at Peking and shot once at Chinkiang. *C. musicus*, the Whooper, in great numbers in migration; some

pass the winter in China. *C. jankowskyi* JANKOWSKI'S Swan, N. China to Fukien. *C. davidi*--DAVID'S Swan,--Chihli. *Anas boschas*, the Mallard, abundant in the north. *A. zonorhyncha*, the yellow-nib duck, resident in China and Mongolia. *Tadorna cornuta*, the Sheldrake, common on the coast. *Casarca rutila*, the Ruddy Sheldrake or Brahminy Duck, abundant in Mongolia, where it an object of religious reverence; it winters in China. *Sarcidiornis melanotos*, the Comb duck, obtained one year in Fukien. *Dafila acuta*, the Pintail; many pass the winter in the central and southern provinces. *Dendrocygna javanica*, the Whistling Teal, taken in Fukien and Kiangsu. *Mareca penelope*, the Widgeon, common in S. China in the winter. *Chaulelasmus streperus*, the Gadwall, is found in China but rarely. *Spatula clypeata*, the Shoveller, common in the winter and at the times of migration. *Nettopus coromandelianus*, the Cotton Teal, in Central China in summer, in small numbers. *Aix galericulata*, the Mandarin Duck, resident in southern and central China. *Querquedula ciria*, the Garganey or Blue-winged Teal, China and Formosa. *Nettion crecca*, the Common Teal, and *N. formosum*, the Baikal Teal or Clucking Teal, and *Eunetta falcata*, the Falcated Teal, these three are common in China and Formosa, in winter and at the times of migration. *Oidemia carbo*, the Eastern Velvet Scoter, visits the coasts. *O. americana*, the Eastern Black Scoter. *Clangula glaucion*, the Golden Eye, winters in China. *Nyroca ferina*, the Pochard or Dun-bird, common in China in winter and at the times of passage. *N. rufina*, the Red-crested Pochard, Fokien. *N. ferruginea*, the White-eyed Duck, winters in China. *N. marila*, the Scaup, abundant in winter on the coast. *N. fuligula*, the Tufted Duck, common in winter. *N. baeri*, the Eastern White-eyed Duck, common in winter. *Mergus albellus*, the Smew, common in Central China in winter. *M. serrator*, the Red-breasted Merganser; *M. merganser*, the Goosander; *M. squamatus*, GOULD'S Merganser, these three winter in China.

DAVID ET OUSTALET: *Les Oiseaux de la Chine*; (Anatidés).

**ANTEATER, SCALY**, *Manis dalmanni*, is found at Amoy, in Formosa, in Hainan and elsewhere in the south. It is described by SWINHOE in the second paper named below.

SWINHOE: *P.Z.S.*, 1870, pp. 236, 650.

**ANTI-FOOTBINDING.** Several of the Manchu Emperors issued edicts against the custom of foot-binding, the most famous being K'ANG HSI, who in 1665 issued orders that all parents binding the feet of children born after the first year of his reign should be severely punished. Though many high officials backed up the effort, it was a

complete failure, and four years later the edict was withdrawn. One of TAO KUANG's concubines once attired herself as a Chinese lady with bound feet, but was instantly ordered away in disgrace, and the Emperor never saw her again. As late as 1838, the Manchus threatened severe punishment for foot-binding.

After the T'ai P'ing rebellion half the people in Kuangtung, Kuangsi and Chihli ceased the practice.

Christian missionaries strongly discouraged foot-binding among their converts, in many cases making unbinding a condition of receiving pupils into their boarding-schools, and in a few places, a condition of entering the Church.

The chief difficulties in the way were that natural feet were in many places associated with prostitution, and that no husbands could be found for girls with unbound feet. The attempt was more successful in the South than in the North, where the custom was almost universal, slave-girls and Buddhist nuns being the only exceptions, till Christian schools arose.

The great majority of Chinese girls, even in Christian families, still had bound feet, and the non-Christian part of the population was apparently still untouched by the new ideas, when in 1895, ten ladies of several different nationalities formed the *T'ien Tzu Hui* 天足會, Natural Foot Society, with Mrs. ARCHIBALD LITTLE as President. This body at once decided to memorialize the Empress-Dowager, who as a Manchu, was a natural-footed woman.

After being drawn up very carefully in English, and then translated into Chinese, the memorial was distributed to get signatures, and nearly all foreign ladies in the Far East added their names.

The memorial was forwarded through the American Minister to the Tsung-li Yamèn who thought it a matter which they could not bring before Her Majesty, but offered to keep it on their shelves. It is believed that it reached the palace; but the Anti-footbinding Edict she issued in 1902 (the last of the many Manchu attempts to alter the practice) was probably the result of her wish to curry favour with the foreign ladies in the capital, with whom she made special efforts to be friendly at that time.

The Society also sent memorials and letters to all Viceroys and provincial governors; and public meetings were held in most of the provincial capitals and many large cities. At these meetings the President of the Society addressed large Chinese audiences,—a very great innovation in those days.

Over a million tracts, leaflets and placards were sent out from Shanghai alone, as well as a large number from five other centres; a number of branches were established all over the Empire; a

school was opened in Shanghai for natural-footed non-Christian Chinese girls; and in every possible way public opinion was educated.

During the Reform movement of 1895-8, K'ANG YU-WEI 康有為 formed the *Pu Ch'an Tzu Hui* 不纏足會 in Canton, which had before long 10,000 members, and after the *corps d'état* was removed to Shanghai. A considerable number of smaller societies having the same object arose over China, to what extent directly inspired or stimulated by the *T'ien Tzu Hui* cannot be estimated.

Eventually, all Viceroys and Governors issued proclamations against the custom, that of H.E. CHANG CHIH TUNG being very widely circulated.

The *T'ien Tzu Hui* issued its "tenth and last report" in 1906; it was handed over to a committee of Chinese ladies in 1908, and seems to have shortly after ceased to function, its work being done, the societies of Chinese origin taking its place. It undoubtedly had a very large share in creating a strong public opinion against the practice of foot-binding, and the custom has been abandoned by practically all people of the official classes, and though it is still widely practised among the lower ranks especially in the North, its extinction can hardly be far distant. See *Foot-binding*.

GILES: *Historic China*; *Report of Peking Hospital*, 1858; Mrs. A. LITTLE: *Intimate China*.

**AN TÊ HAI** 安得海, the favourite eunuch of Tz'û Hsi the Empress-dowager, in the early days of her power; commonly known as Hsiao An 小安 *Little An*, on account of his small stature. His power and arrogance were very great and his influence over Tz'û Hsi such as to give rise to most scandalous reports. In 1869 she sent him into Shantung to get money for her privy purse. It was contrary to dynastic house-law for a eunuch to leave the capital, and Prince KUNG took advantage of this to persuade Tz'û AN, the co-Regent Empress-dowager, to sign a decree commanding the immediate execution of the insolent AN TE-HAI. The sentence was promptly carried out in Shantung, several other eunuchs being got rid of at the same time. Tz'û Hsi knew nothing of it for some days, when her wrath against Prince KUNG and the Empress Tz'û AN was very great, nor did she ever forgive them.

AN TE-HAI was succeeded by the notorious LI LIEN-YING (q.v.).

**ANTELOPES.** There are four species in N. China, and Mongolia. They are as follows, with their distribution:—

*Gazella subgutturosa*, N. and E. Mongolia; *G. gutturosa*, Inner Mongolia; *G. przewalskii*, Ordos, Hsinchiang; *G. picticaudata*, S.W. Kansu, Tibet, Hsinchiang.

Of these *G. gutturosa* is the largest and *G. picticaudata* the smallest. Both *G. gutturosa* and *G. subgutturosa* have an enormous larynx which swells up in the rutting season; the former is hence known as the Goitred Antelope.

SOWERBY: *Journal*, N.C.B.R.A.S., vol. xlvii.

**ANTIMONY.** See *Minerals*.

**AN TU** 安都, Antioch, the capital of Ta Ch'in. See *Ta Ch'in*, *Fu-lin*.

**ANTUNG** 安東, was opened as a Treaty Port by the Commercial Treaty with the United States in 1903, but on account of the Russo Japanese war the actual opening dates from the spring of 1907. It is on the right bank of the Yalu River, thirty miles from its mouth. The river is closed by ice from the end of November to the end of March. The Chinese population is about 40,000 in the winter, but in the busy months that number is perhaps doubled by immigrants, chiefly from Shantung. There is a Japanese Settlement with a population of about 20,000. The port is connected with Mukden by rail.

A British Consulate was established in 1907, but was closed again in 1909.

	1915	1916
Net Foreign Imports	Hk. Tls. 13,563,056	18,507,536
Net Chinese Imports	1,842,430	1,626,365
Exports	8,806,245	8,609,965
	Hk. Tls. 24,211,731	28,743,866

**ANZER, JEAN BAPTISTE**, was born in 1851 at Weinricht, Germany, and died at Rome in 1903. He belonged to a newly created Mission, and reached China in 1879, when he was made pro-vicar in the southern part of Shantung. In 1883 he was attacked by Chinese and left for dead. In 1885 Southern Shantung was made into a bishopric and ANZER became bishop there. In 1890 he abandoned the protection of France and accepted that of Germany; this gave Germany a pretext for the seizure of Tsingtau when missionaries had been murdered in 1897. See *Tsingtau*.

**APAOKI** 阿保機, the first ruler of the united K'itans. See *K'itans*.

**APE'S HILL**, so called from the number of monkeys (*Macacus cyclops*) formerly found there, is near Takao in Formosa, and Takao is sometimes called Ape's Hill Harbour. The hill stands alone and is 1,710 feet high.

**APOSTOLIC FAITH MISSIONARIES**, are representatives of a recent religious development in the U.S.A. and hence have only made their appearance in China within the last few years. They show a great tendency towards "hiving off" to form other small missions, known as Full Gospel Mission, etc., etc. They do not publish statistics, on principle; but in the *Mission Directory* for 1916,

they are given as 82 in number, working in Shanghai and Soochow; at Peking, and two other stations in Chihli; at Tai-yüan fu, and two other stations in Shansi; with one station each in Shensi and Mongolia. As there is but little organization either at home or on the field, there is small cohesion in the work done, and the personnel is constantly changing. Their headquarters is at Hot Springs, Arkansas U.S.A. See *Assemblies of God*.

**APPIANI, LOUIS** 畢天祥, a Lazarist missionary, born in Piedmont on March 22, 1663. He was sent to China by the Propaganda with the title vice-visitor apostolic, and reached Canton on August 14, 1699. When the Legate DE TOURNON came to China in 1705 he chose P. APPIANI as interpreter to accompany him to Peking. When the Emperor angrily ordered the Legate to leave China, P. APPIANI was arrested on the journey south and brought from Nanking back to Peking; then he was sent for trial into Ssüch'uan where he had worked; brought back to the capital he was imprisoned for two years there, then exiled to Canton and kept in prison there twelve years. He died at Macao on August 29, 1732, and was buried in the Dominican church.

FAVIER: *Peking*, p. 172.

**APPLES**, *Malus* spp. 蘋果 *p'in kuo*. The true apple *M. sylvestris* does not seem to be found in China (unless, of course, in a few foreign gardens). The larger, whitish varieties cultivated by the Chinese seem to belong to the *M. prunifolia* group. The fruit is often handsome in appearance, but it is soft and spongy in texture and of insipid flavour.

Another group is small and generally red, and though often mealy the taste is sour. These trees are probably derived from the wild crab-apple, *M. baccata*, which grows all over N. China and Manchuria and is used as the stock for grafting all apples on. The crab-apple tree sometimes reaches 40 to 50 feet in height; the fruit is very abundant and is about the size of a green pea; it is eaten raw, dried or made into preserves.

MEYER: *Agricultural Explorations*, etc.

**APRICOTS**, (*Prunus armeniaca*), 杏 *hsing*. The wild Apricot is common in N. China, and there are many varieties in cultivation. They are grafted on seedling apricot stock or on the wild peach. The trees are generally not grown in regular orchards but in small groups, especially on terraces on the hill-sides.

Perhaps the finest varieties are found in Shantung. Apricot kernels 杏核, from apricots grown at Yen-ching and Wan-ping, N. and W. of Peking are exported from Tientsin to Europe. These are sweet. Bitter kernels grow in many

districts of Chihli, Honan and Shantung. The apricots ripen in June and the shipping season starts in August; the fruit itself is uneatable. These edible kernels have given rise to the mistaken idea that almonds are grown in China.

MEYER: *Agricultural Explorations*, etc.; FAR EASTERN REVIEW, February, 1915.

**ARAHANT**, Chinese Lo han (*q.v.*) the ideal which SAKYAMUNI taught that every man should strive to be. An arahant is one who has travelled the Eightfold Path, has reached enlightenment and is saved to all eternity. For the opposition of this ideal and the Mahāyānist ideal of bodhisatship see *Bodhisattva*.

**ARCHAEOLOGY**. Very little archaeological work has been done by foreigners in China Proper; and though the Chinese are keen students and collectors of their own antiquities, archaeological research as foreigners understand it is unknown among them. Immense sums are paid for treasures which are found by accident, but money is not applied to the systematic search for what would illustrate history. Fēng shui, the lack of cooperation, the weakness of the government, the suspiciousness of the crowded population, are all against such enterprises.

The chief work which foreigners have done in this line has been in the less populous parts of W. China and Turkestan (Hsin-chiang).

The discovery by BOWER, DE RHINS and others, of ancient manuscripts at Kucha and Khotan led to the first purely archaeological mission, which was Russian, under KLEMENTZ. It went to Turfan in 1897, and found that early manuscripts were so commonly exhumed that the people used them for window paper!

In 1902 the Congress of Orientalists organized an International Association to encourage such work, the head-quarters being in Petrograd, while each nation was left free to make its own plans. STEIN, sent by the Indian government, was the first in the field in 1900-01. GRÜNWEDEL next took up KLEMENTZ' work at Turfan, and was followed by LECOQ. Then France sent PELLIER, who worked at Kucha in 1907, then went to Urumtsi, Turfan, Hami and Tun-huang.

The principal spoils of these expeditions were literary. Vast numbers of Chinese manuscripts were obtained from every centre, both secular and religious; some found near Tun-huang dating back to B.C. 98, proving very early intercourse; numerous Sanskrit works were found, including the oldest Sanskrit manuscripts known and one lost canonical work; Tibetan manuscripts were abundant, especially on the south side of the desert and in Tun-huang. Works were found in strange languages which at first received the names Tokharian and Nordarisch.

Further research, however, has resulted in their being called Kuchan and Khotanese, since they were certainly the languages used at Kucha and Khotan. There were also three other Iranian languages, all in alphabets of Aramaic origin, two being apparently tongues of Persia (Manichaean works only), and the third Sogdian (Manichaean, Buddhist and Christian texts). There were some Christian texts in Syriac; some manuscripts in old Turkish dialects in Runic alphabet, others in Uighur, another in Semitic (a fragmentary form), believed to belong to the White Huns, or Ephthalites. One of the main results of the STEIN and PELLIER Missions was the finding of a great library at Tun-huang, containing Chinese, Tibetan, Sanskrit, Sogdian and "Khotanese" works of the 7th, 8th and 9th centuries. Among other relics of Nestorianism STEIN brought from Turfan fragments of the New Testament of the 9th century and one fragment belonging to the 5th century.

Besides securing manuscripts these expeditions examined caves decorated with stucco figures and with frescoes; statues (mostly stucco), paintings on silk and paper, embroideries, coins, etc., were also obtained. The civilization thus revealed is a mixture of Persian, Indian, Chinese, Hellenic, etc.

In 1907 an important Mission was sent from France in charge of CHAVANNES (See *Mission Archéologique*). It worked especially at the Lung Mên caves in Honan, at the Ta-t'ung fu cave-temples in N. Shansi, and in Manchuria.

A Japanese mission was organized by Count OTANI and conducted by TACHIBA, who brought back much from Liao-lan, Turfan and Tun-huang.

The Japanese have also done some interesting work in Shantung and Shansi, and have made important researches in the prehistoric archaeology of Manchuria and Eastern Mongolia. Their work in Korea has resulted in the discovery, among many things, of the earliest extant Chinese paintings.

In 1914 an archaeological mission visited Western China, the members being MM. Gilbert de Voisins, Victor Segalen and Jean Lartigue. The full results of their journey are being published, but a brief account is given in the *Journal Asiatique* for 1915. Plates are given, showing some of the Han sculptures, pillars, etc., which were found. The art is said to display exotic influence, chiefly Iranian in character.

The discovery of the Oracle Bones (*q.v.*) in Honan was of great interest and importance in Archaeology.

According to an announcement in the Journal, N.C.B.R.A.S. for 1914, it was proposed to found an American School of Archaeology in Peking, but the project appears to have been still-born.

STEIN : *Ancient Khotan*, 1907; and *Ruins of Desert Cathay*, 1912; CHAVANNES : *Mission Archéologique*, 1913; PELLIOU : *Les Influences iraniennes*, etc., 1911, and *La Mission Pelliot*, 1909; B.E.F.E.O., vol. xi, p. 171.

**ARCHERY.** Chinese historians naturally, and perhaps in this case rightly, ascribe the invention of bows and arrows to the period of HUANG TI and YAO, while the bow-case and arrow-tube are said to have been made by SHUN, the cover for the bow being called *tu*. The bow was in all probability evolved from the primitive drill-bow. The *Shu Ching* states that the war-chariot of a.c. 2190 contained an archer, a javelin-thrower and a charioteer. In later times soldiers practised archery on horseback as well as on foot. In the later Feudal period bows were adorned with green bands and ornaments of ivory and horn, and differed in size and colour according to the user's rank. Bow-cases to hold two bows were made of tiger-skin and later of seal-skin. Arrows were made of sedge, tipped with barbs of metal, stone, ivory or bone. Under the Ch'in dynasty the bow used was four feet long and made of bamboo, and poisoned arrows were employed. Later a cross-bow was in use which could discharge 10 iron arrows at once. The T'ang bows were of mulberry-wood and horn, and the cross-bows could shoot arrows 300 paces. The Ming dynasty introduced bows bound with silk. Under the Ch'ing rule the soldiers practised archery six times a month both on foot and on horseback, the greatest experts being from Manchuria and Ssüch'uan. There were four types of bow, the long bow over 5 feet in length, used by foot-soldiers, the short bow 4 feet long used by horsemen, the training bow used to strengthen the arm, and the cross-bow. The bows were graded according to their pull, eighty and even a hundred and twenty pounds pull being spoken of. The strings were of silk, gut or strong twine. The Chinese bow is of the composite type, the outer layer to resist stretching being of sinew, the inmost layer to resist contraction being of horn, while a layer of wood between provides support for both. When unstrung such a bow goes into a strongly reversed form.

Not only was archery practised by the army but by Buddhist and Lama priests even in the Manchu dynasty. Archery was also a favourite pastime with the common people in ancient times.

WERNER : *Sociology*; BOIS-REYMOND : *Chinese Archery* (Journal, N.C.B.R.A.S., vol. xliii).

**ARCHITECTURE.** That Chinese architecture is monotonous is an indisputable fact. The model most generally employed for the majority of buildings, be they dwelling houses, temples or palaces, is that of the *t'ing* 亭 thus described by BUSHELL in

*Chinese Art*. "This consists essentially of a massive roof with recurved edges resting upon short columns. The curvilinear tilting of the corners of the roof has been supposed to be a survival from the days of tent dwellers, who used to hang the angles of their canvas pavilions on spears; but this is carrying it back to a very dim antiquity, as we have no records of the Chinese except as a settled agricultural people. The roof is the principal feature of the building and gives to it, when finished, an effect of grandeur or simplicity, of strength or grace. To vary its aspect the architect is induced occasionally to double or even triple it. This preponderance of a part usually sacrificed in Western architecture, is justified by the smaller vertical elevation of the plan and the architect devotes every attention to the roof by the addition of ante-fixal ornaments, and by covering it with glazed tiles of brilliant colour, so as to concentrate the eye upon it. The dragons and phoenixes posed on the crest of this roof, the grotesque animals perched in lines upon the eaves, and the yellow, green and blue tiles which cover it are never chosen at random, but after strict sumptuary laws, so that they may denote the rank of the owner of the house or indicate the imperial foundation of a temple." The great weight of the roof requires the use of many pillars, and though stone is common in China these are generally of wood; one notable exception being the magnificently carved marble pillars to be seen at the temple of CONFUCIUS in Ch'ü Fou, Shantung. The space between the pillars is filled in with bricks or blocks of stone, these not being intended to serve in any way as supports; in fact the construction is curiously like that of the modern American building of the newest type, where steel supports sustain the structure, and the portions between are filled with concrete.

As Chinese buildings are constructed of bricks and wood they are most perishable, therefore but few ruins of note exist; from the ancient books, however, we can obtain some idea of the architecture in early days.

Apart from the form described above there was another known as the *T'ai* 臺 or lofty tower; these *T'ai* being the first large buildings described in the canonical books. Three sorts are described by BUSHELL; "one intended as a storehouse of treasure, a second built within a walled hunting park for watching military exercises, and the pleasures of the chase, and a third fitted up as an astronomical observatory." Among later representatives of the *T'ai* he cites the towers of the Great Wall, the storied buildings surmounting the gates of cities, and the observatory at Peking, also a square tower mounted on a wall.

In addition to buildings Chinese architects have erected beautiful memorial arches of stone

known as *P'ai lou* (q.v.); wonderful bridges of both marble and stone; and, under the influence of Buddhism, pagodas, or *T'a* 塔, of infinite variety.

The cupola does not exist; the structure bearing the nearest resemblance to it being the "stupa," or "dagoba" erected over the remains of Buddhist priests.

PALÉOLOGUE: *L'Art Chinois*; BUSHELL: *Chinese Art*; MÜNSTERBERG: *Chinesische Kunstgeschichte*; BOERSCHMANN: *Baukunst der Chinesen*. [F.A.]

**ARCONA ISLAND.** See *Arkona Insel*.

**ARDEAE**, a Sub-order of *Herodiones*, (q.v.), containing the Herons and their allies. The following are the species found in China.

*Ardea cinerea*, the Common Heron, throughout the north in summer and the south in winter. *A. manillensis*, the Eastern Purple Heron, China coast provinces; it sometimes winters in Szech'uan. *Herodias alba*, the Large Egret, and *H. intermedia*, the Smaller Egret, both found in the south all the year round, and in the north in summer. *H. garzetta*, the Little Egret, throughout China. *H. sulphotes*, in Formosa and S. China. *Bubulcus coromandus*, the Cattle Egret, in Formosa and the southern half of China, in the summer. *Butorides javanica*, the Little Green Heron, in S. China. *B. amurensis*, China coast on migration, Manchuria and Formosa. *Ardeola bacchus*, the Chinese Pond-Heron, in the south all the year, in summer in the Yangtze valley up to Szech'uan. *Nycticorax griseus*, the Night Heron, common throughout China. *N. magnifica*, Fukien, Anhui, Hainan. *Gorsachius melanolephus*, the Malay Bittern, in Formosa. *G. goisagi*, Fukien, Shawejahan. *Botaurus stellaris*, the Bittern, in the north. (?) *Dupetor flavicollis*, the Yellow-necked Bittern, common in summer in the south and centre of China, and in S. Shensi. *Ardetta cinnamomea*, the Chestnut Bittern, passes the summer in China and Manchuria. *A. eurhythmia*, Amoy, Shanghai, Chefoo, etc.; a migrant, China coast, Manchuria. *A. sinensis*, in all parts of China; Manchuria.

**ARENDT, CARL**, Professor of Chinese in the Seminary of Eastern Languages in Berlin, has written various papers on Chinese subjects and a grammar of Chinese.

**ARGALI.** See *Sheep, wild*.

**ARGOLS**, the dried droppings of the yak and camel, used as fuel by Mongols and Tibetans.

**ARGOON**, half-castes, generally the offspring of temporary marriages (as allowed by Mohammedan law) between Turki merchants and Tibetan women. It is found under Argon in JAROSCHK's dictionary, and defined as the offspring of mixed marriages between Chinese and Tibetans.

ROCKHILL: *The Land of the Lamas*.

**ARHAN. ARHAT.** See *Arahant*.

**ARKONA INSEL** (Arcona Island), the name given to the small island in the bay at Tsingtau, immediately opposite to the town. The Chinese name of this island is Tsingtau 青島 *green island*, and the name has been transferred from it to the town on the mainland. It bears a lighthouse. The Japanese name is Kato-jima.

**ARMEALEC, ARMALECH, ARMALEGH.** See *Almalik*.

**ARMY.** The Chinese forces consisted till 1895 of the Eight Banners (q.v.) and some Provincial troops raised in each province independently; but these did not constitute an Army in the modern sense of the term. After the China-Japan war some attempt at reorganization was made; five Divisions of a proper army were raised, but were disbanded during or after the Boxer outbreak. Only one Division under YÜAN SHIH-K'AI was left as the beginning of a new army. The new army, Lu chün 陸軍 land forces, was decreed in 1901. Only in Chihli, under YÜAN's Viceroyalty, was the decree effective; here, between 1903 and 1906 six Divisions were organized. Then the *Lu-chün Pu* or Ministry of War was established and a scheme was sanctioned to form thirty-six Divisions within ten years. In 1907 it was determined to complete this scheme by 1912. It is obvious that the Revolution and the later divisions in the State have interfered with the steady carrying out of any programme. There were said to be 800,000 men under arms at the date of the abdication, and in August, 1913 the strength of the regular army was given as 500,000. CHINA YEAR BOOK, 1916.

**ARROW CASE, THE;** an incident of 1856 which led to the second war with China. A boat in the Canton river, flying the British flag, was boarded by Chinese who pulled the flag down and carried off to prison 12 men. It was contended by the Viceroy YEH that the boat was Chinese and that among the arrested men was a pirate; it is certain that the British registration of the boat had expired 10 days earlier, but this was unknown to YEH. Mr. (Sir HARRY) PARKES demanded the return of the crew and that any charges against them should be examined at the British Consulate. YEH would make no apology for the insult to the flag nor acknowledge that his action was wrong. The incident was the culminating point of many years of insolence, and the question was not so much the injury to the *Arrow* as the inviolability of the flag and the whole of the future relations between China and the outside world. Sir MICHAEL SEYMOUR at once attacked Canton, and the war led to the Treaty of Tientsin.

**ARROWROOT.** What is exported from China to Europe under this name is (1) the *Ou fén* 藕粉, the flour of the Water-lily root, *Nelumbium speciosum*. It is coarse, light-brown, resembling joas-stick powder. *Chieh fén* 箭粉 is made from the root joints and is more expensive. It comes from the Huai river district. (2) *Ling fén* 菱粉, Water Caltrop flour, *Trapa bicornis*. This is whitey-brown like coarse wheat flour. (3) *Ma t'i fén* 馬蹄粉, Water Chestnut flour, *Eleocharis* or *Scirpus tuberosus*. (4) *Ko fén* 葛粉, the root of *Pachyrhizus thunbergianus*, a wild creeper.

**ARSENALS.** The first arsenal in China of a western character was begun by Dr. (Sir HALLIDAY) MACARTNEY in 1863.

MACARTNEY, a British army officer, was then on special service under LI HUNG-CHANG, and was painfully making better shells, powder and guns than the Chinese could produce alone. He took the opportunity of the Lay-Osborne fleet being dispersed to secure the floating arsenal which accompanied it, by letting LI behold it at work. It was established at Nanking when that city was taken from the rebels.

An arsenal was established at Foochow under M. GIQUEL in 1866.

There are now, according to a list in the *China Year Book*, arsenals at the following places: Canton, Chengtu, Foochow, Hangchow, Hanyang, Kai-feng, Lanchow, Nanking, Shanghai, Hsi-an fu, Tê-chow, Tsi-nan fu, Urumtsi and Yunnan fu.

**ARSENIC** 信石 *hsin shih*. The annual movement of this product through Treaty ports is on an average nearly 1,000 tons, the producing ports being Hankow and Changsha, and a little is also sent out from Kuangtung. The arsenic is sent mostly to Tientsin and the Shantung ports, and then inland to be used by the peasants for poisoning insect pests, including those which attack the wild silkworms. Arsenic in the form of orpiment occurs in many places in N. W. Yunnan, the chief mines being near Chaochow, near Tali and in Menghua, etc. See *Orpiment*.

**ART.** One has but to glance at the articles on Art in any Encyclopaedia, and to note the dates upon which the great majority of books on Chinese Art have been published, and one realizes that the knowledge, among Occidentals, of this great branch of human culture is in its very infancy.

Much study has been devoted to the subject within the last decade, but until further translations of the voluminous catalogues and histories compiled by the Chinese themselves are available, until the ideals of the nation are more clearly grasped, dogmatic decisions are most dangerous.

Certain it is that Art which is "the external manifestation of the idea, the revelation of the invisible reality through the senses" (LILLY) has flourished among the Chinese since a hoary antiquity; and since the most important "idea" of man is that connected with his religion it may be well to consider briefly the original Religion of China and its relationship with Art.

This ancient Faith is divided by Chinese scholars into three periods; (i), the Primal-ancient, a monotheism, a worship of SHANG TI the only God in Heaven; this lasted until the rise of the Chou dynasty (1122 B.C.) and then gave way to a (ii), clearly defined dualism, when the worship of Earth was added to that of Heaven, and when a belief in gods and spirits many and various, became rife in the land. Now, as the Chinese are, and have been since the legendary times, an agrarian people to whom the success or failure of their crops means life or death, it is not strange that these spirits should, in their idea, dwell in the mountains and rivers, the clouds which control the life-giving showers, and other natural objects. Of these spirits no images were made, but symbols suggesting them ornamented the utensils of every-day use, and the bronze vessels which served in the religious rites. Thus came Chinese Art to birth. From that day to this symbols have played an all-important part in its each and every branch; in fact no intelligent study of the subject is possible without some knowledge of symbolism.

The third period, known as the "Near Ancient," stretched to some epoch subsequent to our era and was materialistic or, more strictly, agnostic, with echoes of the old monotheism. It saw the rise of Confucianism and Taoism, as well as the introduction of Buddhism. Ideals became naturally more complex and man, striving to express these ideals, developed art in many forms, while he began to fashion his gods (now becoming more and more numerous) in his own image.

The most ancient relics of Chinese art extant are the bronze vessels and the jade carvings which date from periods prior to that turning-point in Chinese history, the rise of the Chou dynasty.

The next medium of which the Chinese artist in those far off days availed himself to express his nascent ideas, was stone, and various carved alabs dating from the Han dynasty (B.C. 206—A.D. 25) are still to be seen, while the famous "stone drums" which stand at the entrance to the Confucian temple at Peking are the most precious relics of the Chou.

Pottery next claimed his attention, and as soon as the invention of the writing brush (which invention is attributed to the General MENG T'IEH, appointed by SHIH HUANG TI, B.C. 221—206, to



superintend the building of the Great Wall) was perfected, painting was added to the Arts of China. This reached its highest point of excellence during the T'ang and Sung dynasties (A.D. 618—1280) also known as the Golden Age of Chinese literature.

The various arts were perfected from this period on; the magnificent spontaneity of the early days gave way to a polished refinement of great charm, which, unfortunately has degenerated in our day into a conventionalized use of the symbols which have become stereotyped through the ages. It is not too much, however, to hope that a renaissance may take place; that when China shall have passed through the present stage of transition, to her old vital appreciation of the forces of Nature,—which appreciation is the very root of her great Art—she will add that of the best forces in World Civilization as it develops to-day. To realize that firm grounds exist for this hope one has but to converse with a Chinese connoisseur, to grasp his keen appreciation of all that is best and greatest in the artistic productions of his Land, and his realization that the productions of the moment are weak and lacking in vitality.

See *Architecture; Bronze; Cloisonné; Embroidery; Enamel; Glass; Jade; Jewellery; Lacquer, Painting, Porcelain, Pottery, Sculpture, Symbolism, and Wood-carving.*

PALÉOLOGUE: *L'art chinois*, 1887; BUSHELL: *Chinese Art*, 1904; MÜNSTERBERG: *Chinesische Kunstgeschichte*, 1911. [F.A.]

**ARTHRINGTON FUND, THE**, was left by Mr. ROBERT ARTHINGTON of Leeds, England, to be used in opening new work in foreign missions, or in extension of existing work. Mr. ARTHINGTON was a Baptist, but any Mission supported by a body of Evangelical Christians was eligible to receive from his bequest; and in addition to Baptist Missions, the C.M.S., L.M.S., W.M.S., U.M.M. and Friends' Missions have all received grants for work in China as well as a number of interdenominational Societies such as the Y.M.C.A., Medical Associations, Tract Societies, etc. Other countries besides China have received benefit from this Fund, which was, roughly, a million sterling. Mr. ARTHINGTON died in 1900; and as no endowment was set up, the Fund has gradually been exhausted.

CHINA MISSION YEAR BOOK, 1914, p. 507.

**ARTHUR, PORT.** See *Port Arthur*.

**ASAFOETIDA.** See *Pharmacopoeia*.

**ASBESTOS.** See *Minerals*.

**ASOKA** (Aśoka), the Emperor of Maurya, who reigned from about 269 to 227 a.c. His empire extended over the whole of India, except the extreme south of the peninsula, and included the greater part of what are now called Afghanistan

and Beluchistan. He is mentioned here because he was the great patron of Buddhism. Many of his monuments and inscriptions remain, including an inscribed pillar which marks the traditional birth-place of BUDDHA.

RAFSON: *Ancient India*.

**ASSEMBLIES OF GOD, THE**, a term adopted by certain communities of Christians in U.S.A. of recent origin. They decline to form themselves into a sect, and claim to follow the apostolic form of Christianity more closely than other bodies of Christians. They have a Missionary Presbytery which is however only an advisory body, formed in 1914, at a General Council held at Hot Springs, Arkansas. They are represented in China by the Apostolic Faith Missionaries (q.v.), and the Pentecostal Missionaries (q.v.); and the Pentecostal Missionary Union (q.v.) is classed with these under the heading of "Assemblies of God" in the Directory of Protestant Missions in China, 1916. Twenty-one workers of the "Assemblies of God" are also given as associated with the South Chihli and two other Missions. There are in all 118 names, and in the case of the Americans, there is a great preponderance of Scandinavian surnames. The Missionaries derive their support in an unsystematic manner, either through the above-named Presbytery, or the London Headquarters of the Pentecostal Missionary Union, or through various religious periodicals or from private sources. They are all largely independent of any home control and of each other, and members of any one of the above-mentioned bodies are by no means willing to be called by the names of the others.

**ASSEMBLIES, PROVINCIAL.** See *Provincial Assemblies*.

**ASSEMBLY, NATIONAL.** See *National Assembly*.

**ASSOCIATION DE LA PROPAGATION DE LA FOI**, The Society for the Propagation of the Faith. This celebrated Roman Catholic organization was founded at Lyons on May 3, 1822. Its object was to help the work of the Missions in heathen lands by prayers and regulated offerings of the faithful. To English readers it cannot but be interesting to read the passage in the Society's first call to the faithful: ". . . everywhere is recognized the need of opposing to the gigantic efforts of the Protestant Bible Society something equally well organized in favour of the truth. Our French Association must always keep the English Society in mind, and exert itself to do as much."

(. . . partout on a compris la nécessité d'opposer aux gigantesques efforts de la société protestante bibli-que, quelque chose d'aussi bien combiné en faveur de

*la vérité. Notre Association française, doit toujours avoir en regard la Société anglaise, et s'efforcer de lui faire contre-poids).*

In view of the importance of this Association and the difficulty of referring to its earliest publications the following translation of an extract of its rules is given.

Ad majorem Dei gloriam.

ART. I. A pious Association is founded in France, taking the title of Association of the Propagation of the Faith.

ART. II. Its aim is to extend the society of faithful Catholics by helping in every way it can the apostolic missionaries appointed to spread the light of the Faith among foreign nations of both hemispheres.

ART. III. It is composed of religious people of both sexes, whose Christian conduct must bring down on the enterprise the blessing of God.

ART. IV. The Association is divided into divisions, centuries and sections.

ART. V. Ten members form a section, ten sections a century, and ten centuries a division.

ART. VI. Each division, each century, each section shall have a chief.

ART. VII. The chiefs of divisions, of centuries and of sections are included in the sections, and are never supernumerary; so that the divisions are composed of only one thousand associates.

ART. VIII. The chiefs of century are nominated by the chief of their division; they communicate on the one hand with this chief, on the other with the chiefs of their sections.

ART. IX. The chiefs of section are nominated by the chief of their century, and communicate with him; each of them has to see to the replacement of members who cease to make part of his section.

ART. X. Each chief of division, of century or of section keeps an exact list of the ten persons who are under his administration; he communicates it to his superior chiefs whenever it is asked for.

ART. XI. In no case may the divisions, centuries or sections assemble together.

ART. XII. The chief means by which the Association hopes to arrive at the proposed end are prayers and gifts.

ART. XIII. To bring the blessing of God on the Association and on the Missions each Associate is asked to recite daily a *Pater* and an *Ave*; it will be enough if he devotes to this purpose once for all the *Pater* and *Ave* of his morning and evening prayer; he will add this invocation: "Saint FRANCIS XAVIER, pray for us."

ART. XIV. The Association chooses as special times of prayer and of actions of grace

*The Feast of the Invention of the Holy Cross*, the day on which the Association was founded at Lyons, May 3, and the *Feast of Saint FRANCIS XAVIER*, whom it recognizes as Patron, (September 3). On this day a Mass will be celebrated for the success of the Work, in all towns where is a Council.

ART. XV. Each Associate contributes for Missions five centimes (one halfpenny) per week.

ART. XVI. The Associates whose zeal prompts them to give more than a half-penny a week will be free to charge themselves, either alone or in combination with any number of persons less than ten, with the contribution for an entire section.

ART. XVII. The chiefs of section receive the contributions from the members of their section, and pay the total to their chiefs of century on the first Sunday of each month; each chief of section is responsible for ten contributions.

ART. XVIII. Within the month the chiefs of centuries pay to their chief of division the sums they have received from the chiefs of their sections.

After the Association had been established for a year, the Pope, Pius VII having already expressed his joy in the new organization, he was asked to make concessions of Indulgences for the Associates. He readily complied in a rescript which had the force of a brief. Accordingly the Associates have plenary indulgence and remission of all sins on the two Feasts named in Regulation XIV above, and on one day a month at their own choice; always supposing that the Associate has said the prayers of the Association, has confessed, taken the Holy Communion, etc. In addition, every time the Associate recites the prayers of the Association or gives an offering for Missions or assists at an assembly held on behalf of Missions, he receives an indulgence of a hundred days. These indulgences, whether plenary or partial, are available *per modum suffragii* for souls in purgatory.

The first President of the Council of the Association was His Serene Highness the Prince of Croy, Grand Aumonier of France, Bishop of Strasbourg and then Archbishop of Rouen. He first obtained the king's (LOUIS XVIII) approval and then sent letters to all the archbishops and bishops of the kingdom recommending them to support the Association.

The Association at once began the issue of the famous *Annales de la Propagation de la Foi* (q.v.).

In the first year of its existence, when the Association was only known in Lyons, Avignon, and a few other places in the south of France, the total contributions amounted to 22,915 francs and 35 centimes. After deducting fr. 2235 for expenses

this was divided equally between the three Missions of the East, Louisiana and Kentucky.

In 1913 the total receipts were Fr. 8,114,983.07 or approximately £325,000.

*Annales de la Propagation de la Foi*, No. 3, January, 1824.

**ASS, WILD.** *Equus hemionus*; found in Chinese Turkestan (Hsinchiang). It is probably *E. hemionus typicus* not *E. hemionus kiang*, the true kiang of Tibet. See *Equidae*.

**ASTERISMS.** SCHLEGEL has advanced the hypothesis that the names of the constellations and asteroids on the Chinese sphere belong exclusively to the Chinese and go back to B.C. 17,000; that these names of Chinese asterisms found on Western globes have been borrowed from China and added to; and he supports his hypothesis by many arguments drawn from history, tradition and geology.

SCHLEGEL: *Uranographie Chinoise*.

**ASTRAEA CHANNEL**, the new passage in the Woosung river made by the Huang-pu Conservancy. It is just within the outer bar, and south-west of Gouven Island. H. M. gunboat *Astraea* was the first vessel to go through it on its completion in 1909; hence the name. The Chinese call it 新水道 *hein shui tao*.

**ASTROLOGY** 星命. The fundamental principles of Chinese astrology are laid down in the eighth section of the early document known as the "Great Plan" (*Hung Fan* 洪範) which now forms a chapter of the *Shu Ching*. It is therein asserted that climatic change is directly related to the moral conduct of the people, and that the stars, sun and moon, are the means by which such climatic changes (*Fêng Shui* 風水 "wind and rain," *q.v.*) are produced. With this simple principle was later incorporated the cosmical theory of the Yin and Yang (*q.v.*). The Five Elements (*q.v.*), which are also referred to in the "Great Plan," were regarded as the constituents of all things, and each could be Positive or Negative (Yang or Yin) in character. They have mutual affinities, antipathies and "catalytic" actions, and in the heavens their essences are concentrated in the five planets. [Mercury = water, Venus = copper, Mars = fire, Jupiter = wood, Saturn = earth]. The planets collectively form the 少陰 *shao yin*, the Lesser Negative Influence. The fixed stars have various terrestrial affinities, especially with certain regions of China, and collectively form the 少陽 *shao yang* or Lesser Positive Influence. The Sun (太陽, *t'ai yang*, Major Positive Influence, or 日 *ji*) and the Moon (太陰, *t'ai yin*, Major Negative Influence, or 月 *yueh*) are the dominant factors, their potency varying according to their positions in the ecliptic 黃道, *huang tao*, Yellow Path and in azimuth. The azimuths are indicated by a division of the circuit

of the horizon into twelve sectors named after the "twelve branches." The twelve double-hours into which the Chinese day is divided correspond to these twelve azimuthal sectors. The ecliptic is divided into twenty-eight lunar asterisms or constellations. Each of the azimuth and ecliptic divisions has affinities with the elements (planets) and is *yin* or *yang*. From this point, the system is continued rather arbitrarily and the practice of astrology has not normally proceeded on such rigid mathematical lines as it did in Europe.

Although it was conceived that conjunctions of several planets heralded the birth of a sage (a well-known theory in the west) and that new stars, comets and other exceptional celestial phenomena were significant, in ordinary practice attention was concentrated on the computation of fortunate days and times. The cosmic breath which animates vegetation, animal life, man and the dead, waxes and wanes with the cycles of the Sun and Moon, so that, in the end, all that is required to be known is the YEAR (referring to the long cycles such as that of 60 years, the Metonic or that period of 500 years in which MENCIUS thought sages would reappear—like the Egyptian phoenix in the Clementine epistles), the MONTH (referring to the epoch in the annual cycle), the DAY (referring to the epoch in the lunar monthly cycle), and the HOUR (referring to the epoch in the daily solar cycle). These four represented by four pairs of the "sexagesimal cycle" characters express the moment of birth, of the crisis or of the enquiring; and by considering the mutual affinities of these eight characters as referred to the Yin and Yang, Five Elements, Twelve Zodiacal signs and other correspondences the astrologer proceeds to prophesy.

DONÉ: *Researches into Chinese Superstitions*; DENNIS: *Folk-Lore in China*.

[H.C.]

**ASTRONOMY, IMPERIAL BOARD OF**, 欽天監 *ch'in t'ien chien*. Though generally called by foreigners the Board of Astronomy this is not one of the Six Boards, and the Chinese term is *chien* not *pu* 部.

It was founded in the thirteenth century, but has done nothing for astronomical science. The imperial government was merely concerned with the preparation, printing and distribution of the calendar, a government monopoly. The President of the Board was generally a prince, and, the post being more or less honorary, he merely performed certain official ceremonies but had no knowledge of or care for astronomy. Below the President were 196 functionaries, half Manchus and half Chinese; they included two Directors 監正 *chien chêng* and four Assistant-Directors 監副 *chien fu*. There were also some sixty students attached to the Observatory, with an allowance of a tael a

month, say three or four shillings; and as astronomy could not lead to any important and lucrative posts there were few enthusiastic students who spent all their lives at the Board. This state of things continued till the beginning of the present century, when the Empress-Dowager introduced some changes.

The Board was connected with the Board of Rites, but it was always more or less independent of all the other Ministries. Since 1913 it has been joined to the Ministry of Public Instruction.

An important fact in the history of the Board is that it provided the door through which Christianity entered China in the seventeenth century. Until then the direction of the Board had been in the hands of Mohammedans, and errors had crept into the calendar which they were unable to correct. The Jesuit missionaries were called in to help and they proved their worth. P. SABATIN DE URSIS and P. TERRENZ were the first engaged in this work. They were followed by P. RHO, who introduced the most important of the missionaries in this connection,—P. ADAM SCHALL. He was in great honour and of great service both to the passing Ming dynasty and to the incoming Manchus; and though after the death of SHUN CH'IN he fell before the attacks of his enemies whom he had displaced in their offices and honours, the work was continued by a worthy successor P. VERBIEST. This official position held by the missionaries gave them their only right to residence in Peking for nearly two hundred years. A regulation in the *Ta Ch'ing Hui Tien* was that two foreigners should always be on the Board.

The language used is sometimes very vague, but it should be observed that no missionary ever held the office of President of the Board; the post was that of Director or Assistant-Director. It is worthy of note also that no French Jesuit ever held the post, the missionaries engaged being mostly Portuguese; the first French priest employed in the Board was the Lazarist P. RAUX.

LE BULLETIN CATHOLIQUE DE PÉKIN, 1915, p. 471.

**AUDIENCES.** In the East an ambassador has always been regarded as a messenger sent by his master but not representing him. This difference in the eastern and western views has caused continual trouble.

It is uncertain when the custom of prostrations before the Chinese ruler began; the first occasion on which an ambassador objected to it seems to have been in A.D. 713, when an envoy from Caliph WALID brought presents to the T'ang emperor YÜAN TSUNG. The envoys of HARUN-AL-RASCHID, sent in 798 to T'AI TSUNG, seem to have performed the obeisance without protest.

In the Mongol dynasty there were numerous embassies from the west, mostly for the purpose

of converting the Mongols to Christianity. The rule that friars do not bow before *Miyen* was as well understood in the East as in the West; hence in most cases the question was not raised during this period. It must also be remembered that none of the envoys entered China Proper, but went to Karakorum or elsewhere beyond the Chinese frontier.

In the Ming dynasty, in 1419, YUNG LO received an embassy from Herat, and though it was not from Europe, the account is very interesting because it is so detailed. It seems that the envoys bowed thrice to the earth but their heads did not touch the ground.

The next mission to refer to is BACKHOFF's, from Russia, which reached Peking on March 3, 1656. It left again in September, having accomplished nothing, because BACKHOFF refused to give his credentials to anyone except the Emperor himself.

Another embassy arrived the same year from Canton, sent by the Dutch East India Company to seek trading privileges. The Jesuit fathers at the court did all they could to prevent the heretical Dutch from access to the Emperor, but in vain. The mission did not scruple to perform all the prostrations required, at various times and to various objects. Its success consisted in the permission for one hundred men to visit Canton for trade every eight years, twenty of them proceeding to Peking with the 'presents' for the Emperor.

IDES was the first Russian envoy sent after the Nertschinsk treaty, but unfortunately we have no account of his audience with K'ANG HSI.

In 1720 ISMAILOFF reached Peking as an envoy from PETER the Great, and we have accounts left by P. RIPA and by BELL (*q.v.*). The envoy performed the nine-fold *k'o-t'ou*, but only after demur and on conditions. He seems to have placed his credentials actually in the hands of the Emperor.

A Portuguese mission under METELLO arrived at Peking in 1727. The envoy carried out the full *k'o-t'ou* ceremony and placed his letter in the Emperor's hands.

EARL MACARTNEY, the British ambassador, arrived in 1793 and was received by the Emperor at Jehol. According to the British official records he did not *k'o-t'ou*. Several writers with more or less knowledge of the affair assert that the ceremony was performed, and the Chinese emphatically state so. Most readers will probably take the official account as true.

In 1794 came TITZING and BRAAM, a Dutch mission. They only saw the Emperor as he passed in his chair, and they were shamefully treated, regarded as a spectacle for the populace, and

obliged to prostrate themselves in season and out of season.

At the request of China an embassy was sent from Russia in 1805. It was under GOLOVKIN, who refused the *ko'-lou* and was therefore sent away with nothing done.

Lord AMHERST's mission in 1816 was also dismissed without an audience, really, though indirectly, because Lord AMHERST was not willing to *k'o'-t'ou*.

This long series of combats on the audience question comes to an end with the case of WARD, the American Minister, who, in 1859 brought a letter to HSIEN FENG. The Chinese made some truly ridiculous suggestions to get over the difficulties, but WARD was firm in the matter, with the consequence that the letter was delivered without an audience.

The right of representatives of Foreign Powers to reside in Peking was finally settled in 1860; but the question how the ministers should be received by the Emperor was not raised in the treaty. The death of HSIEN FENG without returning to the capital, with the minority of his successor, postponed the matter till 1873. Then, on June 29, the ministers were received without prostrating themselves or even bending the knee.

This first audience was however not wholly satisfactory. The edict which granted it used the same term for the envoys as was used for the annual tribute-bearers from Korea; it said they supplicated permission to present their letters; and the audience itself was given in the Tzu Kuang Ko, a pavilion in the palace grounds where envoys from tributary States were commonly received. (China, No. 1, 1874 Corresp.) And the whole affair was afterwards grossly misrepresented in printed reports.

Except for occasional audiences during the next year the question was again in abeyance for fourteen years because of the minority of KUANG HSÜ. Then in December 1890 a much improved edict arranged for another audience. Once more however the reception itself was unsatisfactory, being held in the same pavilion as before; and the Ministers at last intimated that they would go there no more. On November 12, 1894, the Ministers were for the first time granted audience in a proper place (the Wên-hua Tien) and in a proper manner. See *Embassies*.

GUNDREY: *China Past and Present*; ROCKHILL: *Diplomatic Missions to the Court of China* (Amer. Hist. Review, vol. ii); CHINA REVIEW: vol. iii.

#### AUGUSTANA SYNOD MISSION.

*Headquarters*:—St. Paul, Minnesota, U.S.A.

*Entered China*, 1905.

*Works in Honan*.

The first missionaries sent by the Society were the Rev. A. W. EDWINS and wife, who arrived in

1905 and in 1906 established themselves in Hsü-chou 許州, on the Peking-Hankow Railway, this being the easternmost point of their district. Work has since been extended to Ju-chou 汝州, Honan 河南府, Yü-chou 裕州, Kia-hsien 縣, and Pao-fêng 寶豐. As in all new fields the evangelistic side of the work largely predominates, but educational work is carried on, in primary schools, and one high school, together with a School for the Blind.

Medical work is well developed, and there are hospitals at Honan fu, Ju chow and Pao-fêng.

In 1916 the Mission had 31 foreign missionaries.

**AUGUST EMPEROR.** See *Imperial titles*.

**AUGUSTINIANS**, the Hermits of St. Augustine, a mendicant Order supposed to have been founded in 388, but really dating as an Order from the thirteenth century. The members of the Order who now work in China belong to the branch called *Augustiniens chaussés* (shod), or Augustinians of the Observance. The first in China were P. MARTIN DE HERRADA and his companions who came over from the Philippines in 1579 (see *De Rada*); they, however, only stayed four and a half months. The Order has given two Bishops to Peking and its first Vicar-Apostolic to Kiangnan. In the question of the rites Bishop FRANÇOIS DE LA PURIFICATION and ALVARE DE BENAVENTE were opposed to the Pope's decision, but the Order generally was submissive. All the Friars are of Spanish nationality. Since 1879 they have only had one Vicariat in China, that of N. Hunan. For 1916 the returns are 31 European and two Chinese priests, 7529 Christians and 7976 Catechumens.

They have agencies in Shanghai and Hongkong.

ADDIS and ARNOLD: *Catholic Dictionary*, 1905; DE MOIDREY: *La Hiérarchie Catholique en Chine*.

**AVALOKITA**, the most important of the Bodhisattvas in Chinese Buddhism. In many forms and in many ages he has been one of the principal deities in Asia, yet his origin is obscure and even the meaning of his name is doubtful. It means in its full form (AVALOKITE'SVARA), *The Lord who is regarded*, but it is often given as *The Lord who regards*. Though grammatically incorrect the latter translation suits him, since he is the personification of divine mercy.

He is not found in the Pali Canon nor in earlier Sanskrit works, but c. xxiv of the Lotus Sûtra, a chapter which is probably a late addition, says he saves from shipwrecks, robberies, etc., from passion, hatred and folly; assuming every shape,—Buddha, goblin or what not, in order to perform his deeds of mercy; he also grants children to women who pray to him. This last power, generally in the hands of a female deity, is interesting in view of his later transformation into a goddess.

This chapter was turned into Chinese between 384 and 417 A.D.

The Chinese pilgrims FA HSIEN and HSÜAN TSUANG shew that his worship was popular in India from the fourth to the seventh century; its beginnings may therefore be put some century or two earlier: it would of course become well established before it made its appearance in standard literature.

He is somehow connected with a mountain called Potala or Potalaka, but the connection is a mystery. The name has, however, been transferred to the palace of the Grand Lama at Lhasa and to a Lama Temple at Jehol; it also appears in the name of the sacred island P'u-t'o.

In older works of art he appears as a human youth in the garb of an Indian prince; later he is represented with many arms and eyes, the idea being that he is mighty to see and save the unhappy everywhere. The symbolism has its crudest extreme in a monstrous image to be seen in the Forbidden City at Peking, with literally a thousand heads and a thousand hands!

He is not an adaptation of any earlier Hindu god, and does not issue from any local cult, but is the idea of divine compassion, represented as effectively as the art and mythology of the times permitted.

He is often seen accompanied by a female figure, TARA, which also has perhaps made easier

the transformation of AVALOKITA into a female deity. But it is apparently AVALOKITA himself who has been changed into KUAN YIN. To save mankind from their distresses he could assume any form, and of all forms the female has seemed most widely useful for this work, so that it has become in popular esteem his permanent shape. Male KUAN YINS are sometimes seen in China. The change was made in China; probably about the twelfth century; religious sentiment called for such a female aid in the sorrows of existence, and found it in AVALOKITA who assumed all shapes and granted offspring to the childless.

The meaning of KUAN YIN 觀音 is literally *regard sound* and is interpreted as She who attends to the cries of men.

The common name for her in English is *goddess of mercy*. She is the central figure at P'u-t'o, and receives more attention throughout China than any other Buddhist object of worship. The resemblances between KUAN YIN in the East and the Madonna in the West are obvious.

**AWABI**, 鮑魚 *pao yü*, a shell-fish imported in large quantities from Japan. A larger kind comes from San Francisco. The shells are also imported.

There are two kinds, the black and the white, the black being superior. It is imported in a smoke-dried state.

## B

**BABBLERS.** See *Crateropodinae*.

**BABER, EDWARD COLBORNE** was born at Dulwich in 1843. He joined the British Consular Service as student-interpreter in 1866, and in 1876 was attached to the Grosvenor Mission which proceeded to Yunnan to investigate the circumstances connected with MARGARY's death. The next year he went to Chungking as Consular Agent, travelling thither with Captain GILL. While holding this post he made two important journeys in Western Ssüch'uan, and wrote an account of them not only valuable but very delightful to read; it appears in the Supplementary Papers of The Royal Geographical Society, vol. i. 1882, under the title *Travels and Researches in Western China*. In 1879 he was appointed Chinese Secretary at the Legation, but did not leave Chungking till October, 1880. In 1885-86 he was Consul-General in Korea, and soon after was made Political Resident at Bhamo, where he died, June 16, 1890.

BRETSCHEIDER: *History of European Botanical Discoveries*.

**BABU LAND**, a name for the independent Lolo country. It is a corruption of *p'u p'o* 爬坡 climb hill—"the land of hill-climbers". See *Lolo*.

POLLARD: *East of Asia*, vol. iv, p. 70.

**BADGER.** See *Mustelidae*.

**BAGSPA.** See *Baschpa*.

**BAKTRA**, the present Balk, (36° 48' N. lat., 67° 4' E. long.), a nursery of Buddhism in the seventh century, and still famous for relics and monuments.

**BAK TRIBES.** Some sinologists have thus translated the Chinese term *pai-hsiao*, since the ancient pronunciation of *pai* was probably *pak* or *bak*. They then suppose the march of the Bak tribes across Central Asia to the Yellow River and their settlement in China. There are many arguments against such a theory, which are fully given by DE HARLEZ in the *T'oung Pao* for 1895, p. 369.

**BALFOUR, FREDERIC HENRY**, came to China in the silk business in 1870. Later he devoted himself to literature and journalism. He translated the *Tao té ching*, etc., (*Taoist Texts*, Shanghai), and the *Divine Classic of Nanhua* (Shanghai, 1881); and issued *Waifs and Strays from the Far East* and *Idiomatic Dialogues in the Peking Colloquial*, besides various articles, reviews, etc. He lived for some years in Japan, then became editor of *The North China Daily News* from 1881 to 1886. He retired and lived in London and Italy, dying in Florence in 1909.

N. C. HERALD, June 12, 1909; CORDIER: *Bibliotheca Sinica*, col. 720.

**BALFOUR, GEORGE**, Sir, first British Consul at Shanghai, was born at Montrose in 1809. He entered the army, and ultimately rose to the rank of General. He was staff-officer of the Madras forces in the first China War, was elected joint agent for captured public property, was receiver of the indemnity paid under the Nanking Treaty, and settled the debts due by the Hong Merchants. From 1843 to 1846 he was H.B.M. Consul at Shanghai, receiving his commission as captain in March 1844. He became C.B. in 1854, and K.C.B. in 1870. He died in London on March 12, 1894.

**BALIS, BALISHI**, and other forms: a term found in mediaeval writings for a certain amount of Chinese money. The word is probably of Persian origin, *balik* meaning a shoe or slipper. It was therefore no doubt an ingot of gold or silver, or paper money of corresponding value; but its worth varied, and it is not possible now to calculate it with any exactness.

YULE: *Cathay and the Way Thither*, (1913), vol. ii, p. 196; *Hobson-Jobson*, s.v. Shoe.

**BALL, JAMES DYER**, was born December 4, 1847, and spent 30 years in Government Service in the Far East, mostly in the Supreme Court in Hongkong. He has held the post of Registrar General in the Colony, and other offices. He is the author of *Things Chinese* (4th ed. 1903), and about a dozen works for students of Cantonese, Hakka and other dialects.

**BAMBOO**. Under the genera *Bambusa*, *Arundinaria*, and *Phyllostachys*, the number of species of bamboo is very large. The Chinese name is *Chü* 竹, the different kinds being distinguished by a prefix, such as *pan-chü* 斑竹, spotted bamboo; *tsung-chü* 棕竹, coir-bamboo, used in the manufacture of fans; *lu-chü* 蘆竹, *Bambusa arundinacea*.

The uses of bamboo are innumerable. A list will be found in *Chinese Timber and Forest Trees*, by N. SHAW, but even this is hardly exhaustive. For the manufacture of paper two kinds are used; The *Ts'ü-chü* or the spinv bamboo, a magnificent species which produces stems 75 feet tall and 8 to 10

inches in diameter, and the *Chin-chü* 簕竹. (See *Paper*). The *Nan-chü*, *Dendrocalamus giganteus*, is even finer; it is especially useful for constructing rafts, in Szech'uan, and the wood is prized for chopsticks.

The *Chu-p'u* 竹譜 or *Treatise on Bamboos*, which was published in the 3rd or 4th century, gives a tolerably complete account of the bamboo, its names in the classics, and its uses in ancient times, which differ little from those at present employed. In the early days of China the bamboo was found in large forests as far north as the Yellow River, but deforestation, with its consequent dessication, has driven the plant much further south, though it is still cultivated in Honan.

In Chinese medicine the bamboo plays its part: the leaves, the rhizome, the thin outside skin, and the sap, are used as a tonic, anthelmintic, etc. Bamboo shoots are an important article of diet, eaten fried, salted, and fresh. In the warmer parts of China it is the shoots of *B. arundinacea* and *B. vulgaris* which are thus eaten, in the west those of other species, especially *Arundinaria nitida*.

The exportation from Foochow, the greatest producer by far, was in 1914, 130,000 piculs, worth nearly one million Taels. Very little however goes abroad.

**BAMBOO BEETLE**. See *Calandra longipes*.

**BAMBOO BOOKS**, a collection of bamboo tablets covered with more than 100,000 small-seal (PARKER says greater-seal) characters, supposed to have been exhumed in A.D. 281 from the tomb of HSIANG, King of Wei, who died B.C. 295. They contained fifteen different works, some of which have been neglected and probably lost; but included the *I Ching* and annals from the reign of HUANG Ti to near the end of the Chou dynasty, B.C. 298.

Native opinion as to their authenticity is divided, but is generally unfavourable.

LEGGE, in the prolegomena to the *Shu Ching*, gives both text and translation of the Bamboo Annals, together with some account of them. They have also been translated into French by E. BIOT.

PARKER: *Ancient China Simplified*, p. 94.

**BAMBOO GROVE**, 竹林 *chü lin*, one of the many famous 'clubs' in Chinese history. It existed in the third century and consisted of seven wine-bibbers, the best-known among them being LU LING.

**BAMBOO OYSTERS**, small oysters found at Foochow, so called because they collect on bamboos which are stuck for that purpose in the mud.

**BANKS**. To one foreign Bank, the Hongkong and Shanghai Bank, a special article has been devoted, because of the important part it has

played in commercial and political intercourse. Others have to be left unnoticed.

Native banking is quite ancient, dating at least from the T'ang dynasty, according to MA TUAN-LIN, but, as in the case of other early Chinese institutions, its development has not been continued. Joint-stock concerns have been, at least till lately, quite unknown, and there has been no government control of Banks.

Native Banks are of five kinds; besides the Shansi banks, a class by itself, which came to grief in 1911. These are i, the Official Banks, which deal with the government taxes, etc. The Customs Bank was formerly the chief of these; now the Bank of China and the Bank of Communications have taken its place. They receive the Customs revenue, and Foreign Banks pay government loans, etc., through them. In other business their scope is very limited. ii, The Hui-p'iao Banks. These are exchange banks, set up by merchants who have business in different parts of the country. iii, Ordinary Banks doing ordinary banking business; these failed in large numbers in 1911. iv, Provincial Banks, which are really State Banks for the provinces, though they have shareholders. v, Banks doing regular banking business on foreign methods but with Chinese capital. At present these are of small account.

EDKINS : *Banking and Prices in China*; WAGEL : *Finance in China, and Currency and Banking*; CUSTOMS DECENNIAL REPORTS.

**BANNERS, EIGHT, 八旗 pa ch'i.** The eight divisions of the Manchu army under flags of different colours. There were under each banner three subdivisions, Manchus, Mongolian descendants and Chinese descendants of those who joined the Manchus against the Ming dynasty in the 17th century. The flags were of the colours (in this order), yellow, white, red, blue, with and without borders. They were three superior and five inferior. A complete division of each nationality (*ku-sai*, 固山) existed under each flag, so that there were really twenty-four banners. They included the Manchu population of Peking with various garrisons in the Provinces. See *Garrisons*.

**BANTAM**, a small state in Java, near Batavia; commercial relations were established there by the East India Company's first vessels despatched 1601-03. The British were of course hindered in trade by both Portuguese and Dutch. (See *Ambony*). In 1670 ships were sent from Bantam to Taiwan (Formosa) and obtained permission to trade, granted by the 'King of Taiwan,' KOXINGA's son. He also later gave liberty of trade with Amoy, and in 1677 the Directors in England wrote urging that the trade in tea should be encouraged. This letter may be considered as the initial step

in the tea trade which was later to become so important.

In 1682 the company sent orders to transfer the superintendence of the Chinese trade from Bantam to Surat; but three weeks before the letter was received the Dutch, though at peace with England, attacked and captured Bantam and expelled the occupants of the English factory. Later the China trade was superintended from Madras.

EAMES : *The English in China*.

**BANYAN**, *Ficus indica*, a common tree in South China.

**BANYAN CITY**, 榕城 *Jung ch'eng*, a name for Foochow.

**BAPTIST MISSIONARY SOCIETY, THE**, known in China as the English Baptist Mission, *q.v.*

**BAPTIST MISSIONS**. There are ten missions of the Baptist faith and order working in China, viz., eight from the U.S.A., one from Great Britain and one from Sweden. They are :—

1. American Advent Mission Society.
2. American Baptist Foreign Missionary Society.
3. American Gospel Baptist Mission.
4. China Mennonite Missionary Society.
5. Church of the Brethren Mission.
6. English Baptist Mission.
7. Mennonites of North American Conference.
8. Seventh-Day Baptist Mission.
9. Southern Baptist Convention Board.
10. Swedish Baptist Mission.

See under each.

**BARBARIAN EYE** 夷目 *i mu*, an insulting term used by the Governor of Canton in documents, applied to Lord NAPHER on his arrival as Superintendent of Trade in 1834. 'Eye' is simply equivalent to 'head' or 'chief'; the insult lay in the use of the other character meaning barbarian.

**BARBARIANS**, formerly the common Chinese estimate of all foreigners. The particular character 夷 *i* once used for it was forbidden in the Tientsin treaty of 1858, Art. LI; but of course other terms meaning the same were used instead.

**BARBER BOAT**; a small kind of boat propelled by paddles was known by this name in Canton.

**BARBETS**. See *Zygodactyli*.

**BARGAIN MONEY** 定錢 *ting ch'ien*, etc. The supercargoes of the *Macleesfield* in 1699 found that, owing to insufficiency of currency and lack of capital, the Chinese could not deliver them cargo unless part of the price were paid in advance. The practice has obtained ever since. In the Boxer year a good deal of the foreign merchants' losses were due to such advances.

EAMES : *The English in China*.



**BARLEY.** The classical name was *mou* 牟 or 麴; the modern 大麦 *ta mai*, etc. It is not very extensively grown in China.

**BARON.** See *Nobility*.

**BASCHPA.** This title may be found in European authors in a great variety of forms, of which Baschpa is the least correct, though it may be the easiest. 'Phagspa is the best transliteration of the original; Phagspa, Baahpa, Pa-sü-pa 巴思巴 (GILES), Pa-sse-pa and Pha-kh-esse-pa 帕克思巴, Bagheheba, Phagpa (PAUTHIER), are other forms, the variety being due to different authors transliterating from different languages.

It is a Tibetan title, equivalent to the Sanskrit *ārya*, (noble). The name of the person meant may be transliterated *ṅLO-GROS RGYAL-MTSHAN*. He was a Tibetan Buddhist priest, who, in 1269 at the command of KHUBILAI Khan made a Mongol alphabet of letters adapted from the Tibetan and written vertically. WYLIE says there are more than thirty extant inscriptions in this script. It was an inconvenient alphabet, and before the close of the dynasty it was superseded by one founded on Uighūr, which has been in use ever since.

BASCHPA was confidential adviser to KHUBILAI and converted him to Buddhism.

WYLIE: *Sur une Inscription Mongol; Ts'ing wan k'e mung* (Introduction); TAYLOR: *The Alphabet*; GRÜNWEDEL: *Mythologie des Buddhismus in Tibet und Mongolei*, Leipzig, 1900; GILES: *Biographical Dictionary*, (sub *Pa-sü-pa*); PAUTHIER: *Journal Asiatique*, 1862.

#### BASEL MISSIONARY SOCIETY.

*Headquarters*:—Basel, (Bäle), Switzerland.

*Entered China*, 1847.

Works among the Hakkas in *Hongkong* and *Kuangtung*.

The Society has in recent years divided its field into three districts, known as Southern, East River, and Moi River.

*Southern Division.* The first missionaries of the Society to China were the Rev. Th. HAMBERG (a Swede) and the Rev. R. LECHLER of Württemberg, who arrived in Hongkong in 1847. Following the advice of Dr. GÜTZLAF, the latter tried to reach the Hoklo people near Swatow, but a few years later he returned to join Mr. HAMBERG who was working among the Hakkas in Hongkong and on the mainland. In 1851 they organized in the Colony a church of 60 members. In 1852 a footing was obtained at Li-long 李源, in the San-on 新安 district, through a convert from the place, where after a short stay Mr. HAMBERG baptized ten people. In the next year he and his wife went inland to live at a village called Pu-kak 布隔; but owing to

village feuds and the consequent fighting and brigandage life was very insecure.

During the Second War, work was completely suspended and one of the missionaries was captured by robbers. After paying ransom for him all retired to Hongkong and worked for the Hakkas resident there. Hongkong was made a permanent station of the Society in 1859. On the return to the mainland, Li-long was made the centre of that work. Long-heu 廟口, 15 miles from Li-long, was taken over from the Berlin Mission in 1882; Chong-hang kang 張坑徑, 8 miles from Li-long was opened in 1883, and Khi-tseh hung 奇冲, close to Mirs Bay, in 1879.

*Moi River Division.* This work was begun by a Hakka convert, through whose enthusiasm a hundred persons were baptized in 1862, when the first missionary arrived at Chong-tschun 樟村, in the Chhong-lok 長樂 district. The station was made a permanent foreign residence in 1869. Three other places were afterwards opened, in this same district, viz., Nyen-hang li 元坑裏, in 1866, Moi-lim 梅林, in 1889, and Chhong-lok 長樂 city itself in 1908.

The chief station of this Division is Kia-ying chow 嘉應州, opened in 1883. Medical work was begun in 1893 and a hospital built in 1905. In the county of Hsing-ning 興寧 Phyang-thong 坪塘, was occupied in 1887, and Lo-kong 羅崗 in 1901. In this year Phyang-thong station was burnt down by rioters, but was rebuilt in 1902.

*The East River Division* contains 6 stations. In the district of 永安 Yun-an are Ho-shoo wan 荷樹灣, (1885) and Ku-tschuk 古竹 on the East River (1879) three days' journey from Nyen-hang li. Hok-shu-ha 鶴市下 in the Lyung-chhon 龍川 district was occupied in 1886. Later on, three new spheres of work were entered with the establishment of stations in the district cities of Ho-yün 河源 in 1901; Ho-pin 河平 in 1909; and Ling-ping chow 連平州 in the same year.

During the last few years the work of the Mission has extended into Kuangsi and Fukien, where there are a number of out-stations.

The Educational work is carried on in 125 schools, including a Theological Seminary at Li-long: a Normal School at Ku-tschuk, and another for girls at Kia-ying (opened in 1915); a language School at the same place; and three middle schools at Ling-ping, Nyen-hang and Ku-tschuk. The foreign leadership in Hongkong and British Kowloon was withdrawn in 1914 in consequence of the European War, and some of the schools have been temporarily closed. In 1914 the number of scholars was 4631.

The Literary work of the Basel Mission has been very considerable, including in *wén li*,

Dogmatics, Ethics, Symbolics, Church History, and *Successive phases in Religion* (?) 宗教連續論 (issued in 1916) from the pen of the late Rev. MARTIN SCHAUP, head for many years of the Theological Seminary. The Church History has been translated into Korean. The Hymn book used by all the German missions is the work of the Basel Society; as well as the Lutheran Greater Catechism, the Church Rules (Gemeindeordnung) etc., etc. Work in the Hakka language includes the entire Bible (in character) by the Rev. OTTO SCHULTZ, issued in 1915 by the B. and F. Bible Society; the Smaller Lutheran Catechism, Books of prayers and sermons, etc., etc. There is a monthly paper *The Christian Messenger*, edited by Dr. OEHLEN, which has 2000 subscribers.

A Hakka-German Dictionary, prepared by the late Rev. R. LECHLER, has been translated into English, and issued by Dr. MACIVER of the English Presbyterian Mission.

Owing to the War, no statistics later than those of 1914 are obtainable. These are given below.

Foreign missionaries on the field,	69
"    on furlough,	24
Chinese staff: Ordained Pastors,	11
"    : Preachers,	137
"    : Teachers,	178
"    : Others,	22
Church members	10,324

# BASILE DE GLEMONA or GEMONA.

See Brollo.

**BATS** 蝙蝠 *pien fu*, the Order *Cheiroptera*. The Chinese have various other names for this animal, as 伏翼 *fu i*, wing-concealer; 夜燕 *ye yen*, night swallow; 天鼠 *t'ien shu*, sky mouse; 飛鼠 *fei shu*, flying mouse; 仙鼠 *heira shu*, fairy mouse, etc. The following species are found in the North: *Rhinolophus ferrum-equinum nippon*, the Horse-shoe Bat, Chihli; *R. ferrum-equinum*, S.E. Shensi; *Myotis (Leucon) peguinus*, Chihli; *M. moupinensis*, Szech'uan; *M. mystacinus*, Saghalien; *M. ikonnikovi*, Amur; *M. myotis ancilla*, S.E. Shensi; *Vespertilio murinus*, the Common vespertilio, Manchuria; *V. superans*, the Chinese vespertilio, Chihli; *Miniopterus schreiberni chinensis*, Chihli; *Pipistrellus abramus*, Chihli; *Murina huttoni subsp.*, Manchuria; *Plecotus arid*, the Long-eared Bat, Shensi; *Eptesicus serotinus*, the Serotine, Coastal regions; *E. serotinus pallens*, Kansu.

The above is SOWERBY's list and considering its recent date it may be accepted as correct. Regarding South China, however, there is no such late list. SWINHOE's list of 1870 is here given for what it is worth, but as many bats are migratory the same species will be found in North and South

China, but with different names. Allowance must be made for confusion in nomenclature, in this and in other lists of mammals in this work. SWINHOE records the following south of the Yangtze; *Cynonycteris amplexicaudata*, the Flying Fox; *Megaderma lyra*, the Lyre-nosed Bat; *Phyllorhina aurita*, the Large-eared Leaf-nose; *P. swinhoei*, SWINHOE's Leaf-nose; *Miniopterus blepotis*, the Red-and-black Bat; *Vespertilio fimbriatus*, the Fringed Bat; *V. laniger*, the Woolly-faced Bat; *Vesperugo imbricatus*, the Imbricated House-Bat; *V. pulcherrimus*, the Grizzled House-Bat; *Dysops (Molossus) rüppellii* (?), the Large-eared Tailed Bat; all the above from Amoy. *Vespertilio rufus-niger*, the Black-and-orange Bat, and *Vesperugo pipistrellus*, the Small House-Bat, both from Formosa; *V. abramus*, the Chinese House-Bat, Hainan and Canton; *V. molossus*, from Hongkong; *Scotophilus pumilio*, S. China; *S. heathii* and *S. temminckii*, both from Canton.

LA TOUCHE reports from N.W. Fukien the following: *Rhinolophus lucus* and *Scotophilus ornatus*, both recorded for the first time in China; *R. pearsoni*; *Vespertilio murinus superans*; *Pipistrellus savii pulcherrimus*; *P. abramus*, and *Murina leucogastra*.

Bats play an important part in Chinese fairylore. They are also much used in decoration, the 'Five Bats' being common on porcelain, embroidery, etc., representing the 'Five Happinesses.' This is a pun, *fu* 蝠 being used for *fu* 福 happiness. A similar pun is the depicting a deer 鹿 *lu*, a symbol for *lu* 祿 emolument.

SOWERBY: *Journal*, N.C.B.R.A.S., 1916; SWINHOE: *Catalogue of the Mammals of China*, P.Z.S., 1870, p. 615; THOMAS: *Mammals collected by Mr. J. D. La Touche*, etc., P.Z.S., 1896, p. 769; DONÉ: *Recherches sur les Superstitions*, p. 475.

**BAT'URU** 巴圖魯, a Manchu word meaning brave. It was a title bestowed for bravery on officers who already had the peacock's feather. See *Decorations*.

**BAYAN** 伯也 *po yen*, a Mongol chief and KHUKHLAI Khan's great minister and general, who completed the conquest of the Empire. He took Hangchow, the Sung capital, in 1276. His name means 'great' or 'noble,' and the Chinese form of it is sometimes written 百眼 *poi yen*, 'hundred eyes,' in reference to his constant vigilance.

MARCO POLO: *Travels*; GILES: *Biographical Dictionary*.

**BEAL, SAMUEL**, was born in Devon on November 27, 1825. In 1852, he became naval chaplain, was on the China station, and there learned Chinese. During the war of 1856-58 he acted as naval interpreter. He was a pioneer in the study of Chinese Buddhist literature, and

continued his studies in that subject after his return to England. In 1877, he was appointed Professor of Chinese at University College, London, and in 1885, received from Durham the honorary degree of D.C.L. He died in England, August 20, 1889.

His chief works are *The Travels of Fah-hian and Sung Yun* (1869), *A Catena of Buddhist Scriptures from the Chinese* (1871), *The Romantic Legend of Sakya Buddha* (1875), *The Buddhist Tripitaka as it is known in China and Japan* (1876), *Texts from the Buddhist Canon* (1878), *A Life of Buddha by Asvaghosha Bodhisattva* (1879), *An Abstract of Four Lectures on Buddhist Literature in China* (1882).

**BEALE, THOMAS**, born about 1775, a resident in Macao, who disappeared on December 10, 1841, and was discovered dead and buried in the sand five weeks later. He had lived in China about 50 years.

He had constructed a fine aviary, in which REEVES' pheasant was kept long before REEVES took a specimen to England, with many other rare and beautiful birds from China, India, the Moluccas, etc. His garden had 2500 pots of plants, mostly Chinese.

CHINESE REPOSITORY: vol. xi, p. 59. BRETSCHNEIDER: *History of European Botanical Discoveries*.

**BEAN, SOYA** 大豆; *Glycine hispida*, Monch. or *Dolichos soja*, L. This bean, so valuable for the oil which is expressed from it, has come into great prominence of recent years, owing to the enormous dimensions of the export trade in it since the Russo-Japanese War. It is an annual leguminous plant, peculiarly suited to the climate of Manchuria, whence it is mainly exported. The oil-yielding variety par excellence is the yellow bean, of which nearly 15 million piculs, or not far short of one million tons, were exported in 1915, 90% of this being from Manchuria, and the balance from Chihli, Hupei and Kiangsi. There are also white, black, green and subvarieties, of less value. For several generations beans, but more especially beancake, had been sent to South China as manure for the sugar plantations; exportation abroad was prohibited until 1869, when shipments were made to Japan, which soon became a large customer both for beans and bean oil; foreign demand did not however develop until 1909, when the English oil-crushing mills started importing from Manchuria. Since then till 1915 soya beans, cake, and oil have become leading staples of the export trade, and £37,000,000 worth have been exported in 5 years.

The yield per acre has been estimated at from 1,000 to 2,000 lbs. according to soil and weather conditions. In the Far East soya beans are used,

as human foodstuffs, for making soy, bean paste, or *chiang*, as *tou fu* 豆腐 or beancurd, in soups, etc.; in cooking instead of rapeseed and sesamum oil; and the cake is employed as a fertilizer and for fattening hogs. In Europe and America the oil is chiefly used in soap manufacturing and the refuse cake as cattle fodder. Over one million piculs of bean oil were exported in 1915, Great Britain taking 322,000, Holland half that amount, and Japan 290,000 piculs; 11,600,000 piculs of beancake went abroad, almost entirely to Japan. There are now about 20 bean-oil mills of modern type in China, and Manchuria has hundreds of native-style mills. The yield of oil is from 16 to 20 per cent. An official estimate places the total annual production of beans in China at nine million tons. Besides the Soya Bean there are many other kinds of bean cultivated in China, and entering largely into the diet of the people. The chief of these is *Phaseolus mungo* L, the green bean *Lü Tou* 綠豆, which contains little oil but is used in the manufacture of vermicelli.

The annual export of vermicelli, principally from Chefoo, is considerable—amounting in both 1913 and 1915 to nearly Hk. Tls. 3,000,000; it goes to Chinese emigrants abroad.

The Broad Bean, *Vicia faba* L. and Kidney Bean, *Dolichos lablab* L, are others among a number of species. The exports for 1916 were  
Beans, Yellow, Pcls. 6,732,209, Tls. 13,786,993,  
Beancake, Pcls. 11,636,245, Tls. 26,122,751,  
Bean Oil, Pcls. 1,565,640, Tls. 11,833,167,

CUSTOMS REPORT, SPECIAL SERIES, No. 31: *The Soya Bean of Manchuria*; HOSTIE: *Manchuria*.

**BEANCAKE, BEAN OIL.** See *Beans*.

**BEARS.** See *Ursidae*.

**BECHE DE MER** 海參 *hai shên* or sea slug; *Holothuria*; a dainty with the Chinese; found in the Pacific islands and the Indian archipelago. It is sometimes over a foot long and two or three inches in diameter. It resembles the rind of pork both in appearance and taste.

The value imported in 1916 was Hk. Tls. 1,514,548.

**BEE-EATERS**, (birds). See *Anisodactylus*.

**BEILEH** 貝勒 *pei lei*. See *Imperial Nobility*.

**BEITZE** 貝子 *pei tsü*. See *Imperial Nobility*.

**BELGIAN MISSION**, (Roman Catholic). See *Missionaires du Coeur Immaculé de Marie*.

**BELL, JOHN**, a native of Antermomy in Scotland. He went to Russia in 1714, and having some knowledge of medicine and surgery, got himself appointed on an embassy to Persia the next year. In 1719 he was attached to the embassy of ISMAILOFF from PETER the Great to K'ANG HSI. They left St. Petersburg on July 14, and returned thither on January 5, 1722, having spent about four months in Peking. He took

notes of all he saw, and published them twenty years later. His book includes an account of his journey to Persia and other travels, and also the Journal of DE LANGE the Ambassador's secretary, who was left behind in Peking as Agent of PETER the Great. The first edition was in two volumes 4to., published by FOULIS, Glasgow.

**BELL:** *Travels from St. Petersburg in Russia to diverse parts of Asia; 1763.*

**BELLS.** See *Musical Instruments.*

**BENEAGA** (also Veneaga), used by JOHN DE BARROS and other historians for *Ta mao* (q.v.) It is a Malay word meaning a mart.

**BENJAMIN OF TUDELA**, a traveller between 1159 and 1173, who reached the Persian Gulf, and wrote a little about China, mere hearsay. His English editor says he was the first European author to mention China by that name, but YULE disputes this.

**BERGERON:** *Voyages de Benjamin de Tudelle*, etc.; **YULE:** *Cathay and the Way Thither*; **WRIGHT:** *Early Travels in Palestine*, (Bohn).

**BERI-BERI** 脚氣, *chiau ch'i* and 瘧 *wan*. This disease has been known in China for many centuries. It is found in all latitudes, but is more common in the tropics. In China it would appear to be a coast disease, found inland only along the course of the great rivers.

It is proved to be a 'peripheral neuritis,' and to be connected with the gathering or crowding of people together; but everything else about the disease seems to be a matter of discussion. For various theories as to cause, etc., see JEFFERTS and MAXWELL, *Diseases of China*.

### BERLIN MISSIONARY SOCIETY.

*Headquarters:*—Berlin.

*Entered China*, 1832.

Works in *Kuangtung*, *Kiangsi* and *Shantung*.

Under the influence of Dr. GÜTZLAFF an organization known as the Berlin Missionary Society for China sent out in 1850 its first agent, the Rev. A. HANSPACH, who in 1856 began work among the Hakkas in Kuangtung. In the period 1856-69 four men in all were sent, but in 1872 the Society seems to have ceased to exist, and its two remaining workers with their work were handed over to the Rhenish Mission. In 1882 the work was taken over by the Berlin Missionary Society (established 1824), with one of the original workers, (the Rev. F. HUBRO), 450 Christians in six districts, and a Higher Grade School and Theological Seminary.

The work met with considerable opposition, the missionaries were repeatedly wounded and robbed, and on one occasion Messrs. HANSPACH and HUBRO, had their house in the Hui chou 惠州 district burned down by the Triad Society, and

narrowly escaped death at the hands of the mob. The first permanent station in the interior was not occupied till 1885.

In addition to Canton city and Hongkong, the Mission now has nine other stations in Kuangtung, the principal of which is Shiu chou 韶州, opened in 1903.

The whole work is divided into districts called "lower" and "upper" districts, the latter lies along the famous old road *via* the Meilin Pass into Kiangsi, in which province the Mission has one station, Nan-an fu 南安府, opened in 1903.

From the beginning, educational work was much relied on to overcome heathen prejudice and enlighten the Christians. Mr. HANSPACH opened as many as 150 village boys' schools before his retirement in 1870. The first girls' school was begun in 1880. There are now two boys' boarding-schools, and one for girls at Shiu-chou which offers a nine years' course; the crown of the educational work is the Theological Seminary at Canton now closed because of the War. Since 1911, the curricula of the Mission schools have been adapted to the requirements of the Chinese Board of Education.

The first medical missionary arrived in 1854, and began work on the mainland opposite Hongkong. Being supported by private funds he worked for both the Berlin and Rhenish Missions. At the present time there are no medical men on the Mission's foreign staff.

A member of this Mission superintends the so-called Foundling Home of the Berlin Women's Missionary Society (q.v.) at Hongkong.

On the occupation of the Kiao-chow territory by Germany in 1898, the Mission sent to Tsingtao the Revs. C. J. VOSKAMP and A. KUNZE, who had both had many years' experience in the south. Tse mo 即墨, was opened in 1901, and has a Theological Seminary; and Kiao chow city was occupied in 1908.

A German-Chinese School was established at Tsingtao, and a hospital in the near neighbourhood, worked by a Chinese physician.

Work was carried on without interruption during the Revolution of 1911, but was stopped by the siege in 1914; it is now (1917) proceeding under various restrictions.

#### Berlin Mission Statistics (1915)

Foreign missionaries ... ..	29
Chinese staff ... ..	143
Communicants ... ..	6,253

**BERLIN WOMEN'S MISSIONARY SOCIETY FOR CHINA** was formed in 1849, through the influence of Dr. GÜTZLAFF (q.v.), and in 1851 sent a lady to Hongkong, who began a work for Chinese girls abandoned by their parents. This institution

is well-known under the somewhat incorrect title of the "*Bethel Foundling Home*." In 1860, the Mission's unhealthy house in the eastern part of Victoria was given up, and suitable buildings erected at West Point. A special branch for blind girls was taken over about 1896 by the Hildesheim Mission (q.v.). In 1916 there were six workers.

**BERTHEMY CONVENTION**, an agreement concluded between the French Minister and the Tsung-li Yamén on February 20, 1865. It followed on the Convention of Peking which, by Art. VI restored to the Church all the property taken from it during the times of persecution; and it fixed the actual conditions on which the purchase of land in the interior for church purposes should be conducted. In consequence of the obstruction of provincial authorities, however, the Convention was useless. There were several attempts to make it workable, but it was not till May 26, 1895 that it was put into a satisfactory form by the firm demands of the French Minister GÉRARD.

CORDIER: *Histoire des Relations de la Chine*, etc., vol. i, p. 68.

**BERTHEMY, JULES FRANÇOIS GUST-AVE**, born in Paris, December 1, 1826, was attached to the French diplomatic service, and became minister in Peking in 1862 in succession to M. DE BOURBOULON. See *Berthemy Convention*.

**BETEL-NUTS**, 檳榔 *ping lang*, one of the chief articles of export from Hainan Island, where there are large groves of the *Areca* palm, especially at Aichow and Lingshui. The trees are planted some 15 feet apart, and bear fruit from the age of ten to ninety years. Their most prolific period is between their 15th and 30th year, when one tree will produce 700 or 800 nuts, valued at about 40 cents. Large herds of cattle are allowed to roam at will through the plantations, and their manure serves to fertilize the soil. The groves are said to be the seat of malaria, especially at the season when the trees are in flower. Hainan nuts are superior to those from Singapore, which are imported for the purpose of adulteration. The nuts, in halves, are dried in the sun; each half is wrapped in a leaf of the *Chaveca betel*, on which a little lime has been daubed; it is then ready for chewing. It makes lips, gum and saliva a bright red colour. The taste is astringent. The habit of chewing the betel-nut is common in parts of South China. In 1916 Pcls. 23,667 were exported: value Tls. 171,808; the value imported being Tls. 293,548.

*Notes and Queries on China and Japan*, Sept. 1868.

**BETHEL, SEAMAN'S FLOATING, THE**, at Whampoa was due to the efforts of the Rev. G. LOOMIS, who began to collect subscriptions for it in December 1848. The cost was \$6,000, half

of which was given by foreign residents and half by the shipping of the port. The Bethel was opened on March 19, 1850, when Dr. LEGGEE preached, the Rev. P. PARKER assisted, and a hymn specially written by Dr. (Sir JOHN) BOWRING was sung.

CHINESE REPOSITORY, vol. xix.

**BIBLE, THE**. There seems some evidence to show that the Nestorians translated at least the New Testament into Chinese in the first half of the 7th century, but if so nothing of it has survived. Towards the close of the 13th century JOHN DE MONTE CORVINO translated the New Testament and Psalms into Mongolian, but no copies are now known. The Jesuits who came in the 16th century only translated selections of the scriptures; or if a complete translation was ever made it was never printed; and though towards the close of the 18th century there were various incomplete and possibly complete renderings of the Bible into Chinese existing in manuscript, yet when Protestant Missions began their work no version of the Bible had ever been issued for popular use.

Strange to say, the first complete Bible in Chinese was produced in India. Dr. MARSHMAN of the English Baptist Mission, one of the famous Serampore trio, 'CAREY, MARSHMAN and WARD,' spent 16 years in the labour, assisted by an Armenian born at Macao, and printed the complete translation in 1822. An account of his methods of work will be found in *The Chinese Repository*, vol. iv, p. 253. Dr. MORRISON of the London Missionary Society reached Canton in 1807 and translating first alone but later with MILNE, the complete scriptures were printed in 1824. The difference between MARSHMAN's and MORRISON's productions was so small as to make it a matter of regret that such labour should have been duplicated. The New Testament was revised (by MEDHURST, GÜTZLAFF and BRIDGMAN) in 1835, and later, by the effort and enterprise of GÜTZLAFF, the Old Testament also. GÜTZLAFF also modified the New Testament as prepared by MEDHURST and himself. This went through ten or more editions each revised by GÜTZLAFF.

After the opening of China in 1843 the work of translation became easier and more hopeful and the Delegates' Version (q.v.) was finished, the New Testament in 1850 and the Old (which was not strictly speaking done by the Delegates), in 1853. The New Testament was also translated on behalf of the Baptists by GODDARD, 1853, and he was engaged on the Old Testament till his death, when Dr. DEAN of Bangkok continued his work. A revision of the New Testament was also published by T. H. HUDSON of Ningpo; and in 1864 the Russian Mission in Peking issued the New Testament.

The New Testament of the T'ai P'ing rebels was GÜTZLAFF's revision of his own and MEDHURST's version (v. *sup.*). At first they issued it unaltered, but afterwards with considerable changes. They also issued part of the Old Testament.

The above versions were all in the literary style. The first translation into mandarin, the colloquial medium of two thirds of the Chinese people, was made by MEDHURST and STRONACH in 1856; but a Peking Committee produced in 1870 the New Testament version, and Bishop SCHERESCHESKY in 1875 the Old Testament, which have been the translations most widely used. In 1890 the Missionary Conference Committees were appointed to prepare 'one Bible in three versions for the whole of China,' i.e. a high *wén li* (literary style), a low *u' h li*, and a mandarin version. At the next Conference, 1907, it was announced that the New Testament was practically completed in the three versions and the committees were instructed to arrange for the Old Testament to be put into *wén li* and mandarin; and further, from the two *wén li* New Testaments to produce if possible a single *wén li* version.

To the names already mentioned may be added those of CULBERTSON, MEDHURST, GRIFFITH JOHN and others who translated parts of the Scriptures in early days; besides the members of translation Committees appointed by Conferences. A complete New Testament in *Wén-li* was produced by the Roman Catholics in 1897.

Versions have also been published in the various dialects, both in character and in romanized; there are Scriptures for the blind; and translations into Annamese, Manchu, Mongolian and Tibetan.

HYKES: *Translations of the Scriptures*, etc., New York, 1916.

**BIBLE SOCIETIES** at work in China are three in number, viz.,

The British and Foreign Bible Society.

The American Bible Society.

The National Bible Society of Scotland.

See under each name.

**BIBLIOGRAPHY** of foreign works on China. A list of 402 works was given in *The Chinese Repository*, vol. xviii, pp. 402, 657. *The China Review* throughout its existence gave in each issue a list of new books on Chinese matters, and many such partial lists are to be found in various Journals and Reviews. In 1876 there appeared MÖLLENDORFF's *Manual of Chinese Bibliography*, coming down to 1876 and containing 4639 headings.

The great Bibliography however is CORDIER's *Bibliotheca Sinica* (q.v.)

For Chinese works there are in English WYLIE's *Notes on Chinese Literature* and MAYERS' *Biblio-*

*graphy of the Chinese Imperial Collections of Literature*, in the *China Review*, vol. vi, etc.

For works in Chinese see *Libraries*.

**BIBLIOTHECA SINICA**, by HENRI CORDIER.

This great catalogue of books in western languages relating to China was first issued in eight parts in 1878-1895, and contained some eight hundred pages. It is divided into five sections, (i) works on China Proper, (ii) works by foreigners in China, (iii) works on the relations between foreigners and Chinese, (iv) works on Chinese abroad, (v) works on tributary countries. Under these divisions are subdivisions in which the order is chronological. A supplement in three parts was added in 1895-5.

A new edition in four volumes, revised and much enlarged, was issued in 1904-8. Its usefulness would have been increased by an index of authors.

Previous to this very complete work, though had been many partial lists and catalogues, there had been nothing serious as a bibliography except VON MÖLLENDORFF's *Manual* (q.v.) published in 1876. See *Bibliography*.

**BICHO-DE-MAR**. See *Bêche-de-mer*.

**BILLEQUIN, ANATOLE ADRIEN**, born in Paris in 1837, died there in 1894, as he was preparing to return to Peking. He was Professor of Chemistry and Natural History in the T'ung Wên Kuan. He received many honours, and besides various technical works prepared a French-Chinese dictionary. For a list of his writings see *T'ung Pao*, 1894.

**BIOT, EDOUARD CONSTANT** was born at Paris on July 2, 1803. At the age of thirty, satisfied with the modest independence which he had acquired as a railway engineer, he devoted his time to the study of Chinese under STANISLAS JULIEN. He published many articles on scientific knowledge in China; they will be found in the *Journal Asiatique* or the *Journal des Savants*. He also published *Dictionnaire des Noms anciens et modernes des Villes . . . dans l'Empire chinois* (Paris, 1842); *Essai sur l'histoire de l'Instruction publique en Chine* (Paris, 1847); *Mémoire sur les colonies militaires et agricoles des Chinois* (Paris, 1850); and *Le Tchew-Li, trad. du chinois*, (Paris, 1851). He died on March 12, 1859.

*Journal Asiatique*, 1850, p. 116.

**BIRD, ISABELLA LUCY**, (Mrs. BISHOP), a traveller who wrote many books descriptive of her journeys. About 1895, she spent a year and a half in China, going as far as West Ssüch'uan. She was born October 15, 1831, in England, and died there October 7, 1904.

BISHOP: *The Yangtze Valley and Beyond*.

**BIRDS**. See *Ornithology*.

**BIRDS' NESTS** 燕窩 *yen wo*. The gelatinous nests of a small swift, or sea swallow, *Hirundo esculenta*, found in the Malay archipelago. They resemble badly-made fibrous isinglass, of a white colour, inclining to red. When dry they are brittle and wrinkled, about the size of a duck's egg. The first quality is perfectly white, the second whitey-brown, the third or uncleaned is dark-brown or yellowish. Imitation birds'-nests are made with isinglass and vermicelli. Birds'-nests soup is a favourite delicacy in China.

The value imported in 1916 was Hk.Tls. 687,365.

**BISHOP.** The term used by Roman Catholics in China is *Chu chiao* 主教 (rule church); the Protestant term is *Chien tu* 監督.

### BISHOPRICS, ROMAN CATHOLIC. (1)

The Archbishopric of Cambaluc (Peking) was created by CLEMENT V. in 1307, and JEAN DE MONTECORVINO (Franciscan) was appointed Archbishop and Metropolitan of Cathay. Six bishops were named to consecrate him and be his suffragans, but only three reached Cambaluc; they consecrated him and became in turn bishops of Zaiton. MONTECORVINO died probably in 1328. The Archbishopric was extinguished in the 15th century, when the Ming dynasty was being established and when Christianity disappeared.

(2) Bishopric of Zaiton, either Ch'uan-chou fu 泉州府 or Chang-chou fu in Fukien, created in 1313, under Cambaluc. It was suppressed in the Ming dynasty.

(3) Bishopric of Armaleck, Alimalik or Ilibalik, in Ili. A Franciscan bishop was here towards 1338. (See references in DE MOIDREY'S *Le hiérarchie catholique*, p. 3.)

(4) Bishopric of Macao. At the Pope's orders MELCHIOR MIGUEL CARNEIRO, S.J., went to Macao in 1558, where he died in 1583. On his tomb he is called *primus Macaensis episcopus*; but DE MOIDREY says he was bishop of China and Japan, without precise limits, Macao diocese not having been then established. In 1576 GREGORY XIII at the request of King DON SEBASTIEN created the bishopric of Macao, dependent on Goa, and including China, Tonkin and Japan. Some twelve bishops' names are given up to 1690, when ALEXANDER VIII created the dioceses of Macao, Nanking and Peking, leaving the limits to be fixed by the King of Portugal and the respective bishops, Macao being reduced to Kuangtung and Kuangai. From that date to the present sixteen bishops are recorded. The effective jurisdiction of the bishops of Macao does not now extend beyond the Portuguese Colony of Macao, the Prefecture of Chao K'ing, the subprefecture of Hiang shan, besides Timor, etc.

(5) The Vicariat-apostolic of Nanking was instituted in 1658, with the administration of Peking,

Shansi, Shantung, Honan, Shensi, Korea and Tartary. The second Vicar-A. was Père Lo, a Chinese, the first Chinese priest, at least in modern times, and the first Chinese bishop. He was a Dominican. In 1690 (see 3 above) he was made bishop (évêque), without delimitation of diocese, but properly speaking the first bishop was ALEXANDRE LOUIS CICERI, nominated in 1695. Seventeen names are given in all down to 1856, when the bishopric was suppressed by decree of the Propaganda and replaced by a Vicariat-apostolic.

(6) Bishopric of Peking, which included Peking, Shantung and Liaotung, but was reduced in 1839 to Chihli only. From 1690 to 1856 there were eleven bishops; it was then suppressed and replaced by three Vicariats-apostolic.

INNOCENT XII in 1696 reduced the diocese of Peking to Chihli, Shantung and Liaotung, and of Nanking to Kiangnan and Honan, and of Macao to the Two Kuang, entrusting other provinces to Vicars-apostolic. See *Vicariats*.

**BISMUTH.** See *Minerals*.

**BITTERNS.** See *Ardeae*.

**BLACKBURN COMMERCIAL MISSION,** a mission sent by the Blackburn Chamber of Commerce in 1896-7. Mr. (now Sir) F. S. A. BOURNE of the Consular Service was put in charge of it. The route followed was from Shanghai to Chungking by the river, thence to Ch'eng-tu, to Yunnan fu, to Kuei-yang, through Kuangai and Kuangtung to Canton. Mr. BOURNE'S report to the Foreign Office was published at Blackburn in 1898.

*Report of the Mission to China of the Blackburn Chamber of Commerce.*

**BLACK FLAGS.** See *Liu Yung-fu*.

**BLACK-HAIRED RACE.** See *Li Min*.

**BLACK JOKE,** a schooner which left Macao on August 24, 1839, and was attacked by pirates the same night. An Englishman named Moss was a passenger, and he was killed with great brutality. Only one man of the crew escaped. This murder took place just at the time when Commissioner LIN had driven all the British from Macao (See *Elliot*), and it caused much excitement among the refugees, who supposed at first that it was done by the officials.

EAMES: *The English in China*, p. 394

**BLACKWATER** 黑水 *hei shui*, a river mentioned in the *Yu Kung* 禹貢, probably the Kansu part of the Yellow River; though another mention of it says it flows into the Southern Sea. It is now in use as the name of a tributary to the Min river in Szech'uan, flowing from unknown regions on the right of that river.

MORLEY: *Chinese Recorder*, vol. xlv, p. 101.

**BLAKE, HENRY ARTHUR**, Sir, was born at Limerick, January 18, 1840. He was Governor in Chief of Jamaica from 1889 to 1897; he then became Governor of Hongkong from November 25, 1898, till November, 1903.

He has published *China*, (1900).

**BLAKISTON, THOMAS W.** A captain of the British Royal Artillery, who accompanied Admiral HORN in his trip to open up the Yangtze to foreign trade in 1861, and then from Yochow went on a private expedition. The members of this expedition were, Captain BLAKISTON himself, and Lieut.-Colonel H. A. SAREL, both on leave of absence, Dr. ALFRED BARTON and Rev. I. SCHERESCHESKY (afterwards Bishop), who acted as interpreter. They had with them four Sikh soldiers, a Chinese writer and two "boys." The little trip which the officers had planned and which the others were delighted to join in, was through China into Tibet, and then across the Himalayas into North-western India.

This plan could not be carried out; the disturbed condition of affairs in western China made it necessary for the expedition to turn back; but it surveyed more than 900 miles of the river above Yochow, brought back many valuable observations, and resulted in a very interesting book.

Though the book was written by BLAKISTON, and though this article appears under his name, there was no leader to the party; the enterprise was entirely private, with no assistance from Government, and the expenses were shared among the three first-named members of the party.

BLAKISTON: *Five Months on the Yang-tze*; 1862.

**BLARINELLA**, *Blarinella griselda*, a new species of shrew, described by OLDFIELD THOMAS; there are only two known representatives of the genus, which is related to the earless shrews of North America. It is found in S.W. Kansu.

SOWERBY: *Journal*, N.C.B.R.A.S., vol. xlvii.

**BLIND IN CHINA, THE.** Chinese records are very meagre in their references to this subject, but we find that in the time of CONFUCIUS the blind were already engaged as musicians, because of their keen sense of hearing, many of the higher officials having as many as two or three hundred such among their followers. CONFUCIUS himself showed great consideration for the blind, as is proved by his interview with the Music-Master MIEN. (*Analects*, Bk. XV, Wei Ling Kung, c. xli). Again, it is said that under the Sung dynasty the blind learned to sing songs, accompanying themselves with a kind of guitar, and also to tell fortunes by a sort of phrenology, by necromancy and other means, a custom which has continued to the present day.

The Chinese, with their strong sense of family obligation, take the support of a blind relative as a matter of course; and in destitute cases, local benevolent societies to some extent care for blind boys and men, by having them taught to sing impure songs, to tell fortunes, or to do such menial work as they are capable of. In general, however, the blind are regarded as worthless and sometimes almost as social outcasts, there being a wide-spread belief that the misfortune is a result of wrong-doing personal or relative, so that assistance given to the sufferer is not a meritorious act.

The lot of blind girls is extremely pitiable; many are put to death in infancy; others are kept shut up in a dark room; others are sold as slaves for immoral purposes. The number of blind beggars in China is enormous.

The first Protestant Missionary to help the Chinese blind was Dr. GÜTZLAFF (q.v.) who rescued six blind girls in Canton. Two of them were sent to the Institution for the Blind in Philadelphia where they still are, (1917), bearing the names of FANNY and JESSIE GÜTZLAFF. The other four were sent to England. One subsequently returned to China, and assisted in Mission work at Ningpo, but was unable to do much to help the blind owing to ignorance of the Chinese language and customs.

In 1845 Mr. SYLE of the C.M.S. started in Shanghai with local funds a small workshop for indigent adult blind. This work still continues in the native city.

During the past forty years, a number of schools or industrial homes have been started by Protestant missionaries, in which the blind of both sexes have been taught to read, and to do various kinds of work, thus partially supporting themselves. The brightest pupils have become teachers of other blind, or have been made useful in other ways to the missions. At first each missionary devised his own Chinese Braille system and followed his own lines, the pioneer being Mr. W. H. MURRAY of Peking, who invented a "Numeral Type," and opened a School for the Blind and the Illiterate Sighted in the capital in 1874. A few of the newer schools have adopted existing systems, but even now there are seven varieties of Braille, and until China has a uniform spoken language, complete uniformity in Braille type will be impossible. The schools in Central China, however, have adopted a single system, in which a number of text-books and other literature have been prepared.

The Shanghai Institution for the Chinese Blind is the newest and the most up-to-date of such schools. It was founded in 1911 by Dr. JOHN FRYER, of the University of California, who had become interested in the Blind during his long residence of forty years in China. He gave a



valuable site of land, Taels 10,000 for building, and a large endowment, and the Institution was opened in November 1912, with Dr. FRYER's son at its head.

Its main object is to train teachers, both blind and sighted, to teach in other blind schools, which it is hoped the Chinese Government may open in the future. A kindergarten course leads on to four years primary work, in four departments, Literary, Musical, Industrial and Physical. English and typewriting are taught to the more promising pupils, and as the school develops it is intended to take pupils up to the University. Two pupils are already working at St. John's University.

The present Government is beginning to make enquiries as to foreign methods of training the blind though nothing has been done officially up to the present for its million blind citizens; but a Blind School on modern lines under purely Chinese auspices, has recently been established at Nan-tung chou by the progressive philanthropist, CHANG CHIEN.

In March, 1917, a school was opened in Peking by E. G. HILLIER, Esq., C.M.G. in a house lent by the Chief of Police. See *Hillier, E. G.*

With regard to Missionary Institutions, it has been impossible to get any authoritative statement of what Roman Catholics may be doing for the Blind; the following is a list of Protestant Missionary Institutions in 1917.

1. *Peking*.—Mission to the Blind and Illiterate Sighted, opened 1874; 72 boys and girls.
2. *Hankow*.—DAVID HILL School for Blind, W.M.M.S.; opened 1888; 41 boys.
3. *Canton*.—Ming Sam School for Blind, A.P.M.; opened 1891; 131 boys and girls.
4. *Foochow*.—Lin Gwan Fu Tang, C.M.S.; opened 1898; 78 boys.
5. *Foochow*.—Blind Girls' School, C.M.S.; opened 1900; 45 girls.
6. *Kowloon*.—Blindenheim Industrial School; opened 1901; 20 girls.
7. *Hongkong*.—Ebenezer School; opened in 1914, as a branch of No. 6; 45 girls.  
(These two schools belong to the Hildesheim Mission for the Blind, Hildesheim, Germany).
8. *Mukden*.—St. NICHOLAS School for Chinese Blind Girls; opened 1902; 34 girls.
9. *Changsha*.—En Nü Hsüeh Hsiao, Liebenzell Mission, (associated with the C.I.M.); 32 girls.
10. *Macao*.—Pentecostal Mission Blind School; opened 1909; 23 girls.
11. *Shanghai*, Institution for the Chinese Blind; opened 1912; 28 boys.

In the Southern part of China several schools have been opened by graduates of the Ming Sam School, with a total of some 80 girl pupils.

**BLOCKADE OF HONGKONG**, an attempt made by the Chinese officials to ruin the native junk trade of Hongkong. It began in October, 1867. The pretence was the suppression of smuggling. Canton Customs Steam-cruisers patrolled the seas and exacted duty from all junks except those going *via* Canton or Pakhoi. It caused a falling off of 2222 junks or 117,252 tons in the Hongkong returns of 1869. The Governor, Sir R. G. MACDONNELL, was hampered in combating it by the fact that H.B.M. Consul at Canton, D. B. ROBERTSON, had supported the Chinese in their action.

*Correspondence and Minutes, Hongkong Chamber of Commerce, Hongkong, 1880; BLUE BOOK: Correspondence relating to Complaints, 1875; EITEL: Europe in China.*

**BLUBBER, SEA**, 海狗皮 *hai hai p'i*, is composed of the dried skins of various sorts of jelly-fish, and is an article of diet.

**BLUE DRAGON** 青龍 a stellar spirit, the canonized T'ENG CHU-KUNG, a general of the last emperor of the Yin dynasty. He is often seen with the White Tiger, as armed guardian at the door of Taoist temples. See *White Tiger*.

DONÉ: *Recherches sur les Superstitions*, Tome ix, p. 54.

**BOAR, WILD**. *Sus moupinensis* is found in Shensi and Shansi and *S. paludosus* on the Yangtze. The largest recorded from the former districts is 400 lbs. with 10-in. tusk; larger specimens are found on the Yangtze. On account of the mountainous character of its habitat it can only be hunted with the rifle. See *Suida*.

SOWERBY: *Fur and Feather in North China*.

**BOARD OF ADMIRALTY**. See *Admiralty*.

**BOARDS, SIX**. See *Six Boards*.

**BOCCARO WARE**. A fine reddish-brown stoneware made at I Hsing 宜興 in Kiangsu. The potteries flourished most in the Ming period. This faience when first imported into Europe received the Portuguese name *boccaro*, and is still so called by foreigners; the Chinese name is *I Hsing Yao*.

BUSHNELL: *Chinese Art*, vol. ii.

**BOCCA TIGRIS**. See *Bogue*.

**BODHIDHARMA**, called Tamo 達摩 for short by the Chinese, was the twenty-eighth of the Patriarchs and the first Buddhist Patriarch of China. He arrived in China from India about A.D. 520, lived at Sung shan, Honan, and died in 528. His birthday is celebrated on the 5th of the 10th moon. On account of his Chinese name and the foreign appearance seen in his images many

have sought to identify him with the Apostle THOMAS. He is regarded as the founder of the Ch'an or Meditative School of Buddhists. See *Ch'an; Buddhist Schools*.

DORÉ: *Recherches sur les Superstitions*, vol. vii, p. 243; JOHNSTON: *Buddhist China*.

**BODHISAT**, used by some as short for the Sanskrit term Bodhisattva, (*q.v.*)

**BODHISATTV**, turned in Chinese into 菩提薩埵 *p'u t'i sa t'o*, which has been shortened into *p'u sa* and *pusa*. The term means 'essence of perfect enlightenment.' It is used for one who is on the way to reach but has not yet reached Buddhahood.

The older Buddhism regarded a Bodhisattva as the preliminary form of a Buddha, waiting in the Tushita heaven till his appointed time to appear on the earth as a Buddha; but it did not suggest that saints should try to become Bodhisattvas or Buddhas, or that Bodhisattvas can help mankind: these are Mahāyāna doctrines; according to which a Bodhisattva is one who has vowed to become a Buddha for the sake of the world's salvation but refrains from entry into perfect bliss so long as one soul is still left in pain and sorrow.

This is the Mahāyānist ideal as opposed to the Hinayānist ideal of the arahant (*lohan*). The arahant saves himself: the bodhisat is willing to lose himself if he can thus save others. This is of course only a rough division and unfair to Hinayāna teaching. For a brief discussion of the controversy see JOHNSTON, p. 66.

The career of a Bodhisattva was early divided into stages—five or seven or ten. Later Buddhism used the term chiefly for those in the earlier stages, hence for monks by the thousand. Generally it was supposed that none who had once entered on the career could be reborn in a state of punishment, yet the final triumph was incalculably distant.

A different development created many celestial Bodhisattvas. The older Buddhism said GAUTAMA before his last birth was in the Tushita heaven, where now MAITREYA waits; but since there can only be one BUDDHA at a time it admitted no other Bodhisattvas. The position was attained by virtue practised through countless existences. But presently there came to be many such—hardly any of them having a clearly Indian origin, and all of them being better known in China. Yet even among the early Mahāyānists these great Bodhisattvas have not climbed to heaven in the old way, but they are emanations from or sons of superhuman Buddhas.

Later there are mentioned millions of them, but unnamed; but in earlier books there are quite long lists of names. A few only have definite

personality and importance. AVALOKITA and MANJU'SRI are of supreme importance; MAITREYA (who is on a different footing), KSHITIGARSHA, SAMANTABHADRA and MAHASTHAMAPRAPTA are the only ones besides who are of much note; but these are all important in Chinese Buddhism. See *separate articles*.

JOHNSTON: *Buddhist China*.

**BOGUE**, the principal mouth of the Canton River. The Chinese name is 虎門 *Hu mèn* *tiger gate*, because Tiger Island lies inside. From this the Portuguese called it Boca Tigre, and the English corruption of this name is Bogue. But the form Bocca Tigris (*tiger's mouth*) is in more common use.

The Bogue Forts are celebrated because from the early days of foreign intercourse they have so often obstructed foreign entrance to Canton and have been so often taken by foreign forces.

**BOGUE TREATY**. The same as Hoomun Chai Supplementary Treaty, (*q.v.*).

**BOHEA** 武壠. Two ranges of hills in Fukien on which the tea so named is grown.

**BONAC**, the name of the first French agent at Canton; the beginning of French trade there being in 1698. See *French relations*.

**BONHAM, SAMUEL GEORGE**, Sir, Bart., K.C.B., was Governor of Hongkong and H.B.M. Plenipotentiary and Chief Superintendent of Trade from March 20, 1848 to April 12, 1854. He had been trained in the East India Company and had served the Colonial Office for ten years.

He found it impossible to get much recognition of treaty rights from the local officials, and once started for Peking in the hope of doing better. Circumstances prevented his reaching the capital and no tangible benefit resulted, but the Government was pleased with his diplomacy, promoted him from C.B. to K.C.B. and gave him at the same time a baronetcy, November 22, 1850.

On principle he put men with no knowledge of Chinese into Consulships, over the heads of interpreters. When he thus treated Mr. HARRY PARKES the latter appealed to Lord CLARENDON, and Sir GEORGE's system had to be reversed.

On the outbreak of the T'ai P'ing rebellion, and through insurgency in Kuangtung not connected with that rebellion, Hongkong profited by the inflow of Chinese and Chinese capital. Sir GEORGE took the bold step of visiting the T'ai P'ing headquarters at Nanking, showed the rebels on one hand that they could expect nothing from the British Government, and on the other hand informed the Foreign Office that there was nothing stable in the movement.

In Hongkong he tried to introduce the beginnings of Municipal Government. The Colony's

finances were in a bad state throughout his administration and he was obliged to reduce expenditure in many directions. The commercial prosperity however was very marked. Legal enactments under Sir GEORGE's rule were few; they were mostly concerned with reforms in the administration of justice. He initiated the restrictive policy with respect to coolie emigration from the island. Questions of currency were much discussed during this period. On the whole he was one of the most popular and successful of Hongkong's Governors, though not the best-remembered. He died in 1863.

ETTEL : *Europe in China.*

**BONZE** is the Japanese *bo-dz*, which was their pronunciation of the Chinese 浮圖 the 6th century way of writing Buddh; or it may be Japanese *bo-si*, the Chinese *fa-shih* 法師, teacher of the law, the title of a full monk.

**BOOK OF CHANGES.** 易經 See *I Ching*.

**BOOK OF HISTORY.** 書經 See *Shu Ching*.

**BOOK OF POETRY.** 詩經 See *Shih Ching*.

**BOONE UNIVERSITY**, at Wuchang, belongs to the American Protestant Episcopal Mission, (American Church Mission).

The pioneers of the Mission arrived at Wuchang in June, 1868, and a boys' school was opened in October. In 1870, land for the erection of a school was bought, the nucleus of the present Campus.

The new boarding-school took the name of the BOONE Memorial School, and the education given was wholly in Chinese, half the time being allotted to Christian, and half to Confucian books.

From the beginning the aim was to prepare students for the Christian ministry, but non-Christians were admitted. The Divinity school was organized in 1898, with four students.

In 1891, English was added to the curriculum. A Collegiate Department was formed in 1903, and graduated seven men in 1906.

In 1907 a Medical School was opened as a Union institution, but difficulties arose in connection with it, and it was dissolved. In 1909, the College opened a Medical School of its own, but after two and a half years it was decided to send the students to a Union Medical College at Shanghai formed by St. Johns and Boone Universities with the Harvard Medical College.

In 1909, Boone College became a University and was incorporated in Washington, D.C. After the Boxer movement the Rev. JAMES JACKSON, D.D. became the Head of the College and began to plan its extension. In the pre-Boxer days, the Girls' School and the two hospitals impinged on Boone College, but all have been moved out, and their buildings appropriated; other handsome buildings have also been added including INGLA Hall, built in memory of the first bishop of the Hankow

Diocese; THOMAS Hall, in memory of the Treasurer of the Mission in U.S.A.; and a University Library which is open to the public, for whose benefit the University also arranges periodical lectures on important subjects of all kinds. The present campus occupies 24 acres.

In 1911-12, the University had to be closed because of the Revolution, but not before the first "bachelors" had graduated (1911). The first M.A. graduated in 1915.

The first troop of Chinese Scouts was formed here in 1913, and the Scout-master has invented a system of Chinese signalling. The University has its own Y.M.C.A. as well as Debating Society, Alumni Association, etc. The College students all devote their Sunday afternoons to outside evangelistic work, and all the branches of Y.M.C.A. work are well manned and supported.

There are four schools in the University, viz., Arts and Science. Theology, Medicine, and Chinese Language and Literature; and Boone Preparatory School is a department of the University and under its government.

Since 1911, the date of incorporation, 37 students have graduated, six of whom are in holy orders.

In January, 1917, Dr. JACKSON retired from the Presidency, and was succeeded by the Rev. A. A. GILMAN, B.A.

At this date the University reported :—

Foreign professors ... ..	12
Chinese professors ... ..	21
Other Chinese assistants ... ..	3
Students in Divinity ... ..	10
„ College ... ..	54
„ Preparatory School ... ..	267

**BOONE, WILLIAM JONES**, 文 韋恩, one of the first missionaries to China of the Protestant Episcopal Church in America. After graduating as M.D. he reached Batavia in 1837, and worked among the Chinese there. In 1840 he removed to Macao, and two years later to Amoy, where Mrs. BOONE died the same year. In 1843 he returned to the States, and was consecrated missionary bishop for China in 1844. Having married again he returned to China in 1845, and settled in Shanghai. He was one of the committee of Delegates appointed to translate the New Testament. (See *Delegates' Version*). He was also a delegate for the translation of the Old Testament, but, with some others of the committee, seceded and began an independent version. In 1852 and in 1857 he again visited the United States, and in 1863, on account of Mrs. BOONE's health, embarked with her for Europe. She died at Suez, and he, returning after a few months in Europe, died in Shanghai on July 17, 1864.

**BORAX** 硼砂 *p'êng sha*; occurs in Anhui and Kansu, but more especially in the lake districts of Tibet. Borax is refined at Canton and in other large cities and is used in glazing crockery and soldering metals, and as a flux in reducing the siliceous glass, enamels, and other vitreous compounds. There is also a small amount imported.

WILLIAMS: *Commercial Guide*; p. 111.

**BOTANICON SINICUM**, a valuable work by BRETSCHNEIDER (q.v.), published in three parts, as vols. xvi, xxv and xxix of the *Journal*, N.C.B.R.A.S.

## BOTANY IN CHINA.

### HISTORICAL—CHINESE PERIOD.

Did the Emperor SHEN NUNG 神農, the celestial agriculturist ever exist? And could he be the author (B.C. 2800) of the most ancient *Materia Medica*, the *Shên Nung pên ts'ao ching* 神農本草經? One thing only is certain, that is, that from before the Christian era there existed in China a medical plant-collection, a classical *Pên ts'ao*; that is probably the *Shên Nung pên ts'ao ching*. If it was composed in the time of the Western Han (206 B.C.—25 A.D.), it must contain earlier materials. But in order to get from these kinds of writing the information which interests us most, that is to say, ideas on ethnography, on the condition of civilization, etc., what is most important for us to know in the first place is the date and the place of their composition. However that may be, after having been quoted age after age, and then commented on from our 5th century onwards, it lost its individuality, since its text is no longer known to us except through a work of 1108 A.D., the *Chên lei pên ts'ao* 證類本草. Of the 365 drugs enumerated in the *Shên Nung pên ts'ao ching*, about 240 are plants. A good number of them can be identified, the same names having persisted up to the present day, or else being associated with the present-day names by an uninterrupted series of commentators.

The *Erh ya* 爾雅 has already the most positive proofs of antiquity. It would seem to be the Lexicon of the *Shih ching* 詩經; it would bring us therefore to the beginning of the Chou, 1100 B.C. Unfortunately, one might say, it was completed by Tzá HSIA 子夏, CONFUCIUS' disciple, towards 450 B.C. Moreover, it is written in a style of disconcerting moderation. The commentaries of Kuo P'ao 郭璞 A.D. 276—324 and of Hsing Ping 邢昺 A.D. 932—1010 are indispensable to understanding it, even slightly. There had been figures illustrating the text from very ancient times. One series of these illustrations was due to Kuo P'ao; but they are lost. The present drawings, 256 in number, go back to the Sung dynasty (960—1280 A.D.) A certain number of them are decipherable;

some others are still of some help to the understanding of the text; many are vague and even incorrect.

The classics, *Shu ching*, *Shih ching*, *Chou li*, *Shan hai ching*, contain a large number of names of plants, but not very many exact data, for the meanings of these names are often uncertain, to judge from the varying translations and the dictionaries.

From the 5th century B.C. onwards, the Chinese Empire expands in every direction; the plants noted have no longer for botanists the same attraction as before. More important still, after the adventurous journey of CHANG CH'EN 張騫, 139—126 B.C., some foreign plants become acclimatized; then the routes from India introduce agricultural products along with Buddhism. The story of these importations would be an interesting one to follow.

To sum up, of Chinese Botany before the time of our Lord, we have valuable indications, but they are rather vague, and too scanty.

Since the Christian era, the interest of Chinese botany changes its character; it might certainly be said that the number of *Pên ts'ao* far surpasses their value. Nothing but compilations and commentaries now appear. The following may be mentioned as being a little above the general mediocrity: the *Nan fang ts'ao mu chuang* 南方草木狀 which is a work of pure Botany, for the southern part of the Empire, towards 300 A.D.; the *T'ang pên ts'ao* 唐本草, an illustrated work of the T'ang dynasty, between 660 and 670 A.D.; the *Chên lei pên ts'ao*, mentioned above, which preserved for us the *Shên Nung pên ts'ao ching*, A.D. 1108; there are more than 600 illustrations of plants in the edition of 1468 now before the writer; above all, the *Chiu huang pên ts'ao* 救荒本草, a collection of plants for use in times of famine or Wild-Plant Herbal. Composed at the beginning of the 15th century at K'ai-feng fu, from the indications of peasants and farmers, it contains 414 plants, 276 of which are now described, it says, for the first time. Each plant is not only described, but also drawn, and these drawings are fairly accurate.

Finally we come to the *Pên ts'ao kang mu*, 本草綱目, the great classical Treatise on Medicine (A.D. 1596). It is still no more than a compilation, illustrated, (one might even say, disfigured) by engravings which are often indecipherable, copies or deformations of older engravings. The merit of its author, LI SHIH-CHÊN 李時珍, lies in having brought together and preserved what is best in its predecessors, and in having given a critique of them which is on the whole a fairly judicious one. He adds a fair number of new plants. There are over 1100 species or forms; the drawings number 742. There may also be

mentioned the *Kuang ch'ün fang p'u* 廣華芳譜, A.D. 1630, fuller, more correct; and, above all, better printed than the *Pên ts'ao kang mu*, but without engravings; and the large Encyclopaedia *T'u shu chi ch'eng*, 圖書集成, A.D. 1726, in which 320 books and numerous illustrations are devoted to Botany; but this work is again a compilation, and from the point of view of science marks no progress. On the other hand progress is shown in the *Chih wu ming shih t'u k'ao* 植物名實圖考, A.D. 1848. The author WU CH'Y-SUN 吳其濬 gives us, along with some good personal remarks, about 1800 drawings, certainly the best that Chinese Botany has produced; many are quite original, and the descriptions are minute enough to extend to the stamens.

The works on Agriculture ought to be examined also; in general, they have the good and the bad points which we have noted in the various *Pên ts'ao*. I shall restrict myself to mentioning the *Nung ch'eng ch'uan shu* 農政全書, A.D. 1640, because the author is HSÜ KUANG-CH'Y, because it is before the writer, and because it is really well done and well illustrated.

We will omit here the books written in recent years to introduce western botany into Chinese literature; they open up a new historical phase.

On the whole, since the *Shên Nung pên ts'ao* ch'ing up to the present time, Botany has progressed slowly, but surely and in a constant manner. Only, each author hardly tries to do more than prolong for a few steps the furrow at which his predecessors have toiled; there is no scientific thought, no original imagination, hardly a care for material accuracy, no attempt to formulate laws. In spite of all, however, we owe gratitude to the Chinese naturalists for this continuity of their efforts in a single direction. It makes it possible for us to follow up the stream of the writings of the past and arrive at last at satisfactory conclusions. It is thus, to take as an example the first of the cultivated plants, the origin of which DE CANDOLLE tries to find (*L'Origine des Plantes cultivées*, Paris, 1883, pp. 23 sqq.)—it is thus that in a paper on the genus *Raphanus* given at the Sorbonne in 1914, Mlle TROUARD-RIOLLE was able to demonstrate that the races of the Chinese Radish have not varied since the 11th century, and that the radish of the present day was known in China 500 B.C. I may be allowed to add that, according to BRETSCHNEIDER (*Bot. Sin.* ii, p. 39) the name *t'u lo pei* (lo fe, lo fu) given to the Radish by the *Erh ya* is too similar to the Mongolian, Tibetan, Annamite, and Malayan names (*lobin*, *laopang*, *laphug*, *lobac*) for there not to be a common origin. The Persian name *turup* (*turma* in Mongolian comes from it, it is said,) reminds one remarkably of *t'u lo pei*. One is tempted to conclude from it,

a little contrary to BRETSCHNEIDER, not that China has given the Radish, with its name, to neighbouring peoples, but that all the East and the Far East have received this vegetable from the West, through Persia, or even from Persia. This conclusion coincides fairly exactly with that at which DE CANDOLLE arrives (between the Caucasus, Asia Minor, and Mesopotamia). [As regards Japan, this conclusion ought doubtless to be somewhat modified; for apparently the Japanese language has transferred to a slightly different vegetable the Chinese name *lai fu* 萊服, in Japanese *rai fu ku*, according to KÆMPFER, *Amoen. exot.* 823, and in common Japanese *daikon*.]

BIBLIOGRAPHY:—The preceding data are nearly all taken from BRETSCHNEIDER, *Botanicon sinicum*, Part i, 1882, London; Part ii, 1892; Part iii, 1895, Shanghai. A complete Bibliography of the subject may be found there.

#### EUROPEAN PERIOD.

This period might commence with MARCO POLO, but let us go on immediately to the 16th century. The Portuguese establish themselves at Canton, Ningpo, and Chang-chow fu, and then fix themselves at Macao; they make known different plants; they introduce into their country the mandarin orange and the Sarsaparilla (*Smilax glabra*).

In 1581 the Jesuits penetrate into China, and during more than two centuries carry on at the same time the evangelization and the study of the Empire, particularly the study of its Natural History. Some publish their observations (MARTINI, 1655, BOYM, 1656) or those of their fellow-workers (KIRCHER, 1667); many simply send to Europe letters, notes, very interesting studies, quantities of seeds or some living plants. Their names are known, but one must specially note that of Father D'INCARVILLE, who from Peking and Macao sends (1743) to BERNARD DE JUSSEU a collection of 270 species, and also seeds, notes, small treatises, and a collection of 4050 Chinese drawings relating to Natural History. The series closes with a work still considered very important, *Flora cochinchinensis*, by the Father J. DE LOUREIRO, (a Portuguese), Lisbon, 1790, in which 680 Chinese species, especially of Macao, are described.

During this time, the Portuguese, confined to Macao, had seen the Dutch and the English dispute the Chinese market with them. The former, from their Embassies to Peking (1656, 1666) bring back at any rate good observations made in the interior of the Empire; their different sojourns in the Pescadores, at Formosa, Canton, and in Fukien permit them to perceptibly increase our botanical knowledge. Only moderately successful on the whole in their dealings with China, they succeed better in Japan, and this success is of

interest to us; for it has meant for us two works which for the most part belong to us, *Amoenitates exoticæ* by KÆMPFER (1712), and *Flora japonica* by the Swede THUNBERG (1784).

With the English expedition of 1701, Chinese Botany enters upon a more active phase, thanks to JAMES CUNNINGHAM, whose considerable collections from Amoy and the Chusan Islands, published by PETIVER, RAY, and PLUCKENET, came together finally into the hands of SLOANE, to form the nucleus of the British Museum. We may also mention the learned Swedish travellers OSBECK, TOREEN, ECKEBERG, SPARMANN (1751 and 1756), whose collections were described by LINNÆUS.

At the same time, to make use of the treasures received, large gardens are organized in England, France, Holland, and Russia; P. MILLER publishes in succession his eight editions of the *Gardener's Dictionary*, the *Hortus Kewensis* appears in 1789, and in 1815 through the pains of the two AITONS, LAMARCK and the Abbé POIRET edit the plants of SONNERAT; CURTIS' *Botanical Magazine* is founded in 1786 and has not ceased to appear since; other Magazines, still, the *Bot. Repository*, the *Bot. Register*, last for a longer or shorter time; the great florists turn their attention towards China; wealthy amateurs cause plants to be gathered at their expense and purchase vast collections, BANKS and SMITH in England, DELESSERT in France. But in all this we only touch on the southern part of the Empire.

Northern China is no less favoured than the South. GMELIN, PALLAS, and then BUNGE explore and describe Mongolia, Ussuri, the environs of Peking. Later (1840 and onwards) TATARINOV, MAACK, REGEL, and MAXIMOWITZ continue the work, especially the two last, REGEL with his *Tentamen Floræ Ussuriensis*, MAXIMOWITZ with his *Primitiæ Floræ Amurensis* and his *Decades Plantarum*. From their hands, the torch passes into those of PRZEWAŁSKI and POTANIN, who make us acquainted with Chinese Turkestan, Dzungaria, Kansu, and Korea.

In 1840, English cannon open China to European commerce, a result completed by the Anglo-French expedition of 1860. A wave of enthusiasm then carries botanists in all directions. We can mention only some of the hundred of names known and honoured in the history of this scientific campaign. The labours of HANCE, CHAMPTON, and others at Hongkong result in the fine work of BENTHAM, *Flora Hongkongensis* (1861) with a supplement by HANCE (1873),—1056+75 species. FORTUNE (1843—1851) makes us acquainted with Kiangsu, Chékiang, Southern Anhui, Fukien. HANCE again, by himself and with others to whom he communicates his ardour, gathers together in

42 years (1844—1886), from all the provinces and border-kingdoms, 22,000 species, according to his reckoning, (but this number should be considerably reduced). The *Plantæ Davidianæ*, of the Abbé DAVID, edited by FRANCHET (Peking, Mongolia, Shensi, Kiangsi, Ssüch'uan), counts 1577 species, of which 247 are new. The Abbé DELAVAY works from 1832 to 1895 in the country around Ta-li fu (Yunnan) in a district as large as half a French department; he reveals to us a whole new flora there; he sends to the Museum of Paris over 4000 species and more than 200,000 specimens. AUGUSTINE HENRY vies with DELAVAY in Hupei, in the islands of Hainan and Formosa, and in Southern Yunnan. The Abbé DELAVAY has bequeathed his zeal in botany to his colleagues of the Foreign Missions of Paris, who are evangelising Chihli, Ssüch'uan, Kueichou, Yunnan, and Eastern Tibet.

The Japanese, who came late to the harvest, are distinguished by the conscientiousness and activity of their labours. We might mention *Tentamen Floræ Iutchuensis* of IRO and MARSUMURA, the *Flora Koreana* of NAKAI, and other publications by the same author, the magnificent collection of works of Messrs. MATSUMURA and HAYATA on Formosa, of which 8 volumes have appeared, 7 of them being by Mr. HAYATA alone, containing 215 plates and 3325 species. We must also mention, in connection with Korea and Formosa, an incomparable collector, Father U. FAURIE (died 1916). Finally, we get good lists of purely Chinese plants from Kiangsu, Chékiang, etc., from the hand of Mr. MATSUDA.

Altogether the writers established in the great European museums seem overwhelmed under the flood of materials which reach them for description; a large number of plants have not yet been published, in spite of the devoted efforts of several—HOOKER, FRANCHET, and now Mgr. H. LÉVEILLÉ. (Bull. Geog. Bot., *Repertorium of Fedde*, *Flora of Kueichou*; *Flora of Yunnan* in preparation). On the other hand, the information necessary for study is scattered in all the publications of general Botany, in the Reports of the Botanical Societies, in special Reviews for the Ferns (e.g. H. CHRIST), the Mosses (Gal. PARIS), the Lichens (Abbé HUE), etc.; and even in the Floras of Japan (THUNBERG, Siebold, and Zuccarini, MIGUEL, FRANCHET and SAVATIER) and of Indo-China (LECOMTE, FINET and GAGNEPAIN, etc.), and finally in the *Prodrome* and its sequels, and in the great *Indexes* (KUNTH, WALPERS), etc. To direct us through this forest, an invaluable guide is the *Index Floræ Sinensis*, by FORBES and HEMSLEY, taken from the Journal of the Linnean Society, London, 1886 to 1905, volumes 23, 26, and 36; printed separately in 3 volumes.

*Conclusion.* After this wonderful putting forth of efforts, do we know the Chinese Flora? Not yet. The *Index Florae Sinensis*, after having enumerated 8271 Phanerogams, roughly estimates those which were then lying hidden in the collections, and arrives at a minimum total of 12,000 species. Again, the discoveries of DELAVAY and of A. HENRY were already leading us to suspect what Mr. HAYATA (Formosa), after Missionaries in Korea and western regions, has shown plainly, namely, that it is not at all enough to explore, even carefully, the country surrounding a few large towns, and to pass rapidly through several districts, even at the favourable season; there has to be a methodical exploration through all districts and at different seasons of the year. To that we have not yet attained. Let one read in BRETSCHNEIDER (*Hist. of Eur. Bot. Discoveries*, pp. 1077—1090) the list, province by province, of the collections prior to 1898; having finished let one count also that there are not more than 25 species mentioned for Anhui, and the floral page for Honan is still blank, the very provinces where the principal Chinese *Pên-ts'ao* were composed.

**BIBLIOGRAPHY** : — BRETSCHNEIDER : *Early European Researches into the Flora of China*, Shanghai, 1881; *Id.* : *History of European Botanical Discoveries in China*, London, 1898; CORDIER, *Bibliotheca Sinica*, col. 442/508, 1498/1532, 3081/86; The works of Messrs. MATSUMURA and ITO, NAKAI, and HAYATA are published in two Reviews : *The Botanical Magazine*, (Tokyo), *Journal of the College of Science*, Imp. Univ. of Tokyo (each article is for sale separately); the *Icones Plantarum Formosamarum* is published by the Bureau of Productive Industries, Government of Formosa, Taihoku. [F.C.]

**BOURBOULON, ALPHONSE DE**, born at Troyes on December 15, 1809, was attached to the diplomatic service of France. He was sent as Minister-plenipotentiary to China in 1851, and again as Envoy-extraordinary in 1859. He retired in 1866.

**BOURNE, FREDERICK SAMUEL AUGUSTUS**, was born October 3, 1854. He entered the British Consular Service in 1876, and in 1885-6 was employed in exploration on the Tonkin border. He was called to the Bar in 1890. In 1896 he was Consul in charge of the Blackburn Mission (q.v.). He was in June 1898 appointed Assistant Judge of H.B.M. Supreme Court for China and Korea and Judge of High Court at Wei-hai-wei. He was made C.M.G. in 1909. He retired in 1915, and received the honour of knighthood.

**BOUVET, JOACHIM**, one of the five Jesuit priests sent to China in 1685 by Louis XIV. He

was born at Mans on July 18, 1656 and died in Peking, June 28, 1730.

Together with GERBILLON he was instructor in mathematics to K'ANG HSI. The Emperor sent him to Rome as the bearer of presents, and he returned with ten new missionaries, including PRÉMARÉ. From 1708 to 1715 he was engaged in a survey of the Empire, and altogether did some fifty years of scientific work in China. He was much honoured by the Emperor. His works are, *Présent Etat de la Chine, en figures gravées par P. GIFFART sur les dessins apportés au Roi par P. J. BOUVET*, Paris, 1697; *Portrait historique de l'Empereur de la Chine*, Paris, 1697. The Library at Le Mans has his manuscripts, including a dictionary.

**BOVIDAE**. In N. China and neighbouring districts there are fourteen species of this family. They will be found under Yak, Sheep, Goral, Serow, Takin, Antelope.

**BOWEN, GEORGE FERGUSON**, Sir, G.C.M.G.; Governor of Hongkong from 1883 to 1885.

**BOWER, HAMILTON**, Sir, was born September 1, 1858, and entered the army in 1880. While captain in the 17th Bengal Cavalry in 1891, he made a journey through Tibet from north-west to south-east, from Leh to Batang. He thus explored at least eight hundred miles of country that no western traveller had visited before, most of it over 14,000 feet high. From Batang he went to Shanghai and then back to India by sea, reaching Simla twelve and a half months after leaving it. This journey is recorded in the *Geographical Journal*, I, 1893, and also in the book he published in 1894 under the title *Diary of a Journey across Tibet*.

It was on this journey that he discovered the important manuscript since known as *The Bower Manuscript* (q.v.).

He was accompanied by Dr. W. G. THOROLD who made a botanical collection. He found one flowering plant at a height of 19,000 feet, the highest known.

He received the Founder's Medal of the Royal Geographical Society. He took part in the China Expedition of 1900, and was commandant of the British Peking Legation Guard from 1901 to 1906.

In 1910 he was made C.B. and K.C.B. in 1912.

**BOWER MANUSCRIPT**, some writings on birch-bark, obtained by BOWER in 1890 at Kucha in Chinese Turkestan. They are in Sanskrit, and consist chiefly of proverbs and medicinal lore. The date of them is supposed to be earlier than 500 A.D. Such leaves of birch-bark had already been obtained by DUTREUIL DE RHINS, among whose papers they were found after his murder. These discoveries led to STENIN's explorations.

The Manuscript has been published in facsimile with a translation, by the Archaeological Survey of India. See below.

HOERNLE: *The Bower Manuscript*, Calcutta, 1893; LANSDALE: *Chinese Central Asia*; HOERNLE: *Asiatic Society of Bengal Journal*, 1891.

**BOWRA, EDWARD CHARLES**, was born in Kent, England, in October, 1841. After a short experience in a government office in London (which appointment, one of the earliest obtained on the throwing open of the Civil Service to public competition, he relinquished in order to serve as a volunteer in the Foreign Legation in GARIBALDI's campaign for the liberation of Italy) he came to China in May, 1863 to join the Chinese Maritime Customs, under the appointment of Mr. H. N. LAY, then Inspector General. Learning Chinese with facility, he was sent by Mr. (Sir) R. HART as English interpreter and secretary with Taotai PIN CH'UN's mission to the various countries of Europe in 1866. A diary of this mission was published by the Taotai in Chinese. On his return he became Interpreter-in-charge of the Customs in Canton in 1867; Acting Commissioner at Ningpo 1868-70; Acting Commissioner at Canton 1870-2; Commissioner at Canton 1872. In 1873 he went to Vienna as a member of the Chinese Commission to the Vienna Exhibition of that year, receiving the Austrian order of the Iron Crown. He died suddenly on October 15, 1874, while in England on leave. A Chinese student, a man of wide literary and historical culture, a keen student of Natural History, especially Botany, and a brilliant writer, during his comparatively short career in China he contributed a number of valuable articles on Chinese subjects. Among them are *The Manchu Conquest of Canton*; *The National Monuments at Yaishan*; *The Liu Family, or Canton during the period of the Five Dynasties*; *Su Tung-po*; *Hainan* (China Review, 1872-4); a translation of a portion of the *Hung Lou Meng* (China Magazine 1869); and an *Index Plantarum, sinice et latine*, in DOOLITTLE's *Vocabulary and Handbook*, vol. ii. His report on the trade of Ningpo for 1869 ranks almost as a classic in that branch of literature.

BRETSCHNEIDER: *History of European Botanical Discoveries in China*.

**BOWRING, JOHN**, Sir, was Governor of Hongkong, H.B.M. Plenipotentiary and Chief Superintendent of Trade from April 13, 1854 to May 5, 1859. He was born at Exeter, October 17, 1792. He was first engaged in commerce, became known as a linguist, turned to literature and was the first editor of the *Westminster Review*. He was employed by the Government in various ways, received from Gröningen in Holland the honorary degree of *Doctor literarum humaniorum*, entered

Parliament, and, having had money losses was glad to accept in January, 1849, the Consulship at Canton. Being home on furlough in 1853 he was knighted and appointed Governor of Hongkong in succession to Sir GEORGE BONHAM.

In 1855, with the help of Mr. HARRY PARKES, he succeeded in making a commercial treaty with Siam. The scheme of training Consuls and supplying the service with student interpreters is due to him. In 1854 he went north to the Pei-ho in a vain attempt to open direct communication with the Court. He had to deal with the rabidly anti-foreign YEH, Governor of Canton, and could make no impression, though he saved Canton from the T'ai P'ing rebels by sending a force nominally to protect the foreigners in the city. Sir JOHN had the case of the *Arrow* lorcha (q.v.) to manage in 1856. In the hostilities which ensued the foreigners in Hongkong had a very unpleasant time, the poisoning of the bread from the bakery of AH LUM (q.v.) being one incident in the troubles. Sir JOHN was violently blamed in Parliament and was replaced as Plenipotentiary by Lord ELGIN. Throughout the slow war the unrest and insecurity in Hongkong continued, and the journalistic scurrilities of the *Friend of China* and the *Daily Press* made bitter the life of the government: both editors went to jail, but Hongkong got a bad reputation in England. Sir JOHN also suffered greatly through conflicts with the Council and with law officers, and had much anxiety over the finances of the Colony, and though in five years he doubled the revenue he could not make it equal the expenditure. To decrease crime he proposed to license the gambling houses, but the Government in England would not allow it. Piracy was unusually common during his administration, as was natural, because of the *Arrow* war and the T'ai P'ing rebellion.

He was not a popular Governor, and was much reviled by the press at his departure. On returning home he spent a quiet life, and died 80 years old on November 23, 1872, at Exeter where he was born.

ETHEL: *Europe in China*.

**BOXERISM.** This is the name given to the anti-foreign disorders of 1900. The organizers called themselves 義和團, *The Public-Spirited Harmonious Band*. By others the band was called 土匪, *Bandits*, or 義和拳, *The Public-Spirited Harmonious Boxers*, so termed from the boxing antics that distinguished it. The fraternity was a revival of an association long existing and never wholly extinct in Shantung, which had its rise in political unrest. What had been under a ban for long was officially recognised and welcomed in 1900, under the title of Volunteers. They received help from Government funds.



**Magic Equipment.** Once started, and officially encouraged, the Boxer movement spread with great rapidity. As it developed

it gathered strength from certain magical ideas that possessed the members. Some youths were found to be susceptible to charms, and were sedulously trained. These were taught certain gibberish, and by continuous mutterings of their incantations they became initiated (演法) until finally they were under the spell (上法). These magic arts stirred the popular fervour, so that the people in many parts lost their mental balance, and came under the sway of wild delusions. Especially did the mysterious and miraculous workings of the Red Lamp Society (紅燈照) confirm the magic powers of the initiated, and increase the waves of terror and inspiration that passed over the people. This Society was started by a woman; and young girls wearing red trousers and girdles joined it in great numbers. By means of hypnotism, administered to a youth, whole bands reaped spiritual benefits, and divine powers descended. Millions of spirit-soldiers came to encamp with the faithful. Then the inspired came to believe they were endowed with qualities that gave them immunity from dangers, and made them invulnerable to bullets. These ideas were assiduously diffused; and the superstitious people readily succumbed to these wily arts, so that generally the whole of North China became infected. The minds of men were disturbed and awed by the conceived proximity of spiritual powers.

Further, the people attributed to foreigners the possession of similar powers. Hence it was commonly believed that these spiritual agents did much mischief to China. Under the guise of human beings they bought up the cereals of the land, and paid a good price for them, in silver ingots. The cereals were whisked away and the ingots became ashes. The land was under a cloud of terrifying superstitions which in pagan countries is a necessary concomitant of rebellious movements.

Whether the movement was instigated by the government, or arose independently of it, is not quite clear: but this much is plain, that the movement was led to rely on Imperial favour and protection; and a Prince became its President. The Government in turn was emboldened, by the rise of such a powerful instrument, to try conclusions with the foreigners, and drive them out of the country. But it did not wholly rely on the Boxers. It had a fairly well equipped army. Prepared thus materially and magically the Government and the people of North China embarked on a hazard that was momentous and daring. They proposed to challenge the world.

**Cause.** It is difficult to trace fully the causes that led to such a challenge. But it

may be concluded that the sources of irritation had been in existence for years; and that the more recent political events and foreign aggressions combined to stir the Chinese to this action: they, on their part, being ignorant, conservative and bigoted.

Some of the indirect causes may be found in the pressure and encroachments of strong nations, who, through the discovery of steam, were breaking down the distances of past times. The wars of 1842 and 1860: the Japanese conquest of Korea: the French war of 1884; these all had left a root of bitterness. The introduction of the new learning; of telegraph wires; of religion supported by the sword, and the establishment of churches, called *chiao*, (a term most objectionable to the Chinese mind), disturbed the easy routine of officialdom, and created alarm in the minds of the Confucianists, who held in great esteem their own doctrine of civilization. This may be seen in the virulent Hunan tracts, and the constant hostility of the *literati*. Thoughtless discussions about the partition of China, the race for concessions, for mining rights, and railway building perplexed and disgusted the Chinese and helped the growth of hostile feelings.

Some of the more direct and immediate causes were the Sino-Japanese war; the seizure of Port Arthur (1895): the occupation of Kiaochow, and the menace to Shantung from a military despotism that paid very little regard to the feelings of the people: the proximity of the Germans to the Taoist settlement on the Lao Shan in Chi Mi (即墨) which aroused the fraternity to carry on a propaganda which became widespread against the foreigner: the *coup d'état* in 1898: the internal movement towards reform, as seen in the Reform Edicts of 1898; were some of the more signal and distinctive acts that combined to bring about such a state of anger, uncertainty and perplexity as to lead finally to war. These fires had been smouldering for long as might be gathered from sporadic anti-foreign riots. The people also, in many cases, were getting dissatisfied with the state of their own government and wanted a change. The Sibyl was whispering that the years and the dynasty were full. Further the prevailing distress from famines and drought was a factor.

**Aim.** The object was complex. (a) Undoubtedly the chief aim of the movement was to expel the foreigners and stamp out foreign religion, 保國滅洋, *Protect the country and destroy the foreigner* became the motto. It was at first only intended to terrorize foreigners and convince them that China was no place for them. Such men as LI PING-HENG 李秉衡, Hsü T'UNG 徐桐, and KANG I 剛毅, were strongly in sympathy with such ideas. They were no longer willing to yield to these constant foreign demands. Their

ideas were patriotic and they were enraged by foreign dictation. (b) But there were other factors which must not be forgotten. There were diverse interests and factions in the State. These were: (i) an attempt by the revolutionists to discredit the Manchus. (ii) Dynastic and Clan factions. It was the aim of some to oust KUANG HSÜ from the throne, and the name of the substitute was P'U TSUN 溥儀, son of Prince TUAN (President of the Boxers).

#### Symptoms of the Outbreak.

The murder of Rev. S. M. BROOKS (December 31, 1899), and certain bellicose Edicts (1899) blaming the Governors for supineness in past years, and exhorting them to more watchful attention against foreign aggression, indicated disturbed and unsettled conditions. Letters early in 1900 from missionaries and others warned the Legations of impending danger. It is clear the Ministers did not apprehend the gravity of the situation. They totally failed to see the significance of the first *coup d'état* of 1898, or of the second, of January, 1900, when the Emperor was deposed: and they seemed to ignore the transfer of YÜ HSIEN (the Governor responsible for the murder of BROOKS) from Shantung to Shansi. This practical acquiescence gave courage to the infatuated reactionaries, and weakened the authority of the pacific party; at the same time the difficulties of British arms in S. Africa did not pass unnoticed; the reactionaries were not slow in drawing certain inferences, as that, if a few farmers could win victory over a great power, it was not impossible to hope for a victory for the Chinese. Further, the transfer of TUNG FU-HSIANG from Kansu to Peking was significant. At a feast in San-yüan, Shensi, TUNG said that he was on his way to exterminate nations. Thus more than a year before the outbreak an impression was made that China was preparing for war.

#### The Originators.

It is not quite clear who were responsible for the movement. It is almost certain that the Government had a share in it, though it is difficult to state precisely how far it intended to go. Possibly the authorities at first saw only an opportunity in Boxerism to further their hazy intentions. Yet it cannot be said that they acted without popular support, for the people of Shantung in particular were enraged by German militarism and the *voz populi* gave strong encouragement to the Government to carry out its own purposes. Thus confident of national support, and having made the preliminary preparation, the Government drifted towards war without definite declaration. It must however be remembered that the better informed and cooler brains amongst the Chinese, led by KUANG HSÜ, opposed such a mad policy, clearly foreseeing the

disastrous results. This was evident at the Imperial Council called by the Empress-Dowager for opinion and decision, when sane advice was rejected for a policy of adventure.

**The Outbreak** Since 1898 there had been anarchy in the Imperial Council Room. One Peking and party wished to overthrow KUANG TIENTSIN. HSÜ, another was hostile to such a movement and opposed the attempt to make P'U TSUN the true successor of T'UNG CHIH 同治. The internal discussion was skillfully suppressed by creating hatred against the Christian. For the anti-foreign riots were undoubtedly engineered by clan and dynastic dissensions. Thus the political struggle was forgotten for the moment in the popular cry of "away with the followers of the foreigner."

It was the severe persecution of the Christians in the South of the Metropolitan Province that induced the crisis and determined the issues. The Christians were accused of turning away the favour of the gods, a calamity resulting in famine and distress. Soldiers and Boxers fraternised. Foreigners were warned to leave Peking. Servants and helpers deserted. On May 28 the railway between Peking and Pao-t'ing was destroyed, the engineers being bravely rescued by M. and Mme. CHAMOT. Others fled to Tientsin, some being killed on the way; seventeen missionaries remaining in Pao-t'ing were massacred on June 30 and July 1. As things were looking serious in Peking a composite foreign guard of 340 men arrived (May 31); on June 2 two members of the S.P.G. were murdered in Chihli. On June 6 an edict was issued proclaiming protection to Christians but it was without avail because insincere. The country was seething with disaffection and foreigners had difficulty in getting to the safety of Peking. On the 10th of June Prince TUAN, head of the Boxers, became chief of the Foreign Office.

The Great Powers prepared to meet the emergency. On the 10th Admiral SEYMOUR left Tientsin with a composite force of 1800; but on June 24th he was completely cut off, and though only 25 miles away from Peking was compelled to cut his way back to Tientsin where he arrived on the 26th, being helped by a small Russian force which had gone to his relief.

Events were moving rapidly, and the position was getting more critical, as was seen by the murder of the Japanese Chancellor of Legation SUGIYAMA on June 11th. TUNG's soldiers persecuted Christians during these days and thousands were hounded to death. On the 13th the Austrian Legation, etc., was destroyed. It was about this date that the Imperial Clan Council, already mentioned, met and decided on a policy, the warlike clans voting for war *à l'outrance* and carrying their

point, in face of the wise advice of cautious and experienced statesmen. HSÜ CHING-CH'ENG 許景澄, YÜAN CH'ANG 袁勳, HSÜ YUNG-Y 徐用儀 and LIEN YÜAN 聯元, were put to death for opposing this policy. The die being cast, YUNG LU 聶路, was ordered (June 21) to bring in his troops to attack the Legations, Baron VON KETTLER having been murdered the previous day. Edicts were issued (June 20-25) ordering the indiscriminate extermination of all foreigners: but until the capture of the Taku Forts (June 17) no declaration of war had been made, and this action led the Chinese to put the onus of war on the Powers. The capture of the forts relieved the serious pressure on Tientsin, which had been severely attacked and bombarded by Chinese troops. The Arsenal was captured on July 11th by the Allies, and the city on the 14th. The relieving force arrived in Tientsin on the 18th and organized the relief of Peking. The refugees were centred, in (a) the British Legation, (473 civilians and a garrison of 400 men, with 2700 converts and 400 servants in the adjoining compound Su-wang fu): (b) the Pei T'ang or North Cathedral, (three or four thousand converts under the leadership of Bishop FAVIER helped by 40 French and German marines). In these two centres the beleaguered organized themselves, and withstood the half-hearted assaults of the Chinese, from June 20 until relieved at 3 p.m. August 14th by a force under General GASELER.

**The Provinces.** YÜAN SHIH-K'AI maintained order in Shantung by a ruthless treatment of the Boxers. Foreigners escaped to points of safety, but many native Christians were massacred and much property destroyed.

Shansi, where YÜ HSIEN was governor, suffered most. Fire and sword reigned here, YÜ HSIEN himself taking part in killing the Catholic and Protestant missionaries, to the number of fifty-one, in his Yamén on July 9th and 11th. Some parties were able to escape from the South, but through much suffering: others were killed on the roads: some wandered in the mountains until the storm blew over. Over sixty foreigners were killed in the province, besides those already mentioned as massacred in T'ai-yüan fu. But a party of fifteen escaped from Kalgan across the Gobi desert and reached safety in Irkutsk. Native Christians, Protestant and Catholic, suffered cruelly, a great number being put to death.

Foreigners in Honan escaped but not without many difficulties. TAO MU and TUAN FANG gave protection to foreigners and native Christians in Kansu and Shensi, though the Boxers were active here too.

There were murders here and there in the Central and Southern Provinces, the most notorious

being the massacre of Mr. D. B. THOMSON and party, eleven people, in Chü-chou fu on July 21-24. CHANG CHIH-TUNG and LU K'UN-Y in compact with the British Consuls did much to control matters and keep the peace in these parts.

The proximity of Japan did much towards quelling Boxer activity in Manchuria, yet there was much disturbance and foreigners escaped with difficulty. Bishop GUILLOU was massacred in Mukden, and others in other parts. Many Christians suffered. The Boxer outbreak in Newchwang was easily suppressed by the Russians (August 4). The Chinese attack on Blagovestchensk (July 18) was met with savage retaliation.

**Retribution.** The court fled on August 14th: the wife of KUANG HSÜ being first forced to commit suicide. It travelled via T'ai-yüan fu. That it endured much suffering may be seen from the Edict giving the Imperial apology to the world (February 14, 1901). The Emperor says "on the journey between Chang-ping and Hsien-hua, I attended the Empress-Dowager in ragged cotton clothing, and we were not able to get so much as a bowl of congee." Prince CHING and LI HUNG-CHANG were appointed to negotiate with the outraged Powers. Sir E. SATOW (from Japan) changed places with Sir C. MACDONALD. LI had moved for peace earlier and asked the good offices of the Japanese Emperor without result. A message from the Emperor to President MCKINLEY on the 23rd July asking his help met with a similar fate.

The Allied armies took possession of Tientsin and Peking and the adjoining districts. At first many of the soldiers of the composite body acted in a brutal and licentious way. Men, women and children were outraged and murdered and cities looted. "The once crowded Peking is a desert and the first few days of foreign occupation have seen much that need not have occurred, and will certainly be regretted." (Sir R. HART). Some foreigners came to the captured districts for loot: a most disgraceful episode.

COUNT VON WALDENSEE arrived on September 21 to assume the post of Commander-in-chief of the Allied Forces. Punitive expeditions were sent to Pao-ting fu where the Treasurer and Tartar-General were executed and others punished. Part of the wall was destroyed and reparation for outrages was exacted. The expedition destined for T'ai-yüan fu went no further than the Niang-Tzú Kuan pass, on the borders of Shansi. The U.S. Minister with justice protested against the military action of Count WALDENSEE round Peking.

Tentative proposals for the withdrawal of troops were made by Russia and the United States, but Great Britain refused assent until satisfactory terms were arranged. Finally a protocol was signed on September 7, 1901. The more important

items were (a) an indemnity of 450 millions of taels; to be amortized in 39 years. Interest to be 4% and the tael to be reckoned @ 3/- (b) An embargo placed on the importation of arms, and the suspension of all examinations for five years. (c) Punishment of principal culprits; and special envoys to be sent to Berlin and Japan. (d) Cemeteries that had been desecrated were to be restored, and restitution of houses and goods was to be made. (e) The Legation quarters were to be isolated and the Taku Forts razed. (f) Guards were to remain in Peking and keep the right of way to the coast. (g) Hortatory Edicts were to be published widely; and Commercial treaties to be amended. (h) A new Foreign Office was to be established.

These terms were accepted on December 27 and the Court returned to Peking on January 7th, 1901.

Local indemnities were paid; but the Protestant Church refused any indemnities for the lives lost. In lieu of this it was agreed in Shansi to establish a University on Western lines, to be maintained by the authorities, and under joint control for ten years at the annual cost of taels 50,000. The buildings were an additional charge.

YÜ HSIEN; Prince CHUANG; CH'Í Hsü; Hsü CH'ING-HSÜEH were executed. KANG I; CHAO Hsü CHIAO; YING NIEN were ordered to commit suicide. Others like Yu Lu committed suicide without the command.

Bibliography:—

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(In Chinese):—

拳匪紀畧 Commercial Press (!)  
庚子之亂記 慈禧外紀 Christian Literature Society

[E.M.]

**BOY**, the term commonly used by foreigners in China to denote the man-servant who waits at table, etc., not coolie or cook. Cf. the French use of *garçon*.

**BOYM, MICHEL**, 卜彌格 *Pu Mi-ké*, a Jesuit missionary, born in Poland in 1612. He reached Tonkin in 1645, thence went to Hainan and in

1650 to Kuangsi, where he made several converts at the court of the fugitive Ming emperor YUNG LI. The recently baptised princesses and CONSTANTINE (q.v.) the emperor's son charged him with letters to the Pope, and he reached Venice towards the end of 1652. His mission was a very difficult one, and it was not till December 1655 that he received official answers from Pope ALEXANDER VIII. A few months later he embarked at Lisbon with eight companions, five of whom died during the journey. He reached Tonkin to find the affairs of the Ming dynasty in a hopeless state; but in his anxiety to be faithful to his mission he plunged into Tonkin to reach Kuangsi by land; he was, however, too much exhausted by his exertions and he died on the Kuangsi border, August 22, 1659.

He made a word for word Latin translation of the Nestorian Monument inscription in 1653, which was published in 1667 by KIRCHER in *China Illustrata*. His acquaintance with Chinese was, however, not as good as was necessary for such a task.

His writings include *Flora Sinensis*, published in Latin at Vienna in 1656. A French translation of it is given in THEVENOT'S *Relation des Voyages*, 1696. In the Vienna edition there is also a picture of part of the Nestorian Monument. He also translated a work on medicine, giving a list of 239 Chinese drugs. The manuscript had to pass through Batavia, and the name of the Jesuit translator was there removed. The work was published with other stolen matter by ANDRÉ CLEYER at Frankfort in 1682.

RÉMUSAT: *Nouveaux Mélanges Asiatiques*, vol. ii; HAVRET: *La Stèle Chrétienne de Si-ngan-fu*, Part 2, p. 331.

**BRACHYPODINAE**, a Sub-family of the *Crateropodidae*, containing the Bulbula. *Pycnonotus sinensis* GM.; China to the valley of the Yellow River. *P. formosae*; Formosa. *P. taiwanus* STAN.; Formosa. *P. hainanus* SW.; Hainan. *P. xanthorrhous* ANDERSON; S. China. *P. atricapillus* VIEILLIOT; S. China. *P. burmanicus* SHARPE; Yunnan. *Otocompsa jocosus* L.; Kuangtung. *O. flaviventris* TICK.; Yunnan. *Hemixus castanonotus* SWINHOE; Hainan. *H. canipennis* SEEBOM; Fukien, Kuangtung. *H. flava* HODOS.; Yunnan. *Iole polti* SWINH.; Fukien, Kuangtung. *Hypsipetes amaurotes* TEMM.; Chékiang. *H. leucocephalus* GM.; S. China. *H. concolor* BLTH.; Yunnan. *H. nigerrimus* GOULD; Formosa. *H. perniger* SWINH.; Hainan. *Criniger pallidus* SWINH.; Hainan. *C. henrici* OUST.; Yunnan. *C. griseiceps* HUME; Yunnan. *Chloropsis lazulina* SWINH.; Hainan, Fukien. *C. hardwickii* J. & S.; Yunnan. *C. aurifrons* TEMM.; Yunnan. *Spizizus semitorques*

SWINE; S. China to the Yangtze. *S. canifrons* BLYTH; Yünnan.

DAVID ET OUSTALLET: *Les Oiseaux de la Chine*; Pycnonotidés, Phylornitidés.

**BRACHYPTERYGINAE**, a Sub-family of the *Crateropodidae* according to the *Fauna of India*. The following Shortwings and Robins belonging to this group are found in China and Formosa.

*Brachypteryx sinensis* and *B. carolinæ* in N.W. Fukien; *B. cruralis* in Yünnan; *B. goodfellowi* in Formosa. *Larcivora obscura* in Kansu; *L. davidi* in Szech'uan, T'aipei shan (Ch'inling); *L. ruficeps* in T'aipei shan (Ch'inling); *L. cyane* in N. China to the Lower Yangtze and probably in W. China; *L. sibilans* in S.E. China, going north in summer: it breeds in Saghalien.

**BRAHMA.** See *Fan Wang*.

**BRANCHES, EARTHLY.** See *Cycle*.

**BRAND, ADAM**, secretary of the Ides Embassy to China in 1693. See *Ides*.

**BRAVES.** Properly Chinese soldiers bearing the character 勇 (*brave*) on their coats behind; but often used by foreigners of any Chinese soldiers.

**BREDON, ROBERT EDWARD**, Sir, was born in Ireland on February 4, 1846. He first entered the army, but retired in 1873, and joined the Chinese Customs service. He was Deputy Inspector-General from 1898 to 1908, then Acting Inspector-General till 1910. The Chinese appointed him to a Board of Customs, but in deference to the wishes of the British Government he withdrew. He was present in the siege of the Legations, 1900. His honours include K.C.M.G. (1904) and many from foreign powers. He graduated at Dublin as M.A. and M.B.

**BREMER, JAMES JOHN GORDON**, Sir, was born in 1786 and, like his father and grandfather, entered the navy. After seeing a good deal of service elsewhere he reached Hongkong June 21, 1840, and had the naval command of the Expedition to China after Admiral ELLIOT retired, and before the arrival of Sir WILLIAM PARKER, that is, through the greater part of 1840-41. He received the honours of C.B. (1815), K.C.H. (1836), and K.C.B. (1841). In September, 1849, he became rear-admiral, but died on February 14, 1850.

**BRETSCHNEIDER, EMILE VASILIE-VITCH**, born at Riga (?) in 1833, died at Petrograd in 1901. He was Doctor to the Russian Legation in Peking from 1866 to 1883, retiring in 1884.

His writings both on botany and geography are extremely valuable. His *Botanicon Sinicum*, which first appeared in the Journal of the Royal

Asiatic Society, N. C. Branch, is a standard work. Most of his writings are in English. A list of them is given in the *T'oung Pao*, 1901, p. 195. The more important and accessible are as follows:—

*Ta-Ts'in-kuo* 大秦國. Chinese Recorder, III, On the knowledge possessed by the Ancient Chinese of the Arabs, etc., London, 1871; *Ueber das Land Fu-Sang*, Yokohama, 1876; *Elucidations of MARCO POLO's Travels in North-China, drawn from Chinese Sources.* By the ARCHIMANDRITE PALLADIUS, (Journal N.C.B.R.A.S., X, pp. 1-54; *Notes on Chinese Mediaeval Travellers to the West*, Shanghai, 1875; *Notices of the Mediaeval Geography and History of Central and Western Asia*, London, 1876; *Chinese Intercourse with the Countries of Central and Western Asia during the 15th century*, (China Review, vols. iv, v); *Mediaeval Researches from Eastern Asiatic Sources*, London, 1888; *Archaeological and Historical Researches on Peking and its Environs*, Shanghai, 1876; *Early European Researches into the Flora of China*, Shanghai, 1881; *Botanicon Sinicum.—Notes on Chinese Botany from Native and Western Sources*, London, 1882; *History of European Botanical Discoveries in China*, London, 1898; *On the Study and value of Chinese Botanical Works*, Foochow, 1870; *Map of China*, St. Petersburg, 1898; 1900.

**BRICK TEA** is prepared in Central China by softening leaves, twigs and dust of tea with boiling water and then pressing the mass together into bricks. It is much used in Mongolia, Siberia and Tibet, not only for preparing a beverage, but also as a medium of exchange. It has the advantage of being easy to handle and transport.

**BRIDGES.** Since the character 梁 *liang*, a bridge or beam, includes water and wood in its composition, it has been assumed to prove that the earliest bridges were of wood. This would only be valid if the character were in its original form.

Bridges in China are of great variety in material and construction. There are stone bridges of slabs laid on uprights, or with arches of various shapes; wooden ones, simple planks laid on supports of wood or stone, or arcade bridges, frequently found in western China, with double or triple roofs; pontoon bridges; bamboo suspension bridges, planks laid on bamboo ropes of perhaps four inches diameter; iron suspension bridges, planks on iron chains; and Tibetan or Himalayan bridges of a single rope of twisted bamboo, one end higher than the other, across which gravity takes the traveller holding on to a pulley or slider. A good description of these last is given by WARD.

A few bridges of note may be mentioned. The Lu kou ch'iao 盧溝橋 (*ch'iao* being bridge) across the Hun river, ten miles west of Peking, is called by foreigners the Marco Polo bridge, because

that traveller mentions it. It was later described, but with curious differences, by LE COMTE and by MAGAILLANS. It was first built in 1189 and rebuilt by K'ANG HSI. (See YULE's *Marco Polo*, vol. ii.)

The Polam Bridge near Chang-chou fu 漳州府 in Fukien is famous. It is over 800 feet long (LITTLE) or about 2,000 feet (PHILLIPS). Some of the stones are of immense size, one being seventy feet long by five wide and four thick, its weight being estimated at 107 tons. It dates back to 1208, and is one of the few ancient works in China. Its Chinese name is *Hu-tu ch'iao* 虎渡橋, Tiger ferry bridge, or *Chiang-tung ch'iao* 江東橋, East of the river bridge. This is according to PHILLIPS, but elsewhere the name is given as *P'u-nan ch'iao* 浦南橋, which has given rise to the foreign name.

Other noted bridges are the *Wan shou ch'iao* 萬壽橋, at Foochow, and some marble bridges at the Wan shou Shan Summer Palace near Peking.

It is recorded that the Yellow River was first spanned by a bridge in B.C. 257 by the Ch'in State, on what is still the high road between T'ung-chou fu and P'u-chou fu, near the end of the river's southward course between Shensi and Shansi.

DAVIES: *Yunnan*; JOHNSTON: *From Peking to Mandalay*; WARD: *The Land of the Blue Poppy*; CHINA REVIEW, vol. xxii: *Bridges*; PHILLIPS: *T'oung Pao*, vol. v.

**BRIDGMAN, ELIJAH COLEMAN**, 裨治文 born in the United States in 1801, the first American missionary to China, was sent by the American Board of Commissioners for Foreign Missions, and reached Canton in 1829. Two years later he founded *The Chinese Repository* and managed it till 1847. He was first President of the North China Branch of the Royal Asiatic Society, 1857-59. His chief work in Chinese was the translation, in collaboration with Rev. M. L. CULBERTSON, of the New Testament.

He died at Shanghai in November, 1861.

**BRIDGMAN, JAMES GRANGER**, a relative of Dr. E. C. BRIDGMAN, who arrived in Hongkong in 1844 as a missionary of the American Board of Commissioners for Foreign Missions. He died in less than seven years, at the end of 1850, after attempted suicide. He succeeded Dr. BRIDGMAN as editor of the *Chinese Repository* for eighteen months, and he published a translation of PRÉMARE's *Notitia Linguae Sinicae* (Canton, 1847).

**BRINJAL**, *Solanum melongena*, the egg-plant, found throughout China.

**BRISTLES** 猪鬃 *Chu tsung*. There is a large trade in pigs' bristles, mostly with Great Britain, France, and the U.S.A. The chief producing districts are Tientsin (20,000 piculs); Chungking

(Pcls. 15-16,000); and Hankow (Pcls. 15,000). The best bristles are about five inches long after trimming and bundling. They should be thick and wiry, long and of pure colour, preferably white. In the region west of Chungking, where the trade has made great strides, there are many white pigs, which supply the best bristles in the market. The collecting season is from November to April, bristles being soft and useless for manufacturing in the hot months. Kueichou province and Manchuria also supply the market, which is capable of extension if the suppliers would but recognise the necessity for careful preparation and grading. The bristles from South China are inferior. Many cleaning factories are in existence in the large centres of the trade. Exportation: 1914, Pcls. 50,000. Tls. 4,440,000; 1915, Pcls. 58,000 Tls. 4,875,000. In 1916 it was Pcls. 62,787, Tls. 5,534,684.

#### BRITISH AND FOREIGN BIBLE SOCIETY,

The, has its chief headquarters in London, and its China headquarters in Shanghai, with sub-agencies at Canton, Hankow, Tientsin, Chêngtu, Yunnan fu, Tsi-nan fu, Kalgan and Mukden.

The first work done by the Society for China was to assist in printing the first two Chinese translations of the Bible made by Protestant missionaries, MARSHMAN and LASSAR's, (Serampore 1822), and MORRISON and MILNE's (Malacca, 1823). Liberal grants were also made to three other early versions viz., MEDHURST's New Testament, GÜTZLAFF's Old Testament, and MEDHURST's New Testament revised by GÜTZLAFF. The Society also aided generously in the distribution of the Scriptures among the Chinese in the East Indies, Malaysia, Siam and Cochin China, at a time when it had been forbidden by Imperial edict to print or circulate the Bible in China itself, and made grants towards the many voyages of GÜTZLAFF, MEDHURST and others up and down the coast.

The first agent of the Society was Mr. G. TRADESCANT LAY sent out to Macao, in 1836, and about this time Chinese distributors were first employed. After the cession of Hongkong in 1842, this colony was made the Society's centre, and the Delegates' Version (1850-4) was practically financed by the Society, as also the mandarin version of the same, first printed in 1857.

In 1860, missionary travel in the interior became possible under the treaty of Peking, and Mr. ALEXANDER WYLIE (q.v.) who had been in charge of the L.M.S. Press in Shanghai, became agent for the B. and F.B.S. and itinerated in seventeen of the eighteen provinces, being the first Protestant missionary to visit most of the ground he traversed. He also introduced the practice of selling the Scriptures at a low price instead of giving them away.

At first the sales were slow, but aided by the employment of Europeans as colporteurs they increased until in 1875 they reached 100,000. Free grants were not done away with, but have always been made on a generous scale; and as versions of the Bible were made in the southern colloquials, both in character and Roman letters, the Society printed and published them.

Corresponding committees were early formed, the first being at Shanghai in 1849; and in 1879, an arrangement was made with the C.I.M. whereby some of its agents combined colportage with evangelistic work, by which means a very large number of cities, especially in North China, were first provided with the Scriptures. The growth in the use of Chinese colporteurs was also steady, reaching 115 in 1890.

When at the Missionary Conference of that year, the "Union" versions were decided upon, the cost of producing them was divided between the B. & F.B.S. and the American Bible Society and the National Bible Society of Scotland which had now entered the field. Some years later the whole field was divided into sub-agencies, replacing the earlier "Corresponding committees" which had only advising power, and various other improvements were introduced.

Since its first entrance into China the B. and F.B.S. has brought out in Chinese 177 versions of Scripture (mostly portions) independently, and 36 in conjunction with other Bible Societies; and 6 in Tibetan, and 5 in Mongolian.

The report for the year ending December, 1916, gives the following figures:—

Colporteurs partly- or wholly employed	...	...	...	...	...	464
Bible-women	...	...	...	...	...	25
Bibles, Testaments and portions printed	...	...	...	...	...	3,116,168
Volumes issued	...	...	...	...	...	2,732,030
„ circulated	...	...	...	...	...	2,316,578

#### BRITISH CHAMBER OF COMMERCE

(Shanghai). The, was formed in 1915, with the usual objects of a Chamber of Commerce, but with aims emphasized by the war. Its intention was to be a Chamber for China, Shanghai being regarded as a branch only of a wide organization, and an invitation was sent to all the ports asking business men and firms to join, and to form local committees.

Members pay an entrance fee of thirty taels and an annual subscription of the same amount. The British Consul-General, Sir EVERARD FRASER, K.C.M.G. became Honorary President, and the British Commercial Attaché, Mr. ARCHIBALD ROSE, C.I.E. the Vice-President. There are 252 members in 1917.

A monthly Journal is issued for the confidential information of members, the first number being dated September, 1915, and a Chinese Journal is also distributed among Chinese Chambers of Commerce; the circulation in 1917 being 800 and 13,000 respectively. A Language School has been established and has great success.

**BROLLO, BASILIO**, a Franciscan missionary, born at Gemona (often found wrongly written as Glemona) in Italy, March 25, 1648; he left for China in 1680, worked in Hu-kuang and Siam, was made Vicar-Apostolic of Shensi in 1700 and died in that province, on August 13, 1703, according to CORDIER who however gives no authority; or July 16, 1704, according to a sketch of his life published in Italy in 1890; on July 16, 1706, according to FATHER KENNELLY, S.J.; or September 17, 1706, according to FATHER DE MOIDREY, (*La Hiérarchie Catholique*, p. 46). See *Dictionaries*.

**BRONZE.** The art of moulding and chiselling bronze was developed in China in very early times; and besides all the references to it in ancient literature we have many actual specimens of bronze art which undoubtedly belong to the Chou and Shang dynasties. According to the *Shu Ching* the famous Nine Tripods were made still earlier, in the Hsia dynasty. They were made of metal included in tribute sent from the nine provinces, and each had the map of a province carved on it. But there are now no examples which can be with certainty ascribed to the Hsia period.

Bronzes are practically imperishable, and earlier specimens are becoming more instead of less numerous. It is supposed that bronze vessels with inscriptions on them were hidden away in great numbers at the time of the burning of the books; but it is certain that they now continue to be yielded from the soil. In the earliest examples the form is simple and the ornamentation is severe. Those before CH'IN SHIH HUANG TI, that is, belonging to the three dynasties Hsia, Shang and Chou, are considered by Chinese as a first class, while all later bronzes are placed in the second class. The Ch'in 秦 and Han work is generally in imitation of previous art, but in the T'ang and Sung periods a new originality is found.

Bronzes have been for many centuries the objects of minute and loving study, and there have been many important works written on them. One of the best known of these is the *Po ku t'u* 博古圖 issued in the Sung dynasty. The interest is not only æsthetic or antiquarian, but because the earliest forms of the Chinese written character are found on bronzes. The Shang inscriptions are few, but there are many from the Chou period. These are always incised, while later specimens in the Han dynasty are in relief. At least it is so said

in STREHLNEEK; but these easy dicta are often snares to the amateur. GILES, translating CHAO HSI-KU, states that "under the three early dynasties, inscriptions were cast in intaglio. . . . From the Han dynasty onwards the inscriptions were either in rilievo, . . . or they were incised with tools," etc.

After the form and the inscription the most important matter is the patina. The colour, brilliance, etc., of this depend partly on the alloy, —on the presence of gold or silver with the lead, tin, etc.; partly on the conditions in which the articles lay buried, the nature of the soil and water with which they might be in contact, and so on.

Among many famous bronzes which might be mentioned, a bowl at the South Kensington Museum is of great interest and has given rise to much instructive controversy. Some assert that while the vessel is possibly antique the inscription has been incised later; these include GILES, CHAVANNES, PELLIOU and VISSIERE. Others claim that the bowl and inscription belong to the 7th century B.C. PARKER, HOPKINS and BUSHELL support this claim.

BUSHELL: *Chinese Art*; PALÉOLOGUE: *L'Art chinois*; GILES: *Adversaria Sinica*, No. 9; STANLEY: *Journal*, N.C.B.R.A.S., vol. xliii; FERGUSON: *Early Chinese Bronzes*, *ibid.* vol. xlviii; STREHLNEEK: *Chinese Pictorial Art*; THOM: *R.A.S. Journal*, vols. i & ii, 1834-5.

**BRONZE DRUMS.** These are curious remnants of ancient culture, found from the Yang-tze down to the Malay peninsula. They are supposed to be emblems of authority or to be associated with worship. HIRTH has proposed to class all the aboriginal races who use or have used them under the name 'Bronze drum nations.' The northern representatives were Man tribes of the Ch'u State, but it is impossible to say at present whether the southern 'bronze drum nations' had any connection with China in prehistoric times or not. See *Man-tzu*.

HIRTH: *The Ancient History of China*.

**BRUCE, FREDERICK WILLIAM ADOLPHUS**, the Hon., brother of Lord Elgin, (*q.v.*) was born April 14, 1814, and died in the U.S.A. on September 19, 1867. He was sent to China to exchange the ratifications of the Tientsin Treaty, but was stopped by the Taku forts (June, 1859).

After the War which followed this treachery, BRUCE arrived in Peking as Minister-plenipotentiary on March 26, 1861. The crushing of the T'ai P'ing rebellion and the incident of the LAY-OSBORNE Flotilla belong to his period of administration.

He left Peking on his appointment to Washington in 1866, having received the honour of K.C.B. in 1862.

**BUBBLING WELL** 海眼 *hai yen*, sea's eye, a well at Shanghai, about three miles west from

the Bund, in the road to which it has given its (foreign) name. The water is foul drainage and the bubbling is through the escape of noxious gas which, it is said, can be ignited.

The well was originally on a canal, and the water near by is said to have been quite warm about 3 feet beneath the surface. There was formerly a pavilion over it with the inscription "the fountain that bubbles towards Heaven." Two inscriptions are now decorating it, one stating that it is the sixth spring of the Empire, the other announcing that it is the spot where the *śāstras* were listened to. (The reference is to a legend of some frogs who were much impressed by the reading of the Buddhist Scriptures).

The Chinese name of the Bubbling Well Road is *Ching an ssu lu* 靜安寺路, the 'Ching an ssu' or temple being near the well; it is said to have been built in A.D. 250.

**BUDDHA'S HAND.** See *Oranges*.

**BUDDHISM IN CHINA.** Chinese writers give various accounts of the introduction of Buddhism. The *Fa Yüan Chu Lin* 法苑珠林, completed in 668 by the Buddhist priest TAO SHIH 道世, says that as early as A.C. 217 a native of India (known in China as LI FANG 利防) arrived with seventeen companions at the capital, Hsi-an, as Buddhist missionaries, and that they were imprisoned by the reigning First Emperor, but were miraculously set at liberty.

The same work gives a mass of evidence to prove that Buddhist books were known in China before the Ch'in dynasty, and says they were among those burned by the First Emperor, though it is more than doubtful whether at this time Buddhist doctrine had been collected in written form even in India. Another statement (quoted by RÉMUSAT) is that in B.C. 122, during a military expedition of the Chinese to a "country beyond Yarkand," sent by the Han Emperor WU TI, a golden statue of BUDDHA was taken and brought back to the court, with some account of his religion.

All these statements are questioned by critics. Yet even if we doubt the existence of Indian influence on the Chinese thought found in Taoism, there must have been considerable intercourse with India from very early times. However, neither SSÜ-MA CH'EN, nor the History of the Western Han Dynasty (206 B.C. to 24 A.D.) says anything about BUDDHA or Buddhism, and it is supposed they would have mentioned its introduction had they known of it. GILES however thinks the evidence for the above stories as good as that for the authorized version, which is, that Buddhism was introduced into China in the reign of the Emperor MING TI, (58-76 A.D.) of the Eastern Han. It is



said that about 63, the Emperor had a dream in which he saw "a high shining gold image of a god, which appeared to him, and entered his palace." A courtier (some say the Emperor's brother), interpreted the dream by saying the gold image was BUDDHA, who thus demanded to be worshipped in China; as a consequence, the Emperor sent an embassy of eighteen men to India, to ask for Buddhist books and teachers. The messengers left the capital (Lo-yang, now Honan fu) in 63, and travelled across Central Asia, until they reached Khotan. The exact dates both of the dream and of the return, differ in different accounts. The embassy brought back with it images of BUDDHA, Buddhist Scriptures, and two Buddhist monks, KAS'YAPA MATANGA, known to the Chinese as SHÉ MO T'ENG 攝摩騰, and Gobarana or CHU FA-LAN 竺法蘭, i.e., FA-LAN from India. (The former died soon after his arrival, the second died, also in China, at over 60 years of age). They came with white horses, and for this reason, the first temple, which was erected in the capital, was called *Pai Ma Ssé*, White Horse Temple. They soon began the translation of various sacred books, and a Life of BUDDHA from northern tradition, though they do not seem to have translated controversial matter, nor to have stood definitely for Mahāyānist views. The stream of Indian missionaries who followed them continued for 600 or 700 years.

The new religion, though under the direct patronage of the Emperor, did not make rapid progress. For 250 years its authorized representatives were all foreigners, whose most important work was the translation of the Buddhist Canon, which went on steadily all the time. In the 2nd century, an Indian translator named by the Chinese CH' KUNG-MING, did 40 years' work at Lo-yang, producing, *inter alia*, the first Chinese version of the *Lotus of the Good Law*. Three hundred and fifty books were produced before the Han dynasty closed; and during the Three Kingdoms, translators were still busy, one of them being tutor to the crown prince of the Wu Kingdom, at Nanking.

The first Chinese name among the translators is found under the Western Chin 晉 dynasty.

Buddhism greatly prospered among the less civilized of the short-lived states of the fourth and fifth centuries. The second prince of the later Chao 後趙 (in modern Chihli and Shansi), gave permission in 335 for native Buddhists to take monastic vows: 42 convents were soon erected in the capital alone; and in 381, nine-tenths of the inhabitants of North-west China were estimated to be Buddhists.

The Eastern Chin 晉 favoured the religion, and the 9th Emperor HSIAO WU TI (373-397) became a Buddhist, the first Emperor to do so. About this

time the first ruler of the Posterior Ch'in 後秦 state (parts of modern Shensi and Kansu), did the same; and his successor was an ardent disciple, who in 406 gave a title and a hall to KUMARAJIYA, (q.v.), and commanded him to retranslate the principal Buddhist classics, the former translations having been very poor and not direct from the Sanskrit. This Indian's name can be seen to this day on the first page of the chief Buddhist books. He was assisted by 800 priests, and 300 volumes were produced.

About this time enthusiastic Chinese Buddhists began to make pilgrimages to India, bringing back legends, manuscripts and information; and in some cases writing accounts of their adventures.

The most famous of these early pilgrims was FA HSIEN 法顯 (q.v.), who left home in 399, and returned in 414. (For later pilgrims, see *Sung Yün*; *Hsüan Tsang*; *I Ching*).

The Chin dynasty fell in 420, the Tartar Wei getting the northern states, and the Chinese Sung the southern; and with this change came the first persecution of the Buddhists, both in the North and South.

Image-making and the building of temples were forbidden, and in the north the Buddhists themselves were severely dealt with. In 426, the Wei Emperor decreed that all Buddhist books and images should be destroyed, and many priests suffered death.

In 451, however, his successors rescinded this edict, and, as compensation, permitted a temple to be built in every city, and 40 or 50 of the inhabitants to take the vows. The Emperor himself eventually did the same; and in 467 he made an image fifty feet high of brass overlaid with gold.

His successors, for the most part, patronized Buddhism. HSIAO WEN TI abdicated in 471 to study it; and though the following ruler was reactionary, his successor in turn favoured it, so much so that his realm contained 13,000 temples.

The Liu Sung rulers, though at first they persecuted, followed the example of Wei as to later toleration, in spite of the opposition of the literati; MING TI (465-473) was a devout Buddhist, and put up such a costly monastery in Hunan that his ministers remonstrated.

The reign of the Southern Emperor Liang WU TI (502-550) marks an era in Chinese Buddhism. He rivalled ASOKA in his enthusiasm, and thrice took the vows, being redeemed by his ministers the second time at great price.

He rebuilt the Ch'ang-ts'ien monastery near Nanking, where there was a shrine for relics of ASOKA. In 527, BODHDHARMA (q.v.), the twenty-eighth of the patriarchs, arrived in China from India by sea, and first visited the court of Liang

Wu Ti, but not being satisfied with his reception, passed on to the Wei Kingdom and finally took up his abode at Lo-yang. Here he is said to have sat for nine years with his face to a wall, wrapt in meditation. Wên Hsüan Ti, the first emperor of Northern Ch'i, compelled Taoists and Buddhists to discuss their tenets in 555, saying one or other must be unnecessary. He decided in favour of Buddhism, and ordered the Taoists to become bonzes or die. Only four chose the latter.

The first emperor of the Ch'ên 陳 dynasty retired, after a four-years reign, to a monastery.

Some years after, the prince of the Northern Chou prohibited both Buddhism and Taoism, but his son reversed the father's edict. This is a fair sample of Buddhist history in China; prosperous or declining, according to the tastes or political necessities of the ruler, but always condemned by the Confucian literati.

The Sui dynasty was favourable to Buddhism, and three collections of the Tripitaka (q.v.) were made between 594 and 616, while the Annals say that the Buddhist books out-numbered the Confucian.

The T'ang dynasty was on the whole the period of Buddhism's greatest prosperity, but the early rulers were not favourable. A second persecution broke out under them, and Kao Tsu suppressed a number of monasteries. In the second reign, however, Hsüan Tsang went to India and was honoured on his return, and spent the rest of his life translating by Imperial command the books he had brought back. The notorious Empress Wu also was a nun for a time, and even gave herself out to be MATREYA, and ordered a new sūtra which made this statement to be distributed broadcast. Under the Emperor Hsüan Tsung (713-756) a great persecution arose. The religion was prohibited, and more than 12,000 priests were forced to return to secular life. The Emperor later modified his views, for the Tripitaka was published under his auspices in 730. From this time for 150 years all the T'ang rulers save Wu Tsung (841-7) were pro-Buddhist. The latter half of the 8th century, marks at once great increase of popularity, and growing corruption of doctrine and ritual, with added ceremonies for the dead.

Su Tsung had a Buddhist chapel in his palace, and made his eunuchs and guards dress up as bodhisattvas and geni.

The next Emperor used himself to expound the scriptures; and when a temple was built to his dead mother, he appointed 1,000 monks and nuns to "say mass" every year on the 15th of the 7th moon. This is the origin of the Chinese *All Souls' Day* (q.v.); and was an official recognition of the ceremonies and doctrines which have

endeared Buddhism to the heart of the people, at the cost of nobler teachings neglected.

The last-mentioned three Emperors were all patrons of AMOGHA, a Cingalese monk who arrived in China in 733 and became known to the Chinese as PU-K'UNG 不空, "*Not hollow*," which is the meaning of the Indian word. He taught the Yoga or Tantra doctrine, the chief characteristics of which are ecstatic meditation (really a kind of self-hypnotism) combined with mysterious movements of the hands and fingers and the use of incantations, all for exorcistic and magic purposes.

In 819, HSIEN TSUNG, hearing that a monastery in Shensi had a bone of BUDDHA which worked miracles every 30 years, had it brought in state to the capital; on which occasion HAN Yü (q.v.) made his famous protest, and nearly lost his head.

Wu Tsung (841-7) was devoted to Taoism, and violently averse to Buddhism. He describes the Buddhist temples as "eclipsing the imperial palaces in splendour," and monks without number living on the people. He again prohibited Buddhism, ordered 4,600 large, and 40,000 smaller temples to be demolished, and their lands confiscated. Monks and nuns to the number of 260,500 were secularized, and 150,000 temple slaves set free. The numbers are probably exaggerated. In two years, the Emperor was taken ill as the result of Taoist elixirs, and became dumb; his successor killed the Taoist instigators of the Buddhist persecution, revoked the edict, and began reconstruction. Yet he also received favourably a memorial that monks and nuns must get permission before taking their vows.

The devotion of the T'ang dynasty to Buddhism has passed into a proverb. DE GROOT, however, says that the faith never recovered from the injury the T'ang rulers inflicted on it.

During the next three centuries, the history of Buddhism chiefly concerns its influence on art; block printing was to give a great impulse to Confucianism; but the first Sung Emperor's reign was marked by the issue of the first printed Buddhist canon, with a preface by His Majesty. This dynasty saw 274 new translations, though these were naturally fewer than in earlier times, most of the work being already done.

The second Emperor built a stupa 360 feet high for relics. JEN TSUNG, the 4th Emperor, was not very much given to Buddhism, but nevertheless in 1035 appointed fifty youths to study Sanskrit. HUI TSUNG, the 8th Emperor, hated Buddhism, having been turned out from his novitiate in boyhood for misconduct. He was an ardent Taoist and tried to amalgamate the two faiths, in such a way as to suppress Buddhism. He ordered that the title of BUDDHA should be exchanged for one like those of the Taoist divinities. Priests were

no longer to be "seng," nor monasteries "sai yüan," Taoist terms being substituted. The attempt was a complete failure; the edict was reversed; the Taoist instigator degraded, and Taoism itself persecuted.

With the Southern Sung dynasty, and the removal of the capital to Hangchow, eclecticism in religion prevailed. Thus, CHU HSI studied Buddhist literature in his youth, and though afterwards strongly anti-Buddhist, his writings bear traces of his contact with Buddhist thought. In fact, the Sung philosophy is more than anything else the answers given by Confucianism to the new questions raised by Buddhism. (See *Philosophy*).

The Yüan dynasty consistently favoured Buddhism, though in a form more Tibetan and Mongolian than Chinese.

KHUBILAI Khan, in fact, took up a new attitude. Hitherto the Empire had been a Confucian institution, and any other religion was only a concession. But KHUBILAI converted Imperial temples, which were really Confucian, to Buddhist uses; and put Confucianism in a secondary place. A census taken at the end of the 13th century, gives the number of temples as more than 42,000, and that of the monks as over 215,000.

It was complained of KHUBILAI's successors that they spent 3,000 gold taels in writing Buddhist books in gilt letters, and committed other extravagances. There was plenty of literature published at this time; including the ninth Tripitaka, and many translations into Mongolian of Sūtras, etc. It would appear that Lamaism and Buddhism were not regarded as different sects. A Lama ecclesiastic was at the head of the Buddhist hierarchy. It is possible that the Chinese Buddhism of the time was tainted with Śāktism, from which Peking Lamaism even to-day is not free. The last emperor is said to have hastened the downfall of his house by witnessing indecent plays in company with lamas; and these things caused a reaction in favour of Confucianism.

The first Ming Emperor had once been a Buddhist monk; and in his reign we first hear of secular clergy, who might marry, and did not live in monasteries, and though decrees were issued against them in 1394 and 1412, they increased in number. This shows the influence of Lamaism, in which celibacy is not insisted on. The Ming rulers, being the restorers of native civilization, naturally backed up Confucianism; but they found it profitable to conciliate the Mongolian and Tibetan hierarchies so as to get safety on the north and west. Few of them cared much for any religion. The third Emperor, YUNG LO, though educated by a Buddhist priest, yet restricted ordination, and on one occasion sent into the army

1,800 young men who had come up to take the vows. However, the 11th collection of the Canon, called 'northern' because printed in Peking, was issued with his preface. He sent into Tibet for HALIMA (q.v.), gave him high titles, and made his three chief disciples the chief prelates of the whole Buddhist church. Since then, Tibetan clergy (red) have had precedence of Chinese clergy (grey).

In 1426, the fourth Emperor ordered examinations to be instituted for would-be monks, and four years later, no monastery was allowed to have more than 60 *mu* of land. In 1458 the restriction of ordinations to once a year was decreed. HSIEN TSUNG was a puppet of the priests but his son HSIAO TSUNG drove out the eunuchs who were responsible for abuses and extravagances, and he also burned the Taoist books. In the reign of WU TSUNG, who is said to have known Sanskrit, Mongol, and Arabic, and to have been completely swayed by the eunuchs, 40,000 Buddhist and Taoist priests were made. In his successor's reign, the Confucianists once more memorialized the throne against Buddhism, but only got the Buddhist chapel in the Forbidden City done away with; for the Emperor, while also favouring Taoism, distributed the Tripitaka widely, repaired P'u-t'o, and joined in the ceremonies. In the latter part of the dynasty, new enemies to Buddhism arrived in the persons of the Jesuit missionaries, who at once regarded the Buddhists as their chief rivals.

The Ch'ing dynasty showed but little favour to Buddhism; and almost at once ordered the inspection of monasteries, and limitation of monks.

SHUN CHIH wrote prefaces to Buddhist books and, according to one account, took the vows; but the great K'ANG HSI was stoutly Confucianist, and YUNG CH'ENG's harsh remarks on heterodoxies in his expansion of the Sacred Edict have had great weight with his people ever since. However, the lamas from Tibet and Mongolia were always received respectfully. The 12th Tripitaka collection was issued under YUNG CH'ENG and CH'EN LUNG. The latter received Teshu Lama with honour. The late Empress-Dowager received the ministrations of the Dalai Lama, and her former colleague, Tz'u AN, was a devout Buddhist. On the whole the Manchus were less favourable than any previous dynasty, issuing many restrictions, and not rescinding them. The effect was to increase the number of secular clergy, who were allowed to have one disciple each.

With the fall of the Manchus, and the proclamation of religious liberty, Buddhism also has lifted up its head. Its state had, with certain notable exceptions, fallen very low, but a revival, partly under Japanese influence, can be noted.

This Japanese influence is keenly resented, however, in certain quarters, and when in 1915, among twenty-one demands made by the Japanese minister in Peking two asked (1) for Japanese hospitals, churches, and schools in the interior to have the right of owning land, and (2) that Japanese subjects should have the right of propagating Buddhism in China, the Chinese government refused both demands.

See *Buddhist Canon: Buddhist monasteries: Buddhist Schools; Sacred Hills of Buddhism*, etc., etc., etc.

EDKINS: *Chinese Buddhism*; HACKMANN: *Buddhism as a Religion*; JOHNSTON: *Buddhist China*; GILES: *Confucianism and its Rivals*; PARKER: *Studies in Chinese Religion*.

**BUDDHIST CANON.** The extant Buddhist Scriptures in the Chinese language are called 三藏 *San Tsang*, three treasures, which is a translation of the Sanskrit *Tripitaka*. In spite of translating and retaining this name, the Chinese have added a fourth division.

The divisions are, i *Sūtra*, 經 *ching*, works on doctrine; ii *Vinaya*, 律 *lü*, works on asceticism and monastic discipline; iii *Abhidharma*, 論 *lun*, works on philosophy; iv 雜 *tsa*, miscellaneous works.

The first three divisions or *tsang* (treasuries) are all translations; the fourth, added by the Chinese, includes both translations and original Chinese works.

Just as the Chinese Collection, consisting of four divisions, should not properly be designated *Tripitaka* or *San Tsang*, meaning Three Treasuries, so the collection has no real right to be called a Canon. It is simply a theological miscellany, a *corpus scriptorum sanctorum*, all the very diverse works in it being, or having at some time been, of literary or doctrinal value; while the validity of the collection is entirely dependent on imperial authority.

The *Tripitaka* as it exists in China to-day is only the latest one of several such collections that have been made. Twelve are enumerated between the sixth and eighteenth centuries, the latest five having been printed, while the rest remained in manuscript. Each collection included works not in the preceding one; but with addition, there was also excision and compression, so that the present collection contains fewer works than the first that was issued, at the beginning of the sixth century. This is due, not to the rejection of works which to changing thought became heretical, or to the critical mind became apocryphal, but to the fact that many early translations were only provisional, or incomplete, or partial versions, which could be superseded by the complete translation of the whole.

Of the latest three Collections, the first, by HUNG WU, founder of the Ming dynasty, and the second, by YUNG LO, differ only in the number of Chinese works admitted into the fourth division. They are known as Southern and Northern respectively, one having been printed in Nanking, the other in Peking. The last Collection, by YUNG CHENG and CH'EN LUNG, is the revision of HUNG WU's Collection, with the addition of 54 Chinese works.

The total number of works included in the Chinese Canon is 1662, nearly two-thirds of them being in the first division (*Sūtras*). A catalogue was made of the whole Collection by BUNYIU NANJIO in 1833, which may be consulted for the subdivision of the Canon. The Catalogue is without an index to the Chinese titles, but this lack has been supplied by E. D. ROSS.

A new edition of the Canon appeared in 1913, known as the "Hardoon Reprint," the expenses of the undertaking having been chiefly met by the munificent gifts of Mr. and Mrs. S. A. HARDOON of Shanghai, who also entertained the scholars responsible for the work, during the years of their labours. The most prominent of these able and learned Buddhists was a monk who bears the monastic name of TSUNG YANG.

There are also two well-known Japanese editions, published in recent times, one in Tokyo and one in Kyoto.

EITEL: *Chinese Buddhism*; BUNYIU NANJIO: *A Catalogue of the Chinese Translation of the Buddhist Tripitaka*; ROSS: *An Alphabetical List of Titles, etc.*, (Archæological Department of India, 1910); JOHNSTON: *Buddhist China*; BEAL: *The Buddhist Tripitaka in China and Japan, a Catalogue, etc.*, 1876.

**BUDDHISM, HOLY PLACES OF**, are generally found on hills or mountain-tops; and the word 山, *mountain*, is commonly used of places of pilgrimage, even when situated elsewhere. In many cases, peaks already "holy" have been appropriated, partially or completely, by the Buddhists. China, indeed, abounds both with Taoist and Buddhist mountain-shrines. Four places, however, have come to be specially sacred to Buddhism, and pre-eminently objects of Buddhist pilgrimage. They are i, Wu T'ai Shan 五臺山, in Shansi; which from its position is especially the seat of Mongol Lamaism. The presiding Bodhisattva is MANJUŚRĪ, (q.v.); ii, Chiu Hua Shan 九華山, in Anhui, whose patron divinity is T'i TSANG 地藏, (q.v.), the Ruler of the dead, and also the protector of little children; iii, P'u T'o Shan 普陀山, off the coast of Ch'ükiang, where KUAN YIN (q.v.) is the main object of worship; iv, O Mei Shan 峨眉山 in Szech'uan, whose temples are dedicated to the Bodhisattva, P'u HSIEN (q.v.).

These mountains must not be confounded with the "Five Sacred Hills," whose sanctity is of an earlier date than Buddhism, and which are chiefly associated with Taoism. Among the numberless mountain-monasteries of Chinese Buddhism, the above-mentioned four are not the highest, nor the most famous for learning, nor for founding a new school, nor have they exclusive rights or powers; and it seems certain that their pre-eminence arises from their position in the land. It is clearly stated by Chinese writers that the number of the chosen mountains is *four*, to connect them with the four cosmogonical elements of Buddhism, Air, (Wu T'ai) Fire, (O Mei) Water, (P'u T'o) and Earth (Chiu Hua), the elements being thus assigned because of certain peculiarities of situation or climate at each place.

In addition to the four referred to, there are "eight small famous hills," some of which share their fame with Taoism. The most important from the Buddhist point of view, are T'ien T'ai 天台 in Ch'ekiang, Wu Tang 武當 in Hupei, and Wu I 武夷, in Fukien. Many other heights famous in Buddhist story might be mentioned; in fact the *Shan Chih*, 山志, or 'History of Buddhist Mountains in China,' runs into thousands of volumes.

Pilgrimages to these places naturally take place at the seasons when the weather is likely to be good,—roughly speaking, the spring and summer in the north, i.e. the lower peaks are visited in spring, and the lofty heights in summer; while winter pilgrimages are common in the south. The pilgrims are mostly pious laity, but a great many monks also join them. The calling of the latter entitles them to free food and shelter at the various monasteries *en route*.

Many 'guides,' or books for the information and edification of both classes of pilgrims exist, and a detailed and interesting account of one of these is given in JOHNSTON'S work, Chap. vii.

JOHNSTON: *Buddhist China*.

**BUDDHIST MONASTERIES.** Probably earlier Chinese monasteries imitated the arrangements at Nalanda and other great Indian establishments, but unfortunately the Chinese pilgrims give us little information as to the buildings in Indian monasteries. In China the arrangement is generally a quadrangular space surrounded by a wall. The great gate faces south, and either outside of it or in the first court inside, there is a pool, filled with red lotus and tame fish and crossed by a bridge. The sides of the quadrangle are occupied by dwelling rooms, refectory, guest chambers, store-rooms, library, etc. The inner space is divided into two or three courts with a temple in each. The first temple is called The Hall of the Four

Great Kings 四天王 *Sai t'ien wang* containing figures of beings who have not yet reached Buddhahood. Generally the Guardian of the North, 多聞 To Wên is black and holds a pearl and a snake; KUANG MU 廣目 Guardian of the East, is white and bears a sword; 增長 Tsang Chang, Guardian of the South, holds an umbrella and is red; the Guardian of the West, 持國 CH'ih Kuo, is blue and carries a guitar. The figures include images of the four kings, MAITREYA (MI LEI) 彌勒 the coming Buddha, WEI T'o 韋陀, a military Bodhisattva sometimes identified with INDRA, and very often KUAN TI 關帝, god of War.

The second court is the principal one, and contains the principal images; it is called the Precious Hall of the Great Hero 大雄寶殿 *ta hsiong pao tien*. Behind the chief altar there may be a single figure, in which case it is always 'SAKYAMUNI; more often there are three figures, called vaguely the Three Precious Ones. They are usually 'SAKYAMUNI and two of the superhuman Bodhisattvas, or Buddhas, AMITABHA (O-MI-T'O), MANJU'SRI (WÊN-SHU) or some other. The central figure is sometimes KUAN YIN or O MI T'o. The common explanation that the triad represents the Buddhas past, present and to come, is not correct.

In this Hall, or at the side of it, other Bodhisattvas have separate shrines: TI TSANG, TA SHIH CHIH and others. KUAN YIN generally has a special shrine at the back of the chief altar, facing the north door of the Hall. The Eighteen Lohan are arranged along the side walls of the Hall.

The third building is called the Fa t'ang 法堂 and contains only small images. It is used for the religious exercises of the monks, but there is also exposition of the Scriptures for the laity, and sometimes preaching.

In very large monasteries there may be a fourth Hall, used for meditation, and called the Ch'an t'ang 禪堂.

Monasteries are of all sizes, and in any of them the number of monks is always changing. This is because the monks do a certain amount of wandering; at one time many may be absent from their monastery, at another it may be filled with visitors. A large monastery may have from thirty to fifty monks; a very large one may have as many as three hundred.

Most monks are dedicated by parents while but children; a few become monks from sincere religious conviction after they are men. The children have the head shaved and wear monastic garb; at twenty years old they are formally admitted into the Order. There are three ceremonies, originally belonging to three stages of the religious life, but now crammed into the space of a few days. This is partly because, up to the end of the Ch'ing dynasty, only certain monasteries held

the government's permission to ordain, so that candidates might have to travel some distance, and would naturally wish that one journey should suffice for the whole ordination.

At the first ceremony, the candidates are admitted as novices; two or three days later they accept the robes and bowl, and promise obedience to the rules of the *Pratimoksha*. The third and final ceremony is the most important; it is called *shou P'u-sa chieh* 受菩薩戒 "accepting the Bodhisattva's commandments," that is, the fifty-eight precepts of the *P'an wang ching* (q.v.). The candidate's head is branded at this ceremony in from three to eighteen places, by lighting bits of charcoal stuck on to the shaven pate.

It seems that burning and branding as parts of initiation ceremonies were known in India in the first centuries of our era, but that they were not commonly practised; and that they were not generally accepted in China till the eighth century. I CHING, who died in 715, seems to know of nothing beyond the two-fold ceremony for novitiate and monkhood. The third ordination must be part of the later phase of Buddhism introduced by AMOGHA (PU K'UNG) about 750.

By these three ordinations the candidate becomes a *ho-shang* or full monk and takes a new name. All monks pay obedience to the abbot, and in some cases the abbot represents the entire clergy of a prefecture *vis-à-vis* the government; but each monastery is independent in administering its own affairs and there is no hierarchy outside.

The monks are divided into two classes termed Western and Eastern. The former are the religious part of the house, concerned with ritual, etc.; the latter manage the business affairs of the establishment.

The diet in the monastery is strictly vegetarian; as a rule there are three meals a day, all eaten in silence. The monks do not go round with the begging-bowl; they wear the garments prescribed in Indian Buddhism, but supplemented by Chinese clothing worn underneath, whatever is made necessary by the climate.

Either two or three services each day are held in the principal Hall, the ritual including verses, responses and chanting, with the presentation of offerings, tea, rice, etc.

In the course of most ceremonies the monks make vows on behalf of all beings, and take oath to work for their salvation. They have also to deliver sermons and listen to them, and to spend time in meditation. Some of them also have to teach the novices to read and recite religious books.

It is usual for the monks to spend some time in wandering in the spring and autumn. There are many festivals, some purely Buddhist, some purely Chinese.

As to the laity: they are at liberty to attend the daily services, which are however primarily for the monks. Generally the laity worship at any hour, lighting a few tapers and often trying some act of divination before the idols. But at certain seasons, the temples are thronged with lay pilgrims.

The services of the monks are required by the laity chiefly for funerals. In addition to the numerous monasteries there are a large number of nunneries, organized in the same way and under their control. These are more numerous in the South than in the North; and at the present day neither institution bears the best of characters; e.g., in 1840 all the nunneries in Soochow were suppressed for immorality; and a little later the monasteries (?) in Foochow suffered the same fate on the same charge.

HACKMANN: *Buddhism as a Religion, and Buddhist Monastery Life*, East of Asia, vol. i.

**BUDDHIST SCHOOLS.** The history of these would fill a large volume, yet Buddhism had been known in China for several centuries before anything was heard of 'schools.' When BODHDHARMA came in 526, he came as a reformer, perhaps because his ideas were not acceptable in India. He founded the Ch'an 禪 (Sanskrit, *Dhyāna*) or Contemplative School; feeling that too much attention was paid to sacred writings and outward observances, he proclaimed that the *heart*, rather than the *words*, of Buddha must be the chief guide of his followers. BODHDHARMA's system has been called the "Buddhist counterpart of the Spiritual Exercises of St. IGNATIUS LOYOLA"; it is indeed the way of all mystics; the tending of the inner light, the realization of the Eternal as immanent in the human Soul, through calmness, meditation and prayer. It had the defects, as well as the virtues of mysticism, e.g. leading to the neglect of learning, if leading away from priestcraft and externalism.

The Ch'an school early divided into North and South; the former soon decayed, but the latter flourished, and after the death of the 6th (Chinese) patriarch, there being no one head to whom to refer new doctrines that they might be classed as orthodox or heterodox, the Ch'an school subdivided into five main branches, and other schools also arose. Buddhism, moreover, is essentially a tolerant religion, recognizing "many ways of salvation," and it took kindly to the idea of different streams flowing from the one source, and complementary rather than antagonistic. Persecution and excommunication have been little known, and division, amalgamation and interpenetration have been constantly at work among the schools. The immense size of the Canon was also a factor in the development of sects, special teachers emphasizing the importance of their favourite scriptures.

The Chinese reckon that there have been ten principal schools (宗 *tsung*). According to HACKMANN, they are as follows: 1. Lū Tsung 律宗. 2. Chū Shē Tsung 俱舍宗. 3. Ch'êng Shih Tsung 成實宗. 4. San Lun Tsung 三論宗. 5. T'ien T'ai Tsung. 6. Hsien Shou Tsung 賢首宗. 7. Tz'ü En Tsung 慈恩宗. 8. Ch'an Tsung 禪宗. 9. Mi Tsung 密宗. 10. Ching T'u Tsung 淨土宗.

Of these, four, viz. Nos. 2, 3, 4, and 9, no longer appear as schools in China, although their influence remains, and they themselves are found in Japan. This is especially the case with the Mi Tsung, also called Chên Yen Tsung (*see below*).

No. 8, the Ch'an or Contemplative School, has practically absorbed all the rest. It subdivided in the eighth and tenth centuries, as above stated, into five sects, sometimes from their importance also called 宗 and causing confusion. The proper term is 家 *chia* or 'families.' These are named from the places where they originated; being, in chronological order, the Hui-yang, Lin-chi, T'ai-ao-tung, Yün-mên and Fa-Yen Schools; of these the Lin-chi 臨濟 is by far the most important. It began in Shantung in the 9th century. Its founder died in 868, and his dagoba was erected near Ta-ming fu in Chihli. Most educated monks of to-day profess to belong to this school or 'family'. It is an interesting fact that it was among the Chinese, who are supposed to be above all things a practical people, rather than among the people of India that Contemplative Buddhism was mainly developed, and it is at this day the prevailing form, though much modified by alliance with the Ching T'u or Amidist School. The special object of the Lin-chi Tsung is to teach that while self-improvement is hard, man has resources in himself to overcome all difficulties. This doctrine approaches to Confucianism, and the school is held in high esteem among the thoughtful classes in China, who despise the image worship of the ignorant multitude.

The five 宗, the Lū, T'ien T'ai, Hsien Shou, Tz'ü En and Ching T'u Tsung, are sometimes called Chiao mén 教門, as against the Ch'an Tsung, known as Tsung mén 宗門. They all agree on the importance of externals, while differing from each other on other matters as much as they differ from the Ch'an.

i. The strictest is the Lū Tsung, also called the Nan Shan, Southern Hill, School. It was founded by Tao Hsüan, who died in A.D. 667, and lays great stress on the minute observance of the old Lū (*Vinaya*) regulations. The chief seat of this school at the present day is at Pao-hua Shan to the east of Nanking, where the rule is exceedingly severe, the priests eating only two meals a day, drinking nothing but tea, and dressing in black.

ii. The T'ien T'ai School was founded by CHIH I 智顗, (died 597) and was an attempt to combine esoteric and exoteric teaching; meditation was still to have the first place, (though the use of books, which BODHIDHARMA had forbidden, was permitted); and yet ceremonial was regarded as having objective value. The founder's favourite sūtra was the *Miao Fa Lien Hua Ching* 妙法蓮華經. His home was in N.E. Chekiang among the beautiful T'ien T'ai Mountains, still a great Buddhist stronghold.

iii. The Hsien Shou Tsung originated in the T'ang dynasty, but is named from a great reformer who afterwards arose. Its favourite sūtra is the *Hua Yen Ching* 華嚴經, and another and commoner name for the school is Hua Yen Tsung.

iv. The Tz'ü En Tsung was founded by CHIH HSIEN 戒賢 on the *Wei Shih Lun*, one of the books translated by the famous pilgrim Hsüan Tsang, and insists, as the name "kindness-and-compassion-school" implies, on the necessity of love towards all beings, as the highest sign of true religion. It practises a special kind of meditation based upon peculiar psychological views.

v. The Ching T'u Tsung or Lien 蓮宗, also called the Amidist or Lotus School, was founded by a native of Shansi in the 4th century. His name was HUI YÜAN 慧遠 and he lived under the Eastern Tsin dynasty. To this school belonged CHU HUNG, the priest who opposed MATTHEW RICCI in letters which are still extant, who also founded the famous Yün Ch'i 雲棲 monastery near Hangchow. In reality his was quite a distinct interpretation of BUDDHA's teaching, but there has been so much borrowing, that a pure Amidist is not to be found. Some monks say that "Amidist teaching is Ch'an doctrine simplified for the multitude." Its especial cult is that of AMITABHA, the BUDDHA of the West. The favourite scriptures are three sūtras of the Pure Land, which were not the product of early Buddhism.

This is the form of the religion which, rightly or wrongly, is supposed to have most in common with Roman Catholic Christianity, having its purgatory, its Goddess of Mercy, its elaborate machinery for delivering the dead from pain and misery through the good offices of the priests, and gaining them an entrance into the Pure Land of the Western Heaven. It is also the form which is most affected by the ignorant laity, and KUAN YIN and AMITA BUDDHA are more often on Chinese lips than any other religious names, both having endeared themselves to the popular mind by their devotion to the human race. The school has its own doctrine of Salvation by Faith, but no punishments are eternal. The mere repetition of the name AMITABHA has saving efficacy. (*See Pure Land School*).

Of the four schools now extinct in China, the most important is the Mi Tsung 密宗, *Secret Teaching School*, or Chên Yen Tsung 真言宗, *True Word School*, the latest of the schools of Buddhism to arise in China. It was introduced from India in the eighth century. Its principal scripture is the Ta-jih ching 大日經 or Sûtra of the SUN-BUDDHA VAIROcana; and in its higher forms it is an elaborate and fanciful pantheism. In its popular use, however, it is a short cut to salvation by means of spells and ceremonies. The higher teaching of the School never had much importance in China, but the use of spells and magic appealed to Chinese superstition very strongly, and such ideas now form a large part of Chinese Buddhism, though introduced at such a comparatively late period. It was introduced into Japan in 806, where it is known as the Shingon sect, and is one of the most influential at the present day.

The Chû Shê Tsung is the Kusha School of Japan; the Ch'êng Shih Tsung, is known as Jojitsu, and the San-Lun Tsung as San-Ron.

HACKMANN: *Die Schulen des Chinesischen Buddhismus*; (Mitth. Seminar, 1911); and *Buddhism as a Religion*; EDKINS: *Chinese Buddhism*; JOHNSTON: *Buddhist China*. [C.E.C.]

**BUFFALO, WATER**, *bos bubalus*, an unwieldy and powerful animal much in use for agricultural work in the south. The head is so set that the whole body may be submerged, with only the tip of the nose showing above the surface of the water. The hide is black, with few hairs. Though the animal is vicious with strangers, it is generally seen under the control of small boys.

**BUGLIO, LOUIS**, 利類斯 a Jesuit missionary, was born at Mineo in Sicily, January 26, 1606. He entered the Society when 17 years old, and after teaching for some years in the Roman College he was sent to China in 1637. He is said to have written and spoken Chinese with remarkable ease. He was an excellent draughtsman, and it was in this capacity that he was assistant to P. SCHALL and shared his labours and persecutions in Peking. He died there in 1682.

BOSMANS: *Ferdinand Verbiest*; Louvain, 1912.

**BULBULS**. See *Bruchypodinae*.

**BULLETIN CATHOLIQUE DE PÉKIN, LE**, a magazine published by the Lazarist Mission, primarily intended for missionaries. The first number appeared in December, 1913, and it has been issued monthly since then, with the exception that it appeared twice a month for two months. An edition in Chinese is also issued. The price of the Magazine is two dollars per annum.

**BULLOCK, THOMAS LOWNDES** was born on September 27, 1845, and entered the British

Consular Service in China in February, 1869. He was advanced to various important posts, and in 1897 became Assistant Judge and Consul at Shanghai. In July of that year he retired, and in 1899 he succeeded Lzacc in the Chair of Chinese at Oxford. He held this post till his death, March 20, 1915.

His writings are few,—a small number of papers in periodicals and *Progressive Exercises in the Chinese Written Language*.

**BUND**, Hindustani *band*, an artificial causeway or embankment. In Shanghai the bund of the International Settlement is 3500 feet in length. In Hongkong the word *praya* is used instead.

**BUNDER**, from Bund (*q.v.*). A word used in Shanghai for an untrue rumour or *canard*.

**BUNGALOW**, (Hind. *Banglah*), a one-storeyed house.

**BURGEVINE, HENRY ANDREA**, an American, born at Newbern, N. Carolina in 1836, a subordinate to General WARD, who took command of the Ever Victorious Army after WARD's death. By his overbearing manners, by interference with the civil rule at Sungkiang and in other ways he made himself obnoxious to LI HUNG-CHANG, then Fu-t'ai or provincial Governor. Li begged General STAVELEY to remove BURGEVINE and appoint a British officer in his place, but the General declined to interfere. When BURGEVINE's troops were ordered to Nanking they refused to go until their arrears of pay were given them. In quarrelling with TA CHI, the Bank or banker holding the funds, BURGEVINE laid violent hands on the money and struck the banker. For this he was dismissed, Captain HOLLAND being placed in temporary command and Captain GORDON being recommended for the permanent appointment.

BURGEVINE went to Peking to claim redress, but though Sir FREDERIC BRUCE and Mr. BURLINGAME were strongly in his favour, it soon became evident that there was no possibility of his reappointment. He was irritated, weak from an imperfectly healed wound, and, it is said, in the habit of taking enough stimulants to disorder his mind. He got together some one hundred and fifty foreign rowdies and went over to the rebels at Soochow. There was great danger of GORDON's officers deserting to their old leader. BURGEVINE seems to have had an idea of entrapping and seizing GORDON; he also met him and tried to persuade him to join in an independent campaign against rebels and imperialists alike; he arranged with GORDON to desert to him, on a guarantee that no proceedings should be taken against him or his officers for their service with the rebels. When the desertion did take place BURGEVINE himself



got left behind in Soochow, and it was only by GORDON's diplomacy and the T'ai P'ing leader's generosity that he got away in safety. The Fu-t'ai handed him over to the American Consul, who, at GORDON's request, agreed to take no proceedings against him on condition that he left the country. For some time he lived quietly at Yokohama, but in 1865 he made a trip to Shanghai, then to Amoy, where some rebels were in arms. At Amoy, while drunk, he agreed to join the rebels once more. A black servant betrayed him to the Chinese authorities, who arrested him on the way to the rebel lines and armed to the teeth. The American Consul demanded custody of him, but was refused; the American authorities having failed in their duty to arrest him at once on his return. The utmost to be obtained from the Chinese was a promise to keep their prisoner unharmed till the Government at Washington had been consulted. He was sent to LI HUNG-CHANG; but on the way, at Lan Chi hsien in Chekiang, he was drowned by the capsizing of a ferry-boat, June 26, 1865. Enquiry failed to find any signs of foul play; but a certain amount of doubt must always remain about a death so opportune to two governments.

WILSON: *The Ever-Victorious Army*.

**BURHEL.** See *Sheep, wild*.

**BURIAL OF THE LIVING.** See *Sacrifices*.

**BURLINGAME MISSION.** In 1867 BURLINGAME resigned the post of United States minister to China, and accepted the leadership of a Mission on behalf of the Chinese Government to the Western powers. After visiting the United States, France, Prussia and England, he died in Russia, 1870, before his work was finished.

The Mission included J. McLEAVY BROWN, (who had been interpreter to the British Legation in Peking), as First Secretary, and M. DESCHAMPS, (a Frenchman who had been connected with the Chinese Customs) as second Secretary; besides two Chinese officials and some students. This being the first Embassy ever sent by China to Western powers, was a most exciting matter to all interested in the opening of China to Western influence, and in a mass of writing on the subject, the most varying views were expressed. To some it marked the beginning of a new and better era for China; to others it appeared a gigantic piece of humbug. The movement was certainly prejudiced by the injudicious and exaggerated public utterances of BURLINGAME. The Chinese Government was represented as desiring and intending to introduce Western methods, but only gradually, as the people became convinced, and not hastily at the urging of foreign powers. On the other hand foreigners in

in China regarded the Government as insincere, and desirous only to put off all change as long as possible. The time had arrived for the revision of the Treaty of 1858 with England, and the British minister, backed by the mercantile communities of the ports, proposed the immediate opening of China by railroads, telegraphs, navigation of inland waters, mining, right of foreign residence and other means. In the light of later Chinese history it is clear that such proposals must have been abhorrent to the mandarins of those days. At this juncture, BURLINGAME succeeded in making a Treaty with United States endorsing the "unqualified admission of the right of China to resist all pressure from without as to material improvements or progress." (Despatch of Sir RUTHERFORD ALCOCK, November 10, 1868). The Chinese Government was at once made strong to resist the British proposals, and after tedious delay and fruitless endeavour by the British minister, the new Treaty was signed with a few petty additional concessions granted.

To many, the great effect of the Mission, not only by the Treaty it made, but the change it brought about in the attitude of Western powers towards China, was to confirm her arrogance and seclusive, conservative mind, and contempt of the foreigner, and to give the victory to the foes of progress. To others it was a noble attempt to do justice to a Government placed in a difficult position.

A decision on the wisdom or foolishness of the Mission and on the goodness or badness of its fruits can only be made,—if it is possible to decide,—after a study of both sides of the question as shown in the mass of contemporary criticism, discussion and correspondence. See *American relations*.

F. W. WILLIAMS: *Anson Burlingame*.

**BURNING OF THE BOOKS, THE,** an expression which generally refers to CH'IN SHIH HUANG Ti's notorious deed in B.C. 213. At the suggestion of LI SSÜ, his prime minister, he ordered the destruction of all books except those on medicine, divination and agriculture. Within thirty years the Han dynasty reversed the order, and perhaps not so much harm was done to literature as is sometimes assumed. The lacunae, different readings and general disorder in classics are common to all ancient literatures. Finding the *literati* still in opposition SHIH HUANG TI destroyed (焚) some four hundred of them in the capital Hsien-yang.

There were other occasions when a clean sweep was made of literature: WYLLIE mentions five 'bibliothecal catastrophes' in his *Notes on Chinese Literature*.

TACHEZE: *Histoire du Royaume de Ts'in*.

**BURNS, WILLIAM CHALMERS**, born in 1815, died at Newchuang, 1868. He was sent to China as a missionary by the English Presbyterian Church, reaching Hongkong in 1847. He worked in several of the ports and left a reputation behind him for both scholarship and piety. The widely used translation of BUNYAN'S *Pilgrim's Progress* is his work, and he wrote some well-known hymns.

**BUSHELL, STEPHEN WOOTTON**, was born in 1844 in Kent, took his medical degree at London University, and became medical officer to the British Legation at Peking in 1868. He was made C.M.G. in 1897, retired in 1899 and died at Harrow in England, September, 1908.

He wrote a number of papers on Chinese inscriptions, antiquities, numismatics, natural history and art; his *Chinese Art*, (2 vols.) a South Kensington Museum Handbook, is well-known, and his *Chinese Porcelain* (1908) is a standard work. A full list of his writings is given in *Young pan*, 1908, p. 596. The most important are *Oriental Ceramic Art (the Walters Collection)*,

New York, 1897, and *Chinese Porcelain*, Oxford, 1908.

**BUSTARDS.** See *Grallae*.

**BUTTERFLY CHUANG**, a title given to the philosopher CHUANG Tzû from a famous passage in the end of the 2nd chapter of part I of his work in which he likens himself to a butterfly.

**BUTTON.** The round knob, about an inch in diameter, worn on the dress cap under the Manchu dynasty to denote the rank of the owner. There are nine classes, each being divided into principal 正 and subordinate 從, the former being plain, the latter bearing the character 壽 *shou*, *old age*. The nine classes, beginning with the highest are, i, transparent red,—ruby; ii, opaque red,—coral; iii, transparent blue,—sapphire; iv, opaque blue,—lapis lazuli; v, transparent white,—crystal; vi, opaque white,—stone; vii, plain gold; viii, worked gold; ix, worked gold with *two* characters (*shou*), being the button for graduates of the lowest degree (*hsiu ts'ui*).

## C

**CACIANFU** in MARCO POLO, is Ho-chung fu 河中府 which is now P'u-chou fu, 蒲州府 in Shansi.

**CAHEN, GASTON**, the author of a History of the Relations between Russia and China in the time of PETER the Great. The author had access to the archives in Russia, and produced much new material. The work was in French, but the text with some of the notes was translated by W. SHELDON RIDGE in the *National Review*, Shanghai, 1913-14.

CAHEN: *Histoire des Relations de la Russie avec la Chine sous Pierre le Grand (1689-1730)*; Paris, 1911.

**CALANDRA LONGIPES** or *Cerculio longipes*, 竹笋蟲, *Chu hsun ch'ung*, the bamboo beetle, which bores holes through the bamboo to lay its eggs inside.

**CALENDAR OF SUPERSTITIONS.** Besides the Imperial Calendar with its lucky days, etc., for use by all, there is a Buddhist calendar for the priests' use, *Ch'an mên jih sung* 禪門日誦. Every day has its feast or fast or duty. Most of it is given in DORÉ'S *Recherches sur les Superstitions*, p. 391 et seq.

**GALLERY, JOSEPH GAETAN PIERRE MARIE**, a distinguished sinologue who came to

China as a Lazarist missionary, but apostatized. He was born at Turin, June 25, 1810, but in 1845 or 1846 he was naturalized as a French subject. He joined the *Missions Étrangères* and was sent to China, reaching Macao in 1836, where he studied the language under GONÇALVES. Besides Chinese he learned Korean. In his spare time he studied the botany and geology of the district.

He returned to France in 1842, and the next year was appointed Interpreter to the French Consulate at Canton, and was attached to DE LAGRÈNE'S Mission. Returning in 1846 he was naturalized and took up his abode in Paris. In 1847 he was made Secretary-Interpreter to the king and held this position till his death in Paris, June 8, 1862. His published works are *Dictionnaire Encyclopédique de la langue Chinoise*, Macao, 1844; (only vol. I issued); the same was translated into English; *Systema Phoneticum Scripturae Sinicae*.

BRETSCHNEIDER: *History of European Botanical Discoveries in China*.

**CAMBALUC.** See *Khanhaliq*.

**CAMBRIDGE REACH**, a part of the Canton river below Whampoa. The origin of the name is said to be as follows. The British ship *Cambridge*,

900 tons, arriving just before the blockade, was sold to RUSSELL & Co., the American firm, who renamed it the *Chesapeake* and sold it to the Chinese. These filled it with powder and ruffians and sent it to defend the boom below Whampoa. The NEMESIS was the first to attack it and to board it. It was set on fire and blown up, February 1841. In HALL's Narrative he speaks of the vessel as 'the *Cambridge* formerly known as the *Chesapeake*.'

HALL: *Narrative of the Voyages and Services of the Nemesis*, p. 352.

**CAMEL.** The camel used as beast of burden between Mongolia and China is the two-humped Bactrian camel. It is constantly seen in the streets of Peking and on the main roads in the northern provinces. It is found wild in the region south and east of Lob nor.

**CAMOENS (CAMÔES), LUIS VAZ DE**, was born at Lisbon in 1524. He gave offence at Court, and went as a private soldier to Morocco, where he lost an eye. Later he went to Goa, where, though already renowned as a poet, he made enemies by his satirical attacks on government corruption, and as a punishment he was sent to take part in the military occupation of Macao (1558). At the end of his term of service he returned to Goa, but under arrest for some intrigue against the Governor of Macao, and was wrecked on the way. At Goa, being tried, condemned and pardoned, he was again arrested for debt; and it was only after many other misadventures and seventeen years' absence that he reached Lisbon. During all his troubles he had worked at his great poem *Os Lusíadas* (*The Lusiad*), the only thing he saved when wrecked. One of the sights of Macao is the grotto in which he wrote. On publishing the work he became famous and received a pension. He died in 1580.

**CAMPBOR**, 樟 *chang*; from *Cinnamomum camphora*, Fr. NEES and EBERM. The habitat of the tree is the Nanshan range along the southern coast, especially in Fukien; it is also found scattered in Szech'uan, where it grows up to 3,500 ft. altitude. The wood is much used, especially at Canton for dressing cases, as the oil contained in it renders it distasteful to insects. But it is especially valued for its steareopten, *Chang-nao* 樟腦, which is largely used in medicine, either crude and in flakes or refined in cakes. This is produced by destructive distillation, i.e. by chipping the trunk, root, and branches of the tree and boiling the chips in a covered vessel lined with straw. The sublimed camphor condenses on the straw and is gathered in these impure flakes and packed in lead-lined chests. It is employed as a diaphoretic, carminative, sedative, anthelmintic, and anti-rheumatic remedy, for decayed teeth, and in shoes to cure perspiring

feet; also in the manufacture of fireworks and to preserve clothes, although it is not altogether in favour for the last purpose, as it is thought to injure the texture of fabrics. In the North it is always called *Ch'ao nao* 潮腦, from Ch'ao chow in Kuangtung.

Until Formosa fell into Japanese hands, that island was the source of almost all the camphor used in or exported from China. The supply, situated in the hills reclaimed from the savage tribes or just within their borders, was regarded as the property of the State, and camphor was declared to be a Government monopoly from the early days of the conquest of the island; it was not until 1868 that traffic in the article was permitted to private dealers. The annual average export in the years 1865-67, 7,100 piculs, was doubled in the three years 1868-1870. Exports were well maintained until 1880, when warfare and fires extinguished the trade for some years, after which a government monopoly was again established. In 1890 a demand arose for camphor, to be used in the manufacture of smokeless powder, celluloid, fireworks, etc., and, with enhanced prices the Government was enabled to raise a considerable revenue from excise, restricting the trade to licensed persons. In 1891 nearly 17,000 piculs were exported, and the industry seemed to promise well. Then came the loss of the island, with the passing of the trade into Japanese hands. The world's supply of camphor is almost entirely derived from Formosa, but, with State encouragement, China itself could undoubtedly produce a large amount. After the cession of Formosa, traders sought for camphor supplies in Fukien, where the trees grew in abundance in several prefectures (Kienning, Lung-yen, Yunchun, etc.). An official from Formosa obtained the sole right to collect, and taught the people to make camphor, and later on the Japanese sought to obtain the monopoly, but without success. High profits led to a reckless exploitation of the industry, and in 1906 there were 20 distilleries in Foochow, and over 11,000 piculs were exported. Soon, however, all the available trees were cut down, and the industry has now become practically extinct in Fukien. It can only be revived under government supervision. Efforts have been made to develop the camphor industry in Kiangsi, where camphor forests grow in Kanchow and Kian districts. A factory was started at Kiukiang in 1904, and the average export is now 1,600 piculs. In South Hupei a syndicate holds the monopoly of development, a company was granted the right to exploit the Chekiang camphor, which is found in Chuchow, in 1903, and there is a small trade in Kuangsi. In the Shan States of S.W. Yunnan there are immense numbers of camphor trees (*Szemaos Customs Report*, 1900) which await

development, and especially better transportation facilities. In short, the industry might be revived and developed to a very great extent, if State support were only given to it. The export in 1916 was pels. 2,377, value Tls. 181,673. [N.S.]

**CAMPICION**, Marco Polo's name for Kan chow, 甘州 capital of Kansu.

**CAMPO**, a name given to the foreign settlement at Ningpo, being corrupted from *kong po*, the local pronunciation of 江北 *chiang pei*, meaning 'north of the river.'

### CANADIAN HOLINESS MOVEMENT MISSION.

*Headquarters* :—Ottawa.

Works in *Hunan*, at *Ch'ang-té* 常德 (opened 1910) and *Anhsiang*, 安鄉 (opened 1911), with 7 foreign missionaries in 1916.

### CANADIAN METHODIST MISSION.

*Headquarters* :—Toronto.

*Entered China*, 1891.

Works in *Ssüch'uan*.

The first missionaries of the C.M.M., eight in number, arrived in China in the end of 1891, but anti-foreign riots in the Yangtze Valley prevented their proceeding inland till early in 1892. They were led by the Rev. V. C. HART, D.D., who had formerly been the Superintendent of the M.E.M. in Mid-China. They went in the first place to Ch'engtú, already occupied by the C.I.M. and M.E.M. Kia-ting 嘉定, 100 miles S. of Ch'engtú was opened in 1894.

In 1895 anti-foreign riots broke out at Ch'engtú, and for more than twenty-four hours the mob was allowed by the Provincial Government (which had many thousands of soldiers at hand) to work its will on every mission in the city. Every compound was looted and destroyed. Both the Protestant and Catholic missionaries, however, were kept in safety in the yaméns, and after ten days were sent off with a strong escort, reaching Shanghai in safety. The foreign governments whose subjects had been concerned brought such pressure to bear upon Peking that the Viceroy of Ssüch'uan was degraded, and indemnities were paid both to Protestants and Catholics. Seven months after their enforced flight two of the C.M. missionaries were back; and three months later all had returned to Kia-ting or Ch'engtú, and re-building at once began.

Two and a half years later, the work was again hindered through disturbances caused by a band of outlaws known as *Yü men-tzu* 余蠻子, who terrorized Central Ssüch'uan for some time.

In 1900, all the members of the Mission, in common with representatives of most other Societies, Protestant and Catholic, were sent down to the coast by Consular orders. The outbreak in Ssü-

ch'uan did not, however, last very long, owing to the firm hand of a new Viceroy, H.E. Ts'ÜN CH'UN-HSIÜAN 岑春宣. No foreigners lost their lives; but a few Protestant converts, and many Roman Catholic Chinese were killed, and much property belonging to the Christians was destroyed.

In 1905, two additional stations were opened, viz. Jèn-shou 仁壽 and Jung-hsien 榮縣; and in the next decade, three more, viz. P'êng-hsien 彭縣 Tzù-liu tsing 自流井 and Lu chow 瀘州. In addition to the above new territory a large part of S.E. Ssüch'uan was handed over to the C.M.M. by the L.M.S. when it withdrew from the province, about 1909. The centre of this field was Chungking, where the L.M.S. had begun work in 1888. Since the transfer to the C.M.M. two other stations have been opened, viz., Chung chow 忠州, and Fow chow 涪州, 1913.

In the Revolution of 1911-12, the missionaries had again to leave their stations through the disturbances, and all building was suspended for a year; and the European War has once more hindered the work by preventing much needed buildings from being put up, owing to straitness of funds.

*The C.M. Mission Press*.—This, the first Mission Press in W. China, was erected in 1897 at Kia-ting. In 1904, it was removed to Ch'engtú, and formally opened in the presence of the Viceroy in April, 1905.

In 1914, the press turned out over two million books and tracts in the Chinese, Tibetan and Miao languages, (representing over 34,000,000 pages), and 650,000 pages of English. In 1915, it turned out 1,250,000 pages in English, and 28,000,000 pages in Chinese.

In addition to printing Scriptures for the American Bible Society, and other religious literature, a great deal of the output is for the use of the schools under the West China Educational Union, for the West China University, and for the Union Schools at Ch'engtú. Chinese institutions, such as the Post Office, the Salt Gabelle, etc., also give the Press many orders.

*Educational work*.—From 1892 to 1905, the educational work was limited to day-schools in each of the central stations; but in 1905 one missionary was specially designated for this work, and two schools of higher grade were at once begun. Even during the repeated absences of the foreigners, most of the schools were kept open by Chinese teachers most of the time.

The Society unites with the F.F.M.S., A.B.F.M.S. and M.E.M. in the West China University, (*q.v.*), the Union High and Normal Schools, all at Ch'engtú; and in the Union Middle (High) School at Chungking. There are primary schools at all stations and most out-stations, and

all the school work connects with the W. China Educational Union.

After the Revolution, a very successful Young Men's Guild was opened at Chungking somewhat on Y.M.C.A. lines, and Kia-ting and Chung chow afterwards followed with similar Institutional work, these efforts being largely financed by local Chinese.

*Medical work.*—There are dispensaries at all the ten stations, and hospitals at seven of them.

The Mission has already built three General Hospitals at Chêngtu; the first, completed early in 1895, was destroyed in the same year by the rioters; the second was built on the same site and opened in 1897; and a third fine modern hospital was built in 1913. Another for Women was opened in 1915.

At Jung hsien, the present fine building was put up in 1914: and in the same year, an interesting experiment was made, *viz.* union medical work with the Chinese of the city; the C.M.M. providing the building, heavy furniture and physicians, and having charge of the religious side of the work, while the city has control of the patients, collecting fees and paying current expenses.

The Woman's Missionary Society of the Home Church sent out its first agent with the pioneer party in 1891, and the schools for girls, the work for women, and Woman's Hospitals and dispensaries are mainly in the hands of this auxiliary.

Statistics of Canadian Methodist Mission for year ending December 31, 1915 (including Women's Missionary Society),

Foreign Missionaries ... ..	168
Chinese Staff ... ..	276
Communicants ... ..	1,633

#### CANADIAN PRESBYTERIAN MISSION.

*Headquarters* :—Toronto.

*Entered China*, 1871.

Works in *Formosa*, *North Honan*, and *Kuung-tung*.

*Formosa Mission.*—The first missionary sent to China was the Rev. G. L. MACKAY, who chose North Formosa as his sphere. For 23 years he was practically alone. He settled in Tamsui, and after a year baptized his first convert, five in number. For twelve years he met with bitter opposition, the climax being reached during the French invasion of 1884-5, when seven of the largest churches were wholly or partially destroyed. In addition to work among Chinese, Mr. MACKAY preached among the half-civilized tribes of the N.E. Coast, and the untamed barbarians of the mountains. He was without success among the latter, but the former became in the course of a few years, in name at least, mostly Christians. This hindered the work among the Chinese, who from pride of race, refused a religion the despised

Pepohoans had accepted. The native evangelists were trained peripatetically—following the missionary in his itinerations, and learning as occasion served.

After the departure of the French in 1885, till 1895, when Formosa was ceded to Japan, but little active opposition was shown. At the close of the Franco-Chinese war, the Governor-General paid \$10,000 as compensation for the property destroyed by the mobs. Better and larger churches were built with the indemnity, and also a Theological College in Tamsui, which in 1914 was moved to Taihoku, as a Union College for the English and Canadian Presbyterian Missions. Mr. MACKAY died in 1901. In 1904 the Presbytery of North Formosa—quite independent of the Canadian Church,—was organized, and the first pastor was ordained in 1906. Shortly after this date, the work ceased to be reported among China Missions, having been transferred to the Japan branch of the Mission.

The *North Honan Mission* was begun in 1888, the first workers being the Rev. J. GORRATH and the Rev. J. FRAZER SMITH, M.D. and their wives. Some months were spent in Shantung, studying the language and waiting for an opportunity to enter Honan, and other agents having arrived in 1889, a beginning was made. Chang-tê 彰德 and Wei-hui 衛輝 had been chosen for centres, as being on the line of the proposed Peking-Hankow railway, but official hostility prevented their being occupied, and two market towns—Ch'u Wang, and Hsin Chên—both on the Wei River, were opened instead. Even in these quieter places, riots occasionally broke out. In 1894 a fine site was secured outside Chang-tê city: and about this time a large number of additional missionaries arrived, and the work began to flourish. In 1900, however, all the foreigners were obliged to flee from the Boxers, and divided into two parties, one going north to Chefoo, and one southward to Hankow. The southern party was attacked, and some were seriously wounded, but all eventually reached a place of safety. The mission buildings were partially or totally wrecked, but the Christians were not interfered with. When the missionaries returned in 1901, Ch'u Wang and Hsin Chên were not re-opened, as it was found possible to enter both Wei-hui and Huai-ch'ing 懷慶 in 1902. Tao-k'ow 濤口 was opened in 1908, Wu-an 武安 in 1909, and Siu-wu 修武 in 1912.

In the Revolution of 1911, Honan was one of the two provinces which did not go over to the Revolutionaries, through the influence of H.E. YÜAN SHIH-K'AI, himself a native of Chang-tê, and the mission work was not seriously interrupted.

Medical work is carried on in four of the stations, and a fine well-equipped modern hospital

was opened in Chang-té in 1914. There are Boys' and Girls' Schools at three stations, and the Honan Theological College at Wei-hui (opened 1914). The higher educational work is gradually being developed in union with the Canadian Anglicans, who work in South Honan.

The Mission is responsible for the evangelization of all Honan north of the Yellow River.

The *South China Mission* was undertaken at the entreaty of some Chinese converts in Canada, natives of Kuangtung, who promised to support one of the missionaries sent. In response to this, Rev. W. R. MACKAY, M.A., B.D. and his wife went to Macao in 1902, other workers following.

In 1907 the mission was removed to the newly opened Treaty port of Kong-moon on the mainland, the work at Macao being handed over to the London Missionary Society, and the American Presbyterian work at Kong-moon being handed over to the Canadians. A hospital was opened in 1912, and a Girls' Boarding School in 1916.

Statistics for the year ending Dec. 31, 1915.

Foreign workers	...	84
Paid Chinese assistants	...	177
Communicants	...	3,215

**CANDARIN** or **CANDAREEN**; Chinese 分 *fén*, Malay *kondrin*; the hundredth part of an ounce or tael, *q.v.*

**CANDIDA**, the baptismal name of the daughter of Hsü KUANG-CH'Í (*q.v.*). She was left a widow at 30, and till her death at 73 she was full of pious and charitable works. According to DU HALDE she built 39 churches, printed 130 Christian books, established a Foundling Hospital and did something for the blind. She died on October 24, 1680.

*Histoire d'une dame chrétienne de la Chine*; Paris, 1688.

**CANGUE**; Portuguese *canga*, a yoke 枷 *chia*. A large square wooden frame, fastened on the neck as punishment for smaller offences. The wearer has sometimes to stand in some public place and sometimes has to wear it day and night. It prevents lying down or feeding oneself.

**CANIDAE**. The dog family of the *Carnivora* is represented in North China by the following five species; *Canis lupus schiliensis*, the Chinese Wolf, in Chihli; *C. alpinus*, the Wild Dog, in Manchuria and Kansu; *C. corsac*, the Corsac Fox, in Inner Mongolia; *Fulpes schiliensis*, the Chinese Fox, in Shansi, Shensi, Kansu, Manchuria and Mongolia; and *Nyctereutes procyonides*, the Raccoon Dog, in Manchuria.

The above list is recent. For South China SWINHOE reported in 1870 the Raccoon Dog, from Fukien, Hankow and Shanghai; *Fulpes hoole*, the South-China Fox, in Amoy and Hongkong; *V. lineiventer*, the S. China Mountain Fox, in Fukien.

SOWERBY: *Recent Research upon the Mammalia*, etc., Journal, N.C.B.R.A.S., Vol. xlvii; SWINHOE: *Catalogue of the Mammals of China*, P.Z.S., 1870.

**CANON OF CHANGES**. See *I Ching*.

**CANON, BUDDHIST**. See *Buddhist Canon*.

**CANONIZATION**, a term constantly used by English authors writing of Chinese worthies. Being a purely ecclesiastical term its employment for a merely civil honour is rather unfortunate.

It denotes the bestowal by edict of an honorific posthumous title. It is often granted many years after death. Generally with the new name there is also given a title of nobility such as 公 *duke*. But these are very empty, having no effect on descendants.

**CANOSSIENNES**, 'Filles de la Charité', a Congregation of Roman Catholic sisters with schools, orphanages, hospitals, etc., in Hankow, Hanchung fu (Shensi), Nanyang fu (Honan) and Macao.

There are 84 Sisters altogether in China (1916), but the *Missions de Chine* does not indicate how many of these are Chinese. ☉

**CANTON**. The name is an imitation of the local pronunciation of Kuangtung 廣東. The capital of the Kuangtung Province, in lat. 23° 7' 10" N., long. 113° 14' 30" E., on the *Chu Kiang* or Pearl River. From ancient legends it derives also the names among Chinese of City of Rams, and City of Genii. It is one of the most important places in the Empire and is the residence of the Viceroy of the Two Kuang (Kuangtung and Kuangsi, *q.v.*) and of the Governor of Kuangtung. Up to B.C. 110, it was the capital of the kingdom of Nan Yüeh, which included the present Kuangtung, Kuangsi and part of Tonkin.

Canton was the first Chinese port to which foreign trade was attracted. The Portuguese were the first Europeans to arrive (1516), but Arab traders had used the port for centuries before. The Dutch followed about a century later, and the English came in 1637, and by the end of the century nearly all the trade was in their hands. The East India Company established a factory there in 1684—their monopoly terminating in 1834. Five years later Great Britain was at war with China as a consequence of the insolence and arrogance with which her traders and officers had been treated for years, and especially on account of the manner in which the opium trade was handled; Canton was threatened with capture in 1841, but was ransomed for \$6,000,000. The war ended with the Treaty of Nanking, by which Canton and four other ports were opened to British trade and residence. The city still remained closed however till 1857, when in the Second War it was

taken and held by British and French troops for nearly 4 years.

In September 1883 there was a serious anti-foreign riot in Canton, when part of Shameen was burnt; in the French war of 1884, Canton was unmolesed. There have been no serious disturbances since then, until the Revolution, but piracy is always rife in the surrounding countryside.

The foreign concessions at Canton (French and British) are situated on the island of Shameen, (q.v.). The city proper is 6 miles in circumference, and the whole circuit, including the suburbs, is about ten miles. The population is 900,000, including a large permanent boat-population.

Of late years many improvements have been made. Electric lighting was introduced (after previous failures) in 1909; waterworks were opened in 1908, and a fine bund was completed in 1914 after many vicissitudes. The Samshui railway (30 miles) was opened in 1904; the Kowloon line in 1911; and the Canton-Hankow line has now been carried as far as Shiukuan, 140 miles from Canton. The city is the centre of a net-work of waterways extending through a great part of the province and into Kuangai: its distributing area has decreased, however, since the opening of the West River ports to steam navigation.

The chief exports of Canton are silk and silk piece goods, tea, matting, cassia, and medicines. Among minor exports are ginger, glass bangles, and fireworks, the last manufactured in and near Fatehan, a large city in the vicinity. Canton is renowned for its purely native manufactures, such as ivory-ware, black-wood furniture, etc., and the jade market is famous. In modern industry Canton has not yet developed to as great an extent as might have been expected. There are 3 brick and cement works, 2 glass and 2 leather factories, 2 paper mills and a cigarette factory. There are, besides, numerous small enterprises, (silk filatures, flour mills, etc.), which in the aggregate make up a considerable volume of industry. There are oil tanks, situated on the western side of the river, near a new and growing quarter of the city.

	1915	1916
Net Foreign Imports ...	25,872,846	25,045,582
Net Chinese " ...	29,558,061	22,958,565
Exports ...	48,386,288	61,077,491
Total Hk. Tra. ...	103,817,195	109,081,638

The following is a list of British Consuls since the post was established at Canton in 1843.

1843, Dec. 30, FRANCIS COLEMAN MACGREGOR, Consul.  
 1849, Jan. 4, Dr. JOHN BOWRING, (later, Sir JOHN), Consul.  
 1854, Aug. 10, RUTHERFORD ALCOCK, (later, Sir RUTHERFORD), Consul.

1858, Dec. 21, DANIEL BROOKE ROBERTSON, (later, Sir DANIEL), Consul.

1877, Nov. 9, JAMES MONGAN, Consul.

1880, Feb. 25, ARTHUR ROTCH HEWLETT, Consul.

1886, Apr. 20, CHALONER ALABASTER, (later, Sir CHALONER), Consul.

1891, Apr. 1, " Consul-General.

1893, June 15, BYRON BRENNAN, Consul.

1899, May 13, BENJAMIN CHARLES GEORGE SCOTT, Consul.

1900, June 9, " Consul-General.

1902, Apr. 5, JAMES SCOTT, Consul-General.

1906, Apr. 21, ROBERT WILLIAM MANSFIELD, Consul-General.

1909, Jan. 21, JAMES WILLIAM JAMIESON, Consul-General.

**CANTON CHRISTIAN COLLEGE, THE**, a non-sectarian institution, a university in all but name, founded chiefly through the exertions of the Rev. A. P. HAPPER, D.D. of the A.P.M. who became the first President in 1887. In 1893, the College was incorporated under the laws of the State of New York, and a body of trustees appointed. The work was carried on in rented quarters till 1894, when some buildings were bought, but they proved unsuitable.

In 1900, the work was removed to Macao for safety, returning to Canton in 1904; and in the next year land was bought and building begun.

While the College was in exile at Macao, a small girls' school was begun in connection with it; and in 1906, after the return to Canton, a few girls were admitted to co-education, at the instance of two prominent Chinese Christians, one of whom is now the head of the Chinese Department and Dean of the Middle School.

In 1913, a separate Woman's Department was opened, including a grammar and middle school, specially designed to provide a high-class college education for the girls of all the Missions in the province, which have about 5,000 in their schools of various grades.

The College Department of the C.C.C. offers courses in General Arts, Natural Sciences, Agriculture and Economic Sciences. It is hoped shortly to add a course in Medicine, there being already a Medical Department which runs its own dispensary, etc. (See *Medical Missionary Society in China*).

A Department of Education was organized in 1916, and a "Teachers' College" is planned for the near future.

(The Agricultural Department is partly supported by the Kansas State Agriculture College, and the Pennsylvania State College Mission to China; and Columbia University and Vassar

College Christian Associations and other institutions in the U.S.A. assist in various ways).

The largest division of the College is the Middle School, and there is a Primary School, where the boys and girls study together.

The campus covers one hundred acres, on the Pearl River, about two miles below Canton city; it has fifteen acres in crops for the Agricultural Department. The chief buildings are MARTIN, GRANT and SWASEY Halls, four dormitories erected by Chinese friends of the College, and nine faculty residences.

The President is the Rev. C. K. EDMUNDS, B.A., Ph.D., and in 1916 the College reported,

Foreign Faculty	... ..	23
Chinese Faculty	... ..	31
Chinese assistants about	... ..	30
Students	... ..	526
Students studying in U.S.A.	... ..	76

**CANTON REGISTER**, the earliest English paper in China. See *Press*.

**CAPE MERCHANT**, a term used in books relating to early intercourse between England and the East. It seems to have been used in two senses, meaning a head merchant or a supercargo.

**CAPITALS**. The Hsia capital was at Yang hsia 陽夏 in the modern T'ai-kang hsien, Honan.

According to the *Shu Ching* (書經) the Shang capital, first at Po 亳 (Shang-ch'iu hsien, Honan), was moved in B.C. 1400 to Yin 殷 in the modern department of Yen-shih 偃師; the name of the dynasty was afterwards Yin. The *Shao kao* 召誥 of the *Shu Ching* is about the removal of the Chou capital from Hao 鎬 (in Ch'ang-an hsien) to Lo 洛. It was issued B.C. 1098, but the actual removal of the court was not till 769. Lo was 30 li north-east of Lo-yang. The later capitals were—

Hsien-yang 咸陽, Shensi; Ch'in dynasty, B.C. 249. Ch'ang-an 長安, (Hsi-an fu); W. Han, B.C. 200 and Sui, A.D. 582.

Lo-yang 洛陽, in Honan; E. Han, A.D. 25; Chin 朝, A.D. 280; T'ang, 904.

Chien-yeh 建業, Kiangsu; E. Chin 東晉, A.D. 317.

Pien-liang 汴梁, (K'ai-feng fu); Sung, A.D. 960.

Lín-an 臨安, (Hangchow); Sung, A.D. 1129.

Yen-ching 燕京, (Peking); Yüan, A.D. 1280.

Nanking 南京; Ming, A.D. 1368.

Peking 北京; Ming, A.D. 1403; Ch'ing, 1644; Republic, 1911.

**CAPOUR CUTCHERY**, *san nai* 三奈, is the root of *Kaempferia galanga*, which grows in Szech'uan and Fukien. The name is derived from the Hindustani *kafur-kuchri* or root of camphor, from its camphoraceous odour. It is powdered and mixed with oil and thus employed in friction and plasters. It is used principally as a remedy in

toothache or as a wash in dandruff or sores on the head; and to destroy lice.

**CAPSICUM**. A small-fruited variety of Chilli-pepper, *Hu-chiao* 胡椒 or *Capsicum frutescens*, is commonly cultivated as a speciality of Szech'uan, while both the long and round forms of *C. annuum* are cultivated in many parts of China, where they are the most important relish used, being eaten in the green state, fried with vegetables. When ripe they are pounded in a mortar and with water added form a sauce. They are also roasted for use as a seasoning, or boiled in oil to impart to it their pungent flavour. Oil so treated will keep for an indefinite period. This oil is named *la-yu* 辣油.

WILSON: *A Naturalist in W. China*.

**CARACHARA, CARACORON**, forms of Kara-korum (q.v.)

**CARIAI**, MARCO POLO's name for Yunnan province. Also found as Karajan, etc.

**CARAMORAN**, MARCO POLO's and ODORIC's name for the Yellow River, in Mongol Kara Mouren, Black River.

**CARDAMOMS**, **INFERIOR**, 砂仁, are the capsules or seeds of *Amomum villosum*, LOUR., or *A. xanthoides* and the *Nectorea*. Grains of Paradise is the alternative name of the latter, which are imported from Siam.

Wild cardamoms 草仁 are the seeds of *A. globosum*, LOUR. The export of cardamoms in 1916 was pels. 115, value Tls. 6,500.

**CARDS** (visiting) are in China not cards but pieces of thin red paper about 7×5 inches, bearing the name and surname. On the back are often found small characters stating that the card may only be used for visiting purposes, etc., not in business matters. Han-lin scholars and others use larger cards with larger writing.

During a period of mourning the colour is different in some cases; in others a special character or phrase is added.

Red paper was introduced for cards about A.D. 1500, white having been used before.

Since the Revolution the foreign style of card has come much into use.

**CARMELITES**, 聖衣會 *shêng i hui*; the Carmel of St. Joseph at Tu-sè-wei is the only Institution of Carmelites in China. It was founded February 24, 1859, the Mother MARIE DE JÉSUS being the first superior and having four French nuns with her. She died in 1908, after 40 years in China, and the last of her four companions, Mother DOMINIQUE du Mt. Carmel, died in 1914, after 45 years in China.

The number of nuns is 27, of whom 21 are Sisters of choir and 9 are lay-sisters (Converses).

J. DE LA SERVIÈRE, *Histoire de la Mission du Kiangnan*, tome ii.



**CARNIVORA.** This Order is represented in North China by thirty-nine species and sub-species, belonging to four Families. See *Felidae*, *Canidae*, *Ursidae* and *Mustelidae*.

**CARPINI.** See *John de Plano Carpini*.

**CASA BRANCA**, the Portuguese name for the city of Ch'ien-shan 前山, on the north of the inner harbour of Macao.

**CASSAY**, another mediaeval form of Cansay, Kinsay, etc., the modern Hangchow.

**CASSINI CONVENTION**, the name given to a secret treaty signed at St Petersburg by LI HUNG-CHANG and Prince LOBANOV as the result of conferences with Count CASSINI in Peking: It was ratified in Peking in September, 1896.

Dr. DUDGEON, with much difficulty, obtained it from the Tsung-li Yamèn and it was printed in *The North China Daily News* of October 28, 1896. In the form given it is, according to CORDIER, a hybrid document, partly the Russo-Chinese Bank agreement concerning railroads in Manchuria and partly a short treaty signed by LI HUNG-CHANG and LOBANOV respecting Kiaochow, etc.

The treaty—if there was such a treaty—gave permission to Russia to continue the Siberian railway, then near completion, to various points in Manchuria, and to guard it with Russian troops; it also agreed to lease to Russia the harbour of Kiaochow in Shantung for a period of ten years; and it gave to Russia some rights at Port Arthur and Ta-lien wan.

CORDIER: *Histoire des Relations de la Chine*, etc., vol. iii, p. 343.

**CASTOR OIL** 蓖麻油 *Ricinus communis*. The plant, which was introduced from Tartary, is chiefly cultivated on the borders of fields, partly to prevent cattle straying into them and partly from considerations of economy. The crushed seeds are used in Chinese medicine as an outward application in a large number of diseases, combined with the oil, or the pulp is taken internally. The oil, strange to say, was not used especially in medicine apart from its pulp; its special use is for mixing the colours for Chinese seals.

**CATS** 貓 *mao*. Rats destroy silkworms, but cats keep the rats away; hence the superstition that cats are protectors of silkworms, the picture of a cat (蠶貓 *ts'an mao*, silkworm-cat), stuck on a wall, being powerful to ward off harm from the worms.

Cats are also credited with a general power to put evil spirits to flight—perhaps because of their being able to see in the dusk. It is said that in some parts, worship is paid to the cat-spirit.

DORÉ, *Recherches sur les Superstitions*, p. 472. DENNY, *Folklore*.

**CATALAN ATLAS.** This is a manuscript of the date 1375, from the library of the French king CHARLES V. It is now in the Mazarin Gallery of the Bibliothèque Nationale. It consists of six wooden plates each covered with parchment on both sides, on which is traced the map, coloured and illuminated in gold and silver. The lettering is in the Catalan language. China (Cathay) is very well defined, and CORDIER has made a valuable study of this portion of the Atlas.

CORDIER: *L'Extrême Orient dans l'Atlas Catalan*, etc., (in 'Bulletin de Géographie historique et descriptive,' 1895).

**CATCHPOLE, ALLEN**, The first president in China of the East India Company, and King's Minister appointed by William III. He does not seem to have used his diplomatic powers but busied himself as President. He had too many difficulties in Chusan and in 1703 sailed away to Pulo Condor, an island off Cochin China. For a year or two there was an effort to develop Pulo Condor as a trading centre, but the effort ceased when a firmer foothold had been obtained in Canton.

Catchpole left England in 1700 and the last mention that is made of him is in 1703. See *President in China*.

EAMES: *The English in China*.

**CATHAN**, a mediaeval name for China, connected with Khitan as Cathay with Khitai.

**CATHAY**, a form of the name by which China is known in Central Asia. It is derived from the race called Khitans who occupied the Sungari basin and established the Liao dynasty in China (A.D. 937-980). Other forms are Khata, Khitai, and Kitai, which last is used in Russia, whose acquaintance with China was through Central Asia.

**CATHCART, CHARLES** Colonel, sent by the British Government as special envoy to Peking in 1787. He died in the Straits of Sunda on his way out. A tablet to his memory stands outside the Cathedral at Shanghai.

**CATTANEO, LAZARUS** 郭居靜, was born near Genoa in 1550 and entered the Society of Jesus in 1581. He spent seven years in India before being called to Macao, and after studying Chinese passed on to Chao chou, 1594. He was Ricci's companion in his first journey to Peking, and was sent to Macao to report thereon. After various charges, including that of Visitor to Malacca, he was accused of conspiracy against the Empire, but his innocence being established he returned to Nanking. Two years later the Grand Councillor (*Kolao*) PAUL HSÜ, retiring to Shanghai because of his father's death, invited Père

**CATTANEO** to Shanghai. There CATTANEO founded a flourishing church, and in 1610 founded also the church at Hangchow, and in 1620 that at Kia-ting 嘉定. He spent his last years at Hangchow and died there in 1640.

**HAYBET**: *La Stèle chrétienne de Singan-fou* ii, p. 11, note.

**CATTY**, (Malay, *Kati*), a weight called *chin* 斤 in China, equal to  $1\frac{1}{4}$  lbs. avoirdupois.

**CAVES OF THOUSAND BUDDHAS** 千佛洞 *ch'ien Fo tung*, are caves near Tun-huang in Kansu. They contained a library of about 15,000 scrolls in Chinese, Tibetan, Mongol and Brahmi script, the latest dating from A.D. 976-997. Amongst them is a Nestorian tract and a Manichean manuscript. The caves were walled up in 1036 and were examined by PELLIOU in 1908, who acquired for the French government the more valuable portion of the library.

PELLIOU: *Une Bibliothèque Médiévale*; B.E.F.E.O., vol. viii, p. 501.

**CELADON**, called in Chinese Lung-ch'uan yao 龍泉窯, or Ch'ing tz'ü 青磁 a famous green porcelain from Ch'ekiang. That produced in the Sung period was bright grass-green; later it became a greyish green, or sea-green.

BUSHELL: *Chinese Art*.

**CELESTIAL EMPIRE**. A common term for China among foreigners; probably a translation of 天朝 *t'ien ch'ao*, heavenly dynasty, which is common in Chinese.

The poetical use of *t'ien* as an adjective is, however, no excuse for the absurd use of 'celestial' as a noun to denote a Chinese,—in such expressions as 'bright celestials,' etc.

**CELESTIAL EMPIRE, THE**, a weekly Shanghai journal founded in 1874 by PEDRO LOUREIRO and first edited by F. H. BALFOUR. It is now the weekly issue of *The Shanghai Mercury*.

**CEMENT** is manufactured at Green Island, Hongkong, by the Chee Hain Co., (established in 1906); at Tangshan near Chinwangtao, capacity 600,000 barrels yearly; and by the Onoda Cement Co., near Dairen, capacity 150,000 barrels yearly. There are other works, e.g. at Tayeh, Canton, etc., but of smaller capacity. The export from China in 1916 was pcls. 239,328, value Tls. 185,733; while the import amounted to Tls. 964,104.

**CENSORS** (御史 *yü shih*, etc.). A body of 56, under two presidents, stationed in various districts throughout the eighteen provinces. Their duty was to report to the throne on all subjects connected with the welfare of the people and the conduct of government. They were hence called, among other names, 耳目官 (*erh mu kuan*, eyes and ears officials). They were at liberty to censure the sovereign for anything blameworthy they saw in his conduct or

government, without risk of being put to death, though they might be degraded. The whole body, the Censorate or Court of Censors, with presidents, etc., was called 都察院 *Tu ch'a Yüan* or (literary) 御史台 *Yü shih Tai*.

The Censorate is an ancient institution, being known in the third century B.C. Some modifications of it as above described were made in 1906, the two presidents being reduced to one.

**CENTURION**, the first foreign ship of war recorded in Chinese waters. It was British, under Commodore ANSON, and arrived in November, 1741. By great firmness ANSON succeeded in getting to Canton to refit. Later he captured a Spanish ship and took her into the Canton river. The *Centurion's* crew helped to extinguish a great fire in the city, and ANSON was subsequently admitted to a friendly interview with the viceroy, November 30, 1742, but could obtain no benefits for traders.

AUBER: *China, an Outline*, p. 163; MORSE: *International Relations*.

**CERNUSCHI, HENRI**, born at Milan in 1821, died at Mentone in 1896. He was of a wealthy family and a politician. He was naturalized in France and after the Franco-German war he travelled to the Far East, reaching Japan in the midst of the Revolution. At such a time, and having both wealth and taste, he was able to make a splendid collection of works of art. He crossed to China and bought largely there also. He gave this magnificent collection to Paris in 1882. The Cernuschi Museum is at the corner of the Parc Monceau and the Avenue Vélasquez.

**CERTHIIDAE**, a family comprising the Creepers and Wrens. *Certhia familiaris*, the common Tree Creeper, occurs in Manchuria and Siberia and is rare in China Proper, never being seen south of Peking. *C. himalayana* is the Tree-Creeper of the Himalayas and Sikkim, not rare in the hills of W. Ssüch'uan and Mu-p'in; it comes down to the plains for the winter. *Tichodroma muraria*, the Wall-Creeper, with red wings, is only seen in the winter; it spends the summer in rocky parts of high mountains, hunting the spiders which are its chief food. It has been taken in Chihli, Kiangsu, Shensi, Mu-p'in, Kiangsi and Fukien. *Anorthura funigata*, the Japanese Wren, occurs in the northern provinces, but is not common; it is also found in Formosa. *A. nepalensis*, the Nepal Wren, is not uncommon during the cold season in western Ssüch'uan. *Phoenicurus squamatus*, the Scaly-breasted Wren, is found in western China but is very rare. *P. pusilla*, the Brown Wren, is found in N.W. Fukien. *P. formosana* occurs in Formosa. *Spelaeornis troglodytoides* belongs to W. Ssüch'uan and Mu-p'in. It lives in deep woods on the high mountains. *S. halssueti*, a very rare species, is

found in Shensi. *Elachura punctata* has been taken in N.W. Fukien.

DAVID ET OUSTALET: *Les Oiseaux de la Chine*.

**CERVIDÆ.** There are eleven species of the deer family in North China. They are the following, their distribution being also given. In the present state of knowledge and nomenclature it is not possible to give so clear a list for the rest of China.

*Cervus xanthopygus*, Manchuria, Chihli, Shensi; *C. kansuensis*, Kansu, Hsinchiang; *C. mantchuricus*, Manchuria; *C. dybowskii*, Eastern Manchuria; *C. mandarinus*, Chihli, W. Shensi; *Capreolus pygargus*, Manchuria; *C. bedfordi*, Chihli, Shansi, Shensi; *C. melanotis*, Kansu; *Moschus sibiricus*, Manchuria, Chihli, Shansi; *M. sifanicus*, Kansu, Ssüch'uan, Tibetan Border; *Elaphurus davidianus*, Chihli. See *Elaphure*; *Sika*.

SOWERBY: *Journal*, N.O.B.R.A.S., vol. xlvii; *Mémoires concernant l'histoire naturelle*, etc., Shanghai.

**CHAIRS OF CHINESE** have been established in many Western Universities. That at Cambridge was founded in 1888. Sir THOMAS WADE was the first professor, succeeded in 1897 by the present holder, Prof. H. A. GILES. When Dr. LEGGE retired from missionary work in Hongkong a sum was subscribed by friends to endow a Chair of Chinese at Oxford, with the condition that he should be the first Professor (1875). He was succeeded by Prof. BULLOCK, 1898. There is now no Chair at Oxford. There has long been a Chair at King's College, London, where SAMUEL FEARON was appointed in 1847 and SUMMERS in 1853 and more recently R. K. DOUGLAS and G. OWEN. There was another at University College, London, where SAMUEL KIDD taught and later LACOUERIE and GEORGE BROWN in 1901. A Chinese Chair is to be established at the new Oriental School in London.

OWEN's College, Manchester has a Chair of Chinese, occupied by Prof. E. H. PARKER.

In The United States there are or have been several such chairs; at Yale, where S. W. WILLIAMS taught; at Berkeley, California, where Dr. JOHN FAYER is Professor; and at Columbia University, New York, (inaugurated by Prof. H. A. GILES), to which Dr. F. HIRTH was appointed in 1902.

At the Petrograd University IVANOV and ALEXKIEV are Professors of Chinese; and there is an Oriental Institute at Vladivostok. M. EDOUARD CHAVANNES is at the Collège de France in Paris; M. VISSIÈRE at l'Ecole des Langues Orientales in Paris; and M. COURANT at Lyons. At Leyden GUSTAVE SCHLEGEL was professor, and at his death was succeeded by J. M. DE GROOT (now Professor in Berlin). Since his resignation, the Chair has been vacant.

There are Chairs in Berlin (FORKE and DE GROOT), in Hamburg (FRANKE) and in Vienna (KÜHNERT).

In Hanoi, a Chinese professorship was founded in 1901 for Professor PELLIER (now of the Collège de France in Paris), who was succeeded in 1911 by H. MASPERO.

**CHAIR, SEDAN** 轎子 *chiao tsü*. The common and ancient means of conveyance, especially in cities, and also on country journeys for those who could afford it. There were definite rules with regard to the use of chairs. Thus, none but the Emperor might have sixteen bearers; a prince of the blood had eight; the highest provincial officials might also use eight; all other officials down to the actual (not expectant) *chih-hsien* or sub-prefect might have four. Also the chairs of officials down to the Commissioners of Justice, Finance and Salt were green; chairs for lower ranks were blue. A *Tao-t'ai's* chair should be blue but he usually had a green one because of his brevet rank.

Foreign Consuls used green chairs as being by treaty of equal rank with *Tao-t'ai's*.

**CHALA** 柵欄 (*cha lan*) the proper meaning being a palisade, such as is found across the streets of a Chinese city at night. It is known to foreigners as the name of the Portuguese cemetery at Peking. The name is an abridgement of T'eng-kung cha lan 郭公柵欄. *The Gate of T'ENG the Eunuch*. T'ENG was a powerful eunuch of the middle of the sixteenth century. The history of the property is somewhat obscure. It was given by WAN LI to the Jesuit missionaries for a burial place for P. RICCI in 1610. The place has since been enlarged by purchases, and there is now there the Provincial House of the Lazarist Mission and a Provincial House of the Marists. In the cemetery there are eighty-eight graves, including those of RICCI, LONGOBARDI, SCHALL, VERBIEST and other famous missionaries. Besides the name Chala the name Shih mén 石門 *stone gates* is commonly used. The position of the property is on the west of Peking, about three-quarters of a mile outside the P'ing-tzu Mén.

FAVIER: *Peking*; *Bulletin Catholique de Pékin*, 1915, p. 274.

**CHALFANT, FRANK HERRING**, a missionary of the American Presbyterian Mission, North. He was born in 1862 in Pennsylvania, and died at Pittsburg U.S.A. in 1914. In 1906 he published *Ancient Chinese Writing*, in which he was the first to announce the important find of inscribed bones in Honan, of which he and Mr. COULING were the first foreign collectors. (See *Oracle bones*). In the volume *Shantung* edited by FORSYTH, he wrote a valuable paper on Chinese Coins, which has also been issued separately. At

his death he left a work containing drawings of all the oracle-bones known, with identification of characters as far as possible, but it has not yet found a publisher.

**CHALMERS, JOHN**, was born in Scotland in 1825, and graduated at Aberdeen University. He came to Hongkong in 1852 for the London Missionary Society. He succeeded Dr. LEGER in charge of the Hongkong Mission, prepared a translation of the Bible in Wēnli, and received the honorary degree of D.D. from his *alma mater* in 1878. His chief writings are *The Origin of the Chinese*, 1865, *Speculations of the 'Old Philosopher'*, 1868, *A Pocket Dictionary of the Canton Dialect*, 1872, *The Concise Kanghsi Dictionary*, 1877, and *Structure of Chinese Characters*, 1882. He also did important work in revising the *Delegates' Version*. He died in 1900.

*China Review*, vol. xxiv.

**CHAM**, a corruption of *Khan*. "The great 'Cham of Tartary'" (meaning CHENGHSI Khan) is found in English literature.

#### CHAMBERS OF COMMERCE.

**FOREIGN.** The first organized in China was that at Canton, established by the British Merchants on August 25, 1834, to ensure unity of action at the time when Lord NAPIER was trying to force open the door in China. A General Chamber was formed in November, 1836. It was dissolved in April, 1839, at the time when the opium was being surrendered, while the foreign community was under forcible detention and while the bond was being forced on them never to introduce opium again. The Chamber dissolved "until the restoration of our trade, the liberty of egress from Canton . . . enables the Chamber to serve the community in a legitimate manner."

The Hongkong Chamber held its first meeting on May 29, 1861, sixty-two firms being original subscribers. From the beginning it has frequently communicated directly with the Minister in Peking, and it rejected the suggestion of a consul some years ago that all communications should be with the Colonial Government.

In 1870 it gave \$2,000 towards the Moss commercial expedition up the West River. In January 1884 it received the privilege of electing one member for the Legislative Council; it elected Mr. T. JACKSON of the Hongkong and Shanghai Bank.

Other Chambers are those at Chefoo, Changsha, Foochow, Hankow, Newchwang, Swatow and Tientsin. The Shanghai Chamber, British till 1863, then became General. See *British Chamber of Commerce, Shanghai*.

**CHINESE.** When YÜAN SHIH-K'AI was Governor of Shantung he proposed the establishment of a Chamber of Commerce for the province,

and this was carried out; the regulations may be found in the *Kiaochow Customs Decennial Report* for the period 1892-1901, page 128. In the last years of the Ch'ing dynasty, when reform was in the air, the movement for the establishment of Chambers of Commerce spread all over the country. In Kuangtung the Chamber at Canton has affiliated Chambers at many important towns, e.g. at Sainam (established 1909) and in the Kowloon district, from whose members two representatives are selected for the Provincial Assembly. These Chambers are, in Kuangtung, as elsewhere, powerful factors in the development of trade. They have in some districts very considerable powers; thus at Chefoo they control the cash shops; that at Shasi took over the government during the revolutionary troubles in 1911, kept the strictest order, regulated the price of rice, helped the destitute and carried out famine relief works.

**CHAMDO**; the Eastern division of Tibet 察木多 also called 廣 K'ang, from which geographers have made Kham and Chamdo.

**CHAMPA**, a Kingdom of some importance from the third century till the end of the fifteenth. It was the southern portion of the present Annam, and, like Annam, was probably a littoral Kingdom.

From first to last Hinduism of the 'Sivaite' type was its national religion but it also received Buddhism from China, and one of its Kings was an ardent Buddhist. I CHING, the Chinese Buddhist pilgrim, visited the country, and writes of it as Lin I 林邑. The Cham language was not used for literary purposes but Sanskrit. There are still about 130,000 Chams; those in Cambodia are all Mohammedans; those in Annam still retain some traces of Hinduism.

MASPERO: *Le Royaume de Champa* (T'oung-pao, 1910-12).

**CHAMPLEVÉ.** A kind of enamel-work, similar to cloisonné. See *Enamel*.

**CH'AN** 禪 in Japanese Zen, the Contemplative school of Buddhism founded by BODHIDHARMA, (q.v.) Practically all monastic Buddhism in China belongs to this school. See *Buddhist Schools*.

**CHAN BALECH**, a name found in the Catalan Atlas. See *Khanbaliq*.

**CHANCJO**, in the Catalan Atlas (q.v.) for Kan chou, in Kansu.

**CHANG CH'EN** 張騫 a minister of Wu Ti of the Han dynasty, was sent, about B.C. 138, on a mission to the Yüeh-chi 月氏 who had conquered Bactria, to get their help against the Hsiung-nu. On the way, he was captured by the Hsiung-nu and kept in captivity for over ten years. He then escaped and reached Bactria. Failing to persuade the Yüeh-chi, after staying with them for a year he returned to China, being

again captured by the Hsiung-nu, and again, after a year of captivity, making his escape. He had started with one hundred followers, of whom only one returned. He brought back much information about the countries on the Jaxartes and the Oxus, and he is said to have introduced into China the cultivation of the grape and the making of wine, as well as hemp and the walnut. He was sent again to negotiate treaties with the various kingdoms of the west, and by a.c. 115 had opened up regular intercourse with thirty-six states. He was made marquis for his services. An interesting legend about him is given in GILES:

GILES: *Chinese Biographical Dictionary*;  
YULE: *Cathay and the Way Thither*.

**CHANG CHIH TUNG** 張之洞 a native of Chihli, born in 1835. He became Governor of Shansi in 1882. In 1884 he became Viceroy of the Liang Kuang, and in 1889 of Hu Kuang to carry out his proposal of a railway from Hankow to Peking. At Hanyang he started ironworks, cotton factories and coal mining. In 1894 he became Viceroy of the Liang Kiang. Later he was made Grand Secretary and appointed to the Grand Council.

At the end of 1898 he produced a work which made a great stir, the 勸學篇 *ch'üan hsüeh p'ien*. This has been translated by P. TOBAR, S.J., (Var. Sin. with text), and under the title *Learn* by Dr. S. I. WOODBRIDGE. It is a powerful plea for reform in Chinese Education.

He was regarded by foreigners as an honest patriot and he was noted for fine scholarship. He died in 1909 and was canonised as 文襄 WEN HSIANG.

**CHANGCHUN** 長春 *Ch'ang Ch'un*, a town on the South Manchurian Railway at its junction with the Chinese Eastern Railway.

There is also a line from this place to Kirin. The town comprises a Japanese Railway town, a Russian Railway town, a foreign Settlement and a native town. It was formerly called K'uan Ch'êng tsü 寬城子.

**CHANGES, BOOK OF, or CANON OF.**  
See *I Ching*.

**CH'ANG PAI SHAN** 長白山. It also has the name *Lao-pai shan* 老白山. A mountain in Manchuria. Through JAMES' book it is commonly known as the Long White Mountain. Ch'ang 長 however, means long either in time or space, and is used here adverbially—the ever-white or constantly-white mountain. The whiteness is not due to snow, but to a light-coloured gravel and to the greyness of limestone rock. The mountain was supposed to be sacred to the Manchu ruling family, since it was there that their great ancestor AISIN GIORO, (not NURHACHU as HOSIE seems to say) was miraculously begotten. There

is much legend connected with it. Its height is about 8,000 feet. It lies in Kirin province, some 200 miles east of Mukden, and the rivers Sungari, Yalu and Tumên have their origin there.

JAMES: *The Long White Mountain*; HOSIE: *Manchuria*.

**CHANGSHA** 長沙 *long sands*, the capital of Hunan, on the right bank of the Siang river, about 100 miles from the Yangtze, in lat. 20°.10' N. and long. 113°.1' E.

The name first occurs as the 36th and last of the commanderies into which CH'IN SHIH HUANG Ti divided his empire. LIU KAO TSU, the founder of the Han dynasty changed the title and Kingdom of his military companion, Wu JU, from King of Hêngshan to King of Changsha in 202 B.C. JU died seven months later, but five of his descendants ruled after him, until in 157, the last died without posterity. In 155 LIU FA, the sixth son of the Emperor, CHING TI, succeeded to the title as TING WANG, and arrived in Changsha with CHIA I, one of the foremost writers and statesmen of the day. There are still memorial temples to both, that to CHIA I, containing a relic. TING WANG's son died in 101, and the title became extinct.

Scarcely anything of national importance occurs in later days till we come to the T'ai P'ing siege in 1852. Changsha never forgets that she was inviolate through a siege of ninety days during which the Eastern Prince, who seems to have been the ablest soldier in the rebel ranks, was killed by a ball from a cannon which was still worshipped after the Republic began. (Iconoclastic soldiers have thrown it down from its stand and it is now lying exposed and neglected).

Changsha was opened as a treaty port by the China-Japan treaty of 1903; the Customs House started on July 1st, 1904; a Japanese Consul arrived in November. A British Consul came the next year. The German and American consulates were not opened till the second decade of the century.

The main line from Canton to Wuchang runs round the east wall.

In 1910, there were serious riots. The Governor's yamen was set on fire. Most of the foreign buildings and many of the government schools were burnt.

There are antimony refining furnaces and other metals are worked. The low water in winter interferes with the foreign steamer trade.

The population is estimated at 250,000 to 300,000.

	1915	1916
Net Foreign Imports ...	10,255,902	9,951,696
Net Chinese " ...	3,449,756	2,943,213
Exports ...	12,883,676	15,761,316
Total Hk.Tls. ...	26,589,334	28,656,225

**CHANG TAO LING** 張道陵, often vulgarly spoken of by foreigners as the first Taoist Pope. He was born in A.D. 34, probably at T'ien-mu shan in Ch'kiang, and was descended from CHANG LIANG the minister of LIU PANG, founder of the Han dynasty. He devoted his life to study, especially to alchemy, magic and the search for the *elixir vitae*. He was very successful, became young again at 60, received from LAO TZU himself a book of talismans, and at 123 years of age ascended to heaven. He left his secrets to his son. He may be considered the founder of Taoism as a system of magic, charms and talismans, a system by which the ignorant *tao shih* have ever since been able to live at the expense of a more ignorant laity. The Confucian writers early dubbed him 'Rice thief.' The Sung emperor CH'EN TSUNG gave to CHANG TAO-LING and his descendants the title of True Princes 眞君. As to the title now enjoyed by his successors see *Master of Heaven*.

DORÉ: *Recherches sur les superstitions*; tome ix, p. 525; MAYERS: *Chinese Reader's Manual*.

**CHAN KUO** 戰國. See *Fighting States Period*.

**CHAN KUO TS'É** 戰國策 *Documents of fighting States*, a historical work about the 'Fighting States Period' (q.v.). The word *ts'é* is also translated *stratagems* or *counsels*. The author is not known, but the work was revised and rearranged in the Han dynasty by LIU HSIANG. A well-known edition is *Chan kuo ts'é chiao chu* 戰國策校注 by WU SHIH TAO of the Yüan dynasty.

WYLIE: *Notes on Chinese Literature*, p. 25.

**CHAO PING** 趙平. The ninth and last Emperor of the Sung dynasty. In 1278, the Emperor CHAO SHIH having died, the Sung cause was nearly abandoned as hopeless, but LI HSIU-FU proclaimed CHAO SHIH's youngest son as Emperor and continued the resistance to the Mongols. Early in 1279, a final disastrous defeat was suffered, and LI HSIU-FU leapt into the sea with CHAO PING on his back, and the Sung dynasty came to an end.

**CHAO, STATE OF**, 趙 one of the Three Tsin 晉, or the three States into which Tsin was divided in a.c. 451, the others being Wei 魏, and Han 韓. The imperial recognition of it took place in a.c. 403. The ruling family was of the same ancestry as that of Ch'in, 秦 and CH'IN SHIH HUANG T' was later born to a Chao man by a Chao mother in the Chao State. It was one of the Six Martial States generally leagued against Ch'in, and it produced one of the Four Leaders who delayed Ch'in's final conquest of the Empire. Its capital was in western Chihli. Like Ch'in it was so situated as to absorb Turko-Tartar tribes, and to adopt a good deal of Tartar custom. For example, the

king WU LING wore Tartar costume, and introduced cavalry into his army. It had many great wars with neighbouring States, but it fought together with them against the common enemy Ch'in. It was finally destroyed by Ch'in in a.c. 222.

TSCHERE: *Histoire des Trois Royaumes, Han, Wei et Tchao*; HIRTH: *The Ancient History of China*.

**CHAO T'O** 趙佗, a Chinese general engaged in the conquest of Yüeh (q.v.) by CH'IN SHIH HUANG-TI. On the downfall of the dynasty he set himself up as King of Southern Yüeh, extending his sway to the present Kuangsi. He was a faithful vassal of the Han dynasty when it arose, till he died in a.c. 215, leaving his throne to his grandson. The Han dynasty, when firmly established, soon reconquered the country, and poured in military colonists.

**CHAPDELAIN, AUGUSTE**, an Abbé of the *Missions Etrangères* working in Kuangsi. He was born at La Rochelle on January 6, 1814, and reached China in 1852; and was most brutally tortured and martyred at Si-lin 西林 February 29, 1856.

This murder was the pretext for France joining with England in the Second War.

CORDIER: *L'Expédition de Chine, 1857-58*; *Annales de la Propagation de la Foi*, 1856, p. 461.

**CHATS**. See *Saxicolinae*.

**CHAO JU KUA** 趙汝适, a member of the imperial family of the Sung dynasty, who was Superintendent of Customs at the busy port of Ch'üan-chou in Fukien, where he came into contact with merchants and goods from Arabia, Persia, India, etc. He collected a quantity of information which he published in a work *Chu fan chih* 諸蕃志 'Records of Foreign Nations', (or 'of Barbarians'). It has been translated and annotated by HIRTH and ROCKHILL: *Chau Ju-kua*; St. Petersburg, 1911.

**CHAVANNES, EDOUARD**, one of the first of living sinologues, was born at Lyons on October 5, 1866. Since 1893 he has been Professor in the Collège de France, and, since 1903, a Membre de l'Institut.

He has published some most valuable works; the principal are a translation into French of Ssu-ma CH'EN, *Les Mémoires historiques de Se-ma T'ien*, traduits et annotés, (5 vols., 1895-1905); *Documents sur les Tou-kue (Turcs) occidentaux*, (1903); *Le T'ai chan, essai de monographie d'un culte chinois*, (1910); *Cing cents Contes et Apologues extraits du Tripitaka chinois*, (3 vols., 1910-1911); *Mission Archéologique dans la Chine septentrionale*, (q.v.); besides many articles in the *T'oung-pao*, the *Journal*

*Asiatique, the Mémoires concernant l'Asie Orientale and Ars Asiatica.*

**CHEFOO 芝罘**, the foreigners' name for a Treaty Port in Shantung; the proper name of Yen-t'ai 烟台 being always used by the Chinese. Chefoo is a purely Chinese village on the other side of the bay.

The port is in lat. 37° 33' 20" N. and long. 121° 25' 2" E. It was opened to foreign trade in 1858, by the Tientsin Treaty. There is no Settlement or Concession, but there is a district recognised as the foreign quarter, which is well looked after by a committee of foreigners which collects voluntary contributions for the purpose. The port lacks a harbour and breakwater, but there is hope that the want will soon be supplied through co-operation with the Chinese. Work on the breakwater began on September 1, 1915. (See *Chefoo Harbour*, etc.) It also needs and hopes for railway communication with the interior. The chief trade is in bean cake, vermicelli, groundnuts and silks; there is also a good business done in pongee, hair-nets, lace and fruits; the last being due to the Rev. Dr. NEVINS, who, thirty years ago, grafted foreign fruits and gave instruction to the Chinese in fruit-growing.

The port ships about one hundred thousand coolies to Siberia every year. In 1893 a wine-growing company was started on the neighbouring hills by some Singapore Chinese, and the produce is of excellent quality, but is not on the open market. This, the only experiment in viticulture in China, is described in the *Chefoo Customs Report* for 1908. The population is 54,000.

	1915	1916
Net Foreign Imports ...	6,900,571	6,733,290
Net Chinese " ...	9,831,128	7,857,570
Exports ...	22,613,560	20,486,972
Total Hk.Tls. ...	39,345,259	35,077,832

**CHEFOO AGREEMENT.** This resulted from the murder of MARGARY in Yünnan. An indemnity was agreed on and certain articles aimed at opening the way between India and Yünnan. Ichang, Wuhu, Wenchow and Pakhoi were opened to trade. It was agreed that British importers of opium must keep it in bond in hulks or warehouse till selling time, when the importer pays the duty and the buyer the likin tax.

The Agreement was signed by Sir THOMAS WADE and LI HUNG CHANG at Chefoo, September 13, 1876.

By an Additional Article signed at Peking, March 31, 1890, Chung-king was opened as a Treaty Port.

It is frequently spoken of as the *Chefoo Convention*.

HERTSLET: *Chinese Treaties*.

**CHEFOO CONVENTION.** See *Chefoo Agreement*.

**CHEFOO HARBOUR IMPROVEMENT.** The anchorage at Chefoo is exposed to heavy N.E. and N.W. winds; and as all cargo is dependent on lighters the loss to the port has been heavy, since there are from 34 to 54 days per annum on which loading and unloading are impossible.

A scheme for a breakwater was first taken up seriously by the Chamber of Commerce after 1900; but it was not till May, 1913, that the "Chefoo Harbour Improvement Commission" was created, consisting of the Superintendent of Customs as Chairman, a representative of the Consular body, the Commissioner of Customs and the Chairmen of foreign and Chinese Chambers of Commerce.

It was decided to build a breakwater to the east and a mole westward, running N.E., enclosing about 250 acres, to be dredged partly to 20 and partly to 25 feet.

The estimated cost was Hk.Tls. 2,500,000. The contract was obtained by tender by the Netherlands Harbour Works Company, and work was begun in August, 1915. The engineer is Mr. O. C. A. VAN LIDTH DE JEUDE, C.E., who has written a Report (Kelly & Walsh, 1916).

See *Conservancy Work*.

**CHEFOO INDUSTRIAL MISSION, THE**, was founded in 1895 by Mr. and Mrs. JAMES McMULLAN, previously of the C.I.M. The making of pillow lace had been taught to a few Chinese in 1894 by a lady of the A.P. Mission, but Mrs. McMULLAN was the virtual beginner of the Industry as it exists to-day. In 1895 she opened the Industrial Mission School, in which the pupils gave part of their time to making lace; and Mr. McMULLAN opened a business for exporting the lace, and other products of Shantung, the manufacture of pongee being afterwards taken up on a large scale, and other industries, such as drawn-thread work, embroidery, hair-nets, etc.

The work was carried on in rented premises till 1902, when premises were built outside Chefoo. In the same year a church was formed.

An orphanage was begun in January, 1912.

In February, 1917 it is estimated that employment is given to 10,000 people in the province; and with the exception of the Orphanage, the Mission is self-supporting, i.e. the business side makes good the deficit of the other branches of work.

There is a Church-building which seats 400, and the communicants number about 100, the church being part of the Shantung Presbytery.

The orphanages (one for boys and one for girls) have fifty inmates; the four girls' schools have 368 pupils, most of whom make lace part of the time, and the two boys' schools have 72.

The Chefoo Lace was awarded a Gold Medal at the St. Louis Exposition, and a Diploma of Merit at the Exhibition of Women's Work, Melbourne. Another branch of the industrial work is a printing press from which is issued a monthly Christian paper, the "Morning Star," and a number of books and tracts, many of them translated by the mission helpers.

**CHEIROPTERA.** See *Bats*.

**CHÊKIANG 浙江**, a coast province, the smallest of the provinces, having an area of 36,680 sq. miles with a population of 11,580,000. Its capital is Hangchow (*q.v.*) on the Ch'ien t'ang river 錢塘江. It has three ports open to foreign trade, Hangchow, Ningpo (*q.v.*), and Wenchow (*q.v.*). Other important places are Kashing 嘉興 *chia hsing*; Shaohsing 紹興 celebrated for wine; and Huchou 湖州 The Chusan Islands (*q.v.*) are part of the province.

**CH'ÊN DYNASTY, THE**, 陳紀 (A.D. 557-589) was founded by CH'ÊN PA-HSIEN 陳霸先, a general of the previous (Liang) dynasty. Finally, a Chinese general, YANG CHIEN 楊堅, usurped the throne of Chou, in the north, captured Nanking, dethroned the last Ch'ên emperor, and founded the Sui dynasty.

Dyn. Title	Accession	Reign Title	Adopted
武帝 Wu Ti	557	永定 Yung Ting	557
文帝 Wên Ti	560	天嘉 T'ien Chia	560
		天康 T'ien K'ang	566
臨海王 Lin-hai Wang	567	光大 Kuang Ta	567
宣帝 Hsuan Ti	569	大建 Ta Chien	569
後主 Hou Chu	583	至德 Chih Tê	583
		禎明 Cheng Ming	587

**CH'ÊN, STATE OF** 陳, a petty feudal State of the Chou dynasty. It was given by Wu Wang to a descendant of the Emperor SHUN, with the rank of Marquis 公. The family name was KUEI 葵. It adjoined Sung on the south. CONFUCIUS spent three years there when he exiled himself in disgust from Lu.

**CHENGHSI KHAN** 成吉思, *ch'eng chi ssü*; also written GENGHSI, JENGIZ, etc. The famous Mongol ruler, son of a Mongol chieftain, was born in 1162 and named TEMUCHIN, reproduced in Chinese as 鐵木真, *T'ieh-mu-chên*. He fought successfully with various Tartar tribes and in 1206 took the title of Emperor and prepared to invade China. By 1214 he had possession of all the country north of the Yellow River, except Peking. He then made peace with the Chin 金 Emperor, received the submission of Korea, and in Central Asia became master of Tashkend, Bokhara and Samarcand. He died in Kansu, 1227. He was the grandfather of KHUBILAI Khan.

**CH'ENG HUANG** 城隍. The characters mean the city wall and the moat, and the combination is

used as the title of the tutelary god of each walled city in China, "the divine mandarin." Each city has its own Ch'eng Huang, generally some historic hero, whose appointment to the office must be sanctioned by the "Master of Heaven" (*q.v.*). In every walled city there is a Ch'eng Huang miao or temple, and on the 21st of the 5th moon a festival of the god is held, with processions, etc. The origin of the cult is supposed by some to have been in the time of YAO, but it was not popular and wide-spread before the Sung dynasty (A.D. 960). DORÉ gives many particulars.

DORÉ: *Recherches sur les Superstitions*, etc., tome xi, p. 875.

**CH'ENG I** 程頤, younger brother of CH'ENG Tzü, and like him a famous scholar of the Sung dynasty. He was born in 1033, died in 1107 and was canonized as CH'ENG 正 Kung. In 1241 he was admitted to the Confucian temple.

**CH'ENG MIAO** 程邈. The inventor of the Lesser Seal Characters and later of Li script, two successive simplifications of the greater seal characters. The Li script developed into the modern (clerkly) style. CH'ENG MIAO lived in the 3rd century B.C. under CH'IN SHIH HUANG TI.

**CH'ENG, STATE OF** 鄭 one of the minor States of the Chou period, an Earldom, adjoining the Royal domain to the east. The fief was first granted to a son of the Emperor in B.C. 805, and held precedence among the States in Chinese authors; but though thus important as an orthodox State closely connected with the imperial house, it never played a leading part except for a short time under the guidance of the famous Tzü CH'AN (*q.v.*). Its position made it a path between the great warring States north and south, and it was only through the mutual jealousy of other States that it maintained its independence so long. It was destroyed by Han (one of the divisions of Chin) in B.C. 374.

PARKER: *Ancient China Simplified*.

**CH'ENG T'ANG** 成湯. 'T'ANG the Completer,' was the Prince of Shang 商 who overthrew the tyrant CHIH of the Hsia dynasty and founded the Shang dynasty in B.C. 1766. SHU CHING.

**CH'ENG TU** 成都, is the capital of Szech'uan, standing near the centre of the province, on the river Min 岷. It is built, like Peking, in a triple form, Chinese, Tartar and Imperial, but the Chinese is the most important. The population is 500,000.

The following have held the post of British Consul-General since its establishment at Ch'engtu in 1902.

1902, April 5, ALEXANDER HOSTE, (now Sir ALEXANDER).

1908, Sept. 1, PIERCE ESSEX O'BRIEN BUTLER; (did not proceed).



1909, Jan. 21, WILLIAM HENRY WILKINSON.

1911, May 25, RICHARD HOWARD MORTIMORE.

**CH'ENG-TU PLAIN**, the only large expanse of level ground in Ssüch'uan, the bed of an ancient lake, the area being nearly 3,500 square miles. It contains the provincial capital and seventeen other walled cities, and the total population probably exceeds six millions. Its remarkable fertility is due to the system of irrigation introduced by LI PING (q.v.) in the third century B.C. He cut through a hill near Kuan Hsien, led the Min river through, and distributed the water by a network of canals all over the plain. These works have been enlarged in later centuries and are still kept in remarkably good repair. VALE's paper on the subject is very detailed.

VALE: *Journal*, N.C.B.R.A.S., vols. xxxiii, xxxvi; WILSON: *A Naturalist in Western China*, vol. ii. c. ix.

**CH'ENG TZÜ** 程子, "the philosopher CH'ENG", whose name was CH'ENG HAO 程顥, one of the most famous of the Sung scholars, was born at Lo-yang in Honan in 1032. The substance of his views is given in his most famous philosophical work, the *Ting Hsing Shu*, 定性書. He died in 1085, and was canonized as CH'UN Kung 純公, and in 1241 his tablet was placed in the Confucian temple.

In consequence of a remark of CHU HSI that he had learned from CH'ENG HAO, WYLIE states he was "a pupil" (*Notes on Chinese Literature*, p. 69); and GILES, in his *Biographical Dictionary* has perpetuated the error, calling CH'ENG TZÜ 'the tutor of the great CHU HSI.' But CHU HSI was born half a century after CH'ENG HAO's death.

SUZUKI: *History of Chinese Philosophy*.

**CHERCHEN**, MARCO POLO's Charchan, also called Charchand, Chachan, Circian and Ciarcian, the name of a river in the Tarim basin and of a city once standing near Lob nor, now reduced to a single street of 180 yards in length. The stream there is some 30 feet wide and 3 or 4 deep. The whole oasis is about 6 miles long by  $2\frac{1}{2}$  wide.

**CHERRIES**, 櫻桃 *ying t'ao*. The commonest in N. China are the 'bush cherries,' *Prunus tomentosa*. They are grafted on the wild peach. Another cherry of N. China is probably *P. praeclara*; but it is not at all a common fruit. A dwarf cherry or plum, perhaps *P. humilis*, is also found, but the fruit is too sour and acrid to be eaten raw. All these Chinese cherries are very small.

MEYER: *Agricultural Explorations*, etc.

**CHESS**. There are two games in China called Ch'i written in one case 棋, in the other 碁, and both called Chess by foreigners, though the char-

acter is written with different radicals in the two cases, being stone and wood respectively; but this distinction is not closely observed. The game called *Wei ch'i* is played with about 150 counters on each side, on a board with 324 squares and 361 points of intersection of the lines forming the squares; starting with a clear board, the object for each player is to occupy as many of the 361 points as possible. It will be seen therefore that this *ch'i* (with a radical showing the counters are of stone) has very little resemblance to the game called chess. See *Wei Ch'i*.

The other game is unmistakably the game of chess. It is called *hsiang ch'i* 象棋, and since *hsiang* means elephant and one of the pieces is called the elephant, the game may be called 'Elephant chess.' Or again, since no doubt often played with ivory pieces though the radical is wood, it has been called 'Ivory chess.' Again since *hsiang* has also the meanings figure, form, resemble, etc., the game may be called 'Figure chess,' 'Symbolical chess,' etc., a justification of such a name being that while on the two sides the pieces have similar powers the names, though corresponding, are not alike; the pawn, for example, on the one side being *tsu* 卒 and on the other *ping* 兵, both words meaning soldier.

Chess is mentioned in the *Lün Yü* and in MENCIUS, but under the name 塞 I. According to GILES this was *Wei ch'i*. The earliest mention of *hsiang ch'i* is found in the *Ke chih ching yüan* 格致鏡原. It is also mentioned in the *T'ung chien kang mu*, referring to the date B.C. 154. The invention of *Wei ch'i* is, of course, referred by the Chinese to the age of YAO; *Hsiang ch'i* is put later, being attributed to the founder of the Chou dynasty, about B.C. 1120; although it is naively admitted that it may have originated a few hundred years later.

The chess-board has, like ours, 64 squares, but the opposing forces are divided by a blank space across the board, called the river. There are thus two separate camps of 32 squares each. Another dissimilarity from our chess is that the play is along the lines and at the intersecting points and not on the squares. The lines are numbered 1 to 9 from right to left. On the back row stand 9 pieces: in the middle being the General, with a Minister on each side. Further from him right and left are the Elephants; next to them the Horses, and on the furthest points stand the Chariots. The second row of points is vacant. The third has two Ballistae (sometimes called cannon) on lines 2 and 8. On the fourth, which is the front row, are 5 Soldiers on alternate points. Then comes a row of vacant points and then the river. The four squares or rather the nine points in front of the General and his Ministers, are the

boundaries within which these three pieces move; two diagonal lines cross the space.

As to the movements of the pieces: the General moves one point at a time in any direction over the 9 points to which he is confined. He cannot be taken, but may take, provided he does not thus put himself in check. He may not be put or left on the same line with the opposing General without an interposing piece. Being in check he must take the checking piece, cover himself from check by interposing a piece, or move himself out of check. If he can do none of these things he is checkmated, or, as the Chinese sometimes say, dead.

The Ministers are limited to the same 9 points as the General, but they only move on the diagonal lines, backward or forward; each therefore controls only four points. They have no privileges and when attacked must either be moved or covered, or they are captured.

The Elephants move diagonally backwards or forwards two squares at a time if nothing blocks the way. They cannot cross the river, so that there are only seven possible places for each to stand on.

The Horse moves practically as our knight moves,—one point forward, backward or sideways and then one point diagonally; but it cannot leap over any intervening piece. It is free to move over the whole board. The Chariot moves exactly as our Castle does.

The two Cannon have also the same movement as our Castle, with this strange difference that their attack is not valid except through some intervening piece. Thus the enemy General is not checked by a Cannon on the same line unless some other piece stands between them.

The Soldier moves only forward one point at a time till it has crossed the river; it may then move forwards or sideways a point at a time, but never backwards; nor does it receive promotion on reaching the further side of the board.

In all cases the capturing piece occupies the place of the piece taken. It may be added that the pieces are not figures as with foreign chess, but pieces like draughts with the name written on each.

All evidence seems to show that Indian and Chinese chess are derived from some common source.

WILKINSON: *Manual of Chinese Chess*, Shanghai, 1893; HIMLY: *The Chinese Game of Chess as compared with that practised by Western Nations*, N.C.B.R.A.S. Journal, vol. vi; HOLLINGWORTH: *A short Sketch of the Chinese Game of Chess*, *ibid.*, vol. iii; VOLPICELLI: *Chinese Chess*, *ibid.*, vol. xxiii; HOLT: *Notes on the Chinese Game of Chess*, Royal Asiatic Society Journal, London, 1885.

### CHESTNUTS, (*Castanea* sp.) 栗子 *lǐ tǔ*.

The chestnut grows wild in N. China, and it is also more or less cultivated; but all the trees are seedlings and vary greatly in the quality of the fruit. It is quite distinct from the chestnut of Japan.

The nuts are roasted in sand with which molasses has been mixed, and are sold and eaten in great quantities in every town.

A dwarf chestnut, a shrub a few feet high, is met with in the higher mountainous districts.

MEYER: *Agricultural Explorations*, etc.

CHI 姬, the family name of HUANG TI and therefore of the Chou dynasty rulers, supposed to be descended from him.

CHIA CH'ING 嘉慶 The title of the reign of the fifth Emperor of the Ch'ing dynasty. He succeeded his father CH'EN LUNG in 1796. It was he who rejected Lord AMHERST's Mission in 1816. He was a worthless ruler, and the country suffered severely during his reign from pirates, revolts, etc. He died in 1820.

BLAND & BACKHOUSE: *Annals of the Court of Peking*, p. 372.

CH'ANG 光, barbarian tribes of ancient western China, probably Tibetan. The character, made up of 羊 *sheep* and 人 *man*, shows they were shepherds; or some say the character shows a monster, a beast with a man's legs, denoting the Chinese view of them as not being human creatures.

CHIANG T'AI KUNG 姜太公 or CHIANG tzü Ya 姜子牙 chief counsellor to WEN WANG, 11th century B.C. He was supposed to have authority over "spirits of the vasty deep," hence the inscription often seen written over doors to repel evil spirits, 姜太公在此 "CHIANG T'AI KUNG is here!"

CHIA-TZÜ 卮子. See *Cycle*.

CHIA YÜ or K'UNG Tzû Chia Yü 孔子家語. *Family Sayings (of Confucius)*. This work is generally ascribed to WANG SU who died A.D. 256, though it is also said that he found it in the house of one of the Sage's descendants. It is further said that there was an earlier work with the same title, but it is not known whether the later book is indebted to it.

CHI CHA 季札, a model man according to the *literati*,—the fourth and favourite son of SHOU MENG, Prince of Wu, who died in B.C. 560. His father had urgently wished him to succeed to the throne, and the eldest brother also urged it; but CHI CHA persistently refused. He accepted the fief of Yen-ling, and is therefore often alluded to as YEN-LING CHI tzü 延陵季子. He was sent the round of the States to study their ritual, music, etc., and no doubt also to acquire

useful knowledge of the political situation. He died at the age of 90, and his tomb is still to be seen near his home, between Ch'ang-chou 常州府 and Chiang-yin 江陰 in Kiangsu; the inscription on it is believed to have been written by CONFUCIUS himself.

TSCHÉPE: *Histoire du Royaume de Ou*;  
PARKER: *Ancient China Simplified*.

**CH' I DYNASTY, THE, 齊紀**, was founded by HSIAO TAO-CH'ANG, a successful general, with the capital at Nanking. It lasted from A.D. 479 to 502 and had seven rulers. Another usurper then took the throne, founding the Liang dynasty.

Dyn. Title	Accession	Reign Title	Adopted
高帝 Kao Ti	479	建元 Chien Yüan	479
武帝 Wu Ti	482	永明 Yung Ming	483
鬱林王 Yü-lin Wang	483	Lung Ch'ang	494
海陵王 Hai-ling Wang	494	延興 Yen Hsing	494
明帝 Ming Ti	494	建武 Chien Wu	494
		永泰 Yung T'ai	498
東昏侯 Tung-hun Hou	498	永元 Yung Yüan	499
和帝 Ho Ti	501	中興 Chung Hsing	501

**CHIEF SUPERINTENDENT.** See *Superintendent of Trade*.

**CHIH CHIN-T'UI 介之推.** A minister in the State of Chin, 7th century B.C. Being overlooked in the distribution of rewards, he retired to the hills and refused to return. A late legend says that the repentant prince tried to force him out by setting the forest on fire, but that CHIH preferred to perish in the flames. This is said to be the origin of the Han Shih festival (q.v.).

**CHIH KUEI 桀** the last Emperor of the Hsia dynasty, who succeeded to the throne in B.C. 1818, and spent enormous sums of money in brutal orgies and especially in the amusement of his favourite concubine, Mo Hsi 妹喜. It is forcibly said of him that his wickedness dried up the rivers I, 伊, and Lo, 洛. Only one of his ministers dared to remonstrate, KUAN LUNG-FENG 關龍逢, and he was put to death.

CH'ANG T'ANG rose in rebellion, defeated CHIH KUEI in 1766 B.C. and sent him into banishment, where he died B.C. 1763. The Shang dynasty was then established in place of the Hsia.

**CH' IEN 錢.** A mace or the tenth part of a Chinese ounce; also money, i.e. Chinese cash.

**CH' IEN LUNG 乾隆.** The title of the reign of an Emperor of the Ch'ing dynasty; the fourth son of YUNG CH'ENG whom he succeeded in 1735. He was great both as a ruler and as a patron of literature. He waged various successful wars, but the Empire itself had great peace and prosperity, the population almost doubling itself during his reign. His relations with Western powers were friendly, and he received Lord MACARTNEY's Mission in 1723, besides Dutch,

Spanish and Portuguese embassies; but the preaching of the Christian religion was forbidden and Christians were persecuted during part of his reign (1746 and 1785). Amongst other great literary labours he produced the Catalogue of the Imperial Library. (See *Encyclopaedia*). He abdicated in 1795 at the end of a cycle (sixty years) on the throne, and died three years later.

**CHIH FU 知府, knows the fu or prefecture.** The Prefect, a civil official. There were 183 prefectures in the Eighteen Provinces. The office was abolished after the Revolution. See *Chih hsien*.

**CHIH HSIEN 知縣** *Knows the hsien or district.* The District magistrate subordinate to the *chih fu*. He has summary jurisdiction in civil and criminal cases. The Prefects and District magistrates together collected revenue, maintained order, dispensed justice, conducted literary examinations, etc., and generally exercised all the direct functions of public administration. Being—especially the *Chih hsien*,—in the closest relations with the people they were called 父母官, father and mother officials. Since the Revolution the office of *Chih fu* has been abolished, and the *Chih hsien*, now called *Hsien chih shih* 縣知事 or *Hsien chang* 縣長 is directly responsible to the *Tao yin*. See *Government*.

**CHIH I 智顗** the Buddhist name of CH'EN T'É-AN, a native of Anhui, who at first followed the teaching of BODHDHARMA. Later he rejected the view that contemplation is all-sufficient, though he still professed to derive his doctrine from NAGARJUNA whom BODHDHARMA followed.

He especially venerated the Lotus sūtra. In 575, in spite of the wishes of the Emperor, who wanted to retain him in Nanking, he went away to the T'ien-t'ai Hill in Chekiang. He did a good deal of literary work, and is said to have founded thirty-five monasteries and to have personally ordained over four thousand priests. He died in 597, and the school he founded is known as the T'ien-t'ai school, (q.v.).

**CHI HSIANG 吉祥, good omen;** the year-title of the eighth Manchu Emperor who came to the throne at 5 years old in 1862. Coins may be found with this year-title, which was almost immediately altered, however, to T'UNG CHIH (q.v.).

**CH' I HSIUNG 七雄.** See *Seven Martial States*.

**CHIH LI 直隸** *direct rule*, formerly called 北平 Northern Chihli, when Kiangnan was called 南 nan Southern Chihli. It contains the capital of China, Peking, the provincial capital being Pao-ting 保定府. The northern part is hilly, especially the north-west, where the Wei shan rises nearly 10,000 feet. Most of the province is an alluvial plain, the deposit of the Yellow River and the

Pai ho. The Pai ho 白河 *white river* is the most important waterway, navigable to T'ung chou near Peking. Its chief tributaries join it at Tientsin. A bar at its mouth makes it difficult of navigation, and it is closed by ice in the winter. The Grand Canal has its terminus at Tientsin; but this northern portion is of little use.

The chief cities are Peking (*q.v.*), also called Shun-t'ien fu 順天府, Pao-ting with 80,000 inhabitants, Tientsin, (*q.v.*), Shan hai kuan (30,000), at the eastern end of the Great Wall, Ch'inwangtao (*q.v.*), Hsüan hua 宣化, Kalgan (*q.v.*) and Jehol (*q.v.*). Pei tai ho (*q.v.*), the popular watering place, is also in Chihli. There are rich coalfields in the province. (See *Kailan Mining Administration*).

The area is estimated at 115,830 sq. miles, and the population at 20,930,000.

**CHI-KUNG-SHAN** 雞公山 is a mountain resort situated on the border of Hupei and Honan, 2,500 feet above sea-level. At its foot is Hsintien, a station on the Peking-Hankow line, 5½ hours' railway journey from Hankow, and within an hour's walk of Chi-kung-shan. There are two valleys containing foreign bungalows, Mission Valley and Business Valley.

About 500 foreigners were there in the summer of 1916, the number in the Mission Valley including children being 382, while there were about a hundred in Business Valley.

**CH'I-LIN** 麒麟, *ch'i-lin* also found romanized as *ch'i-ling*, *ki-lin*, etc. The unicorn of Chinese mythology. *Ch'i* is the name of the male and *lin* of the female. It is the king of all animals, and full of gentleness. It has a deer's body, a horse's hoof, the tail of an ox and a single horn with a fleshy growth on it. It is only seen when wise and virtuous rulers are on the throne, or to flatter some eminent man; though it may also presage a disaster, as when one was wounded by a hunter just before the death of CONFUCIUS.

The first recorded appearance of a unicorn was in HUANG Ti's palace grounds, about B.C. 2600. Two appeared to Yao and one to the mother of CONFUCIUS before the sage's birth. It has become, like the phoenix, a bringer of children, and its picture is often stuck on the doors of women's apartments.

DORÉ: *Recherches sur les Superstitions en Chine*, p. 446.

**CHIN** 金 the title of a Tartar tribe, (sometimes written Kin) also known as Nü-Chên 女真 Tartars. They lived to the north of the Khitans, and were subject to them till they overpowered them in A.D. 1125. Their chief took the title of Grand Khan, called his dynasty the Chin (Kin) dynasty, and as Chin means 'gold' they are sometimes called 'the Golden Horde.'

Having conquered the Khitans, they next attacked the Chinese Empire, took Kai-feng fu, the capital, demanded hostages and an immense indemnity, and the cession of parts of the modern Shansi and Chihli. On their departure, the Chinese prepared to fight again, but the Chins returned, took the capital a second time, increased the indemnity, and took Hotung and Hopei. The imperial household was carried into captivity, and a new ruler appointed to rule north China as vassal of the Chins. The Yangtze chiang divided the Chin and Sung territories; and the struggle between them lasted till 1234, when the Chin capital, Kai-feng fu, was taken, not by the Chinese but by another Tartar tribe, the Mongols, which later founded the Yüan dynasty. Nine Chin Emperors had held sway over half China for 118 years.

Dyn. Title	Accession	Reign Title	Adopted
太祖 Tai Tsu	1115	收國 Shou Kuo	1115
		天輔 T'ien Fu	1118
太宗 Tai Tsung	1123	天會 T'ien Hui	1123
熙宗 Hsi Tsung	1135	天會 T'ien Hui	1123
		天眷 T'ien Chüan	1138
		皇統 Huang T'ung	1141
海陵王 Hai-ling Wang	1149	天德 T'ien Tê	1149
		貞元 Chêng Yüan	1153
		正隆 Chêng Lung	1156
世宗 Shih Tsung	1161	大定 Ta Ting	1161
章宗 Chang Tsung	1190	明昌 Ming Ch'ang	1190
		承安 Ch'eng An	1196
		泰和 Tai Ho	1201
衛紹王 Wei-shao Wang	1209	大安 Ta An	1209
		崇峻 Ch'ung Ch'ing	1212
		至寧 Chih Ning	1213
宣宗 Hsüan Tsung	1213	貞祐 Chêng Yu	1213
		興定 Hsing Ting	1217
		元光 Yüan Kuang	1222
哀宗 Ai Tsung	1224	正大 Chêng Ta	1224
		天興 T'ien Hsing	1232
		開興 K'ai Hsing	1233

末帝 Mo Ti or  
後主 Hou Chu 1234 盛昌 Shêng Ch'ang 1234

**CHIN** or **TSIN** 晉, one of the most important feudal States in the Chou Empire. Its situation was in the elbow made by the Yellow River, with some territory both west and south of the river. It was thus the southern part of the present Shansi, which still has Chin as a literary name. The district had been the seat of Empire in the earlier dynasties. When Chou took the Empire, the fief of T'ang was given to a son of Wu Wang, the Chou founder, with the title of Marquis, and in the next generation the name Chin took the place of T'ang.

The state reached its greatest height under the Second Protector, Wên Kung (see CH'UNG ERH,

which was his personal name). No other Protector was able to impart a lasting prestige to his state at all comparable to that which Chin enjoyed for the century following his rule. Ch'u throughout this period disputed Chin's supremacy and the almost annual expeditions the two made caused great misery to the unfortunate states which lay between, especially to Chêng. To a less extent Ch'i also disputed with Chin. There was, besides, much fighting between Ch'in and Chin over the lands lying to the west of the Yellow River and over the respective influence of the two states on the Tartar tribes on both banks. It is interesting to note that WÊN KUNG was the son of a Tartar mother and that some of his children were by his Tartar wives.

In the final struggle, Ch'in won; but it did so under CH'IN SHIH HUANG TI, of whose origin there is considerable reason to believe that it was entirely Chin (or rather Chao) and not Ch'in.

When the Chin rulers became weak, three of the great families divided the State between them, in B.C. 451. The new States, sometimes spoken of as the Three Chin, were called Han (the Honan part), Wei 魏 (the Shansi part), and Chao (the Chihli part). Wei is sometimes written Ngwei to distinguish it from the other Wei State lower down the river. These States were formally recognised by the Emperor in 403, and the Chin State was no more.

TSCHÉPE: *Histoire du Royaume de Ts'in*.  
PARKER: *Ancient China Simplified*.

**CHINA**—(the name). It has been commonly accepted that the Ts'in (Ch'in) dynasty of the 3rd century B.C. gave rise to the name China among neighbouring peoples. Lately, however, the name Cina applied to this country has been found in a Sanskrit work earlier than the Ts'in dynasty. It has been suggested that Indian traders learned the name from Malays, that it came into use through Buddhist writers and was later on associated naturally with the famous Ts'in. Others claim that the date of the Sanskrit work may not be so early as was supposed. See LAUFER's and PELLIER's papers, *T'oung-pao*, 1912-3.

**CHINA ASSOCIATION, THE**, was founded in London in 1889, when a meeting was held at the offices of the P. & O. Company and resolutions passed, constituting the Association and appointing Sir GEORGE BOWEN as President, Mr. W. KESWICK as Chairman of Committee, and Mr. R. S. GUNDRY as Honorary Secretary. In its rules and regulations the objects of the Association are defined to be, to represent British opinion in political and commercial relations with the Chinese and Japanese, to promote British trade with the Far East, and to give facilities for social inter-

course between members of the Association. Later, it was found that besides the central organization in London, it was desirable to have also local committees at the chief commercial centres, and accordingly committees have been formed one after another at Shanghai, Hongkong, Tientsin and Hankow, while the British Association of Japan is affiliated to the London Committee. The name "China Association" therefore, though most convenient, is really too narrow. There are about a thousand members, embracing every class in the communities, business, professional and official. A glance at the annual reports shews that it has left untouched hardly a single feature of our commercial or political intercourse, and it has by memoranda and despatches to the Government given much enlightenment and considerably assisted British interests.

One definite and important act of the Association has been the foundation of a school of practical Chinese, endowed through the liberality of some members; it is at present associated with King's College, but will be transferred when the School of Oriental Languages has its premises in order.

The Annual Reports of the Association are a most valuable record of events and tendencies in China.

**CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY**. In January, 1847, some residents in Hongkong met and founded the Philosophical Society of China. On asking the Governor (Sir J. F. DAVIS) to become its patron, he agreed, but said that Lord AUCKLAND, President of The Royal Asiatic Society, had repeatedly wished a branch of that Society might be established in China. The Philosophical Society therefore after six days' existence became the Asiatic Society of China, January 19, 1847. On September 7 of the same year it was reported that the Royal Asiatic Society had admitted the Asiatic Society of China as a branch, and the name was then altered again to "China Branch of the Royal Asiatic Society." Six volumes of *Transactions* were issued, the last being in 1859, all printed at the *China Mail Office*.

The North China Branch (*q.v.*) is quite a separate institution.

**CHINA CHRISTIAN EDUCATIONAL ASSOCIATION, THE**, is a re-organization and development of the Educational Association of China (*q.v.*) which body at its last Triennial Meeting in 1912 outlined a new constitution, and submitted it to all its members throughout China. It was adopted with a few slight modifications by an overwhelming majority, and established an Advisory Council to be appointed by the eight

educational districts into which China was divided for the purpose.

The Council was to consist of three representatives from each district, as well as an Executive Committee of nine, and was to meet annually in April.

The eight educational districts have Branch Associations which follow in chronological order.

1.—Educational Association of Fukien, organized 1905.

2.—The West China Christian Educational Union, 1906. (Szech'uan, Yunnan and Kweichow).

3.—The Kuangtung Christian Educational Association, formerly known as the Educational Association of Kuangtung, reorganized in 1914. (Kuangtung and Kuangsi).

4.—The East China Educational Association, 1914. (Chékiang, Kiangsu and Anhui).

5.—The Central China Christian Educational Association, which had been organized in 1910 as the C.C.C.E. Union, and changed its name in 1915. (Hupei, Hunan and Kiangsi).

6.—The Manchurian branch of the C.C.E.A., 1916.

7.—The Shantung-Honan Christian Educational Association, January, 1917.

8.—A North-China branch for Chihli, Shansi, Shensi and Kansu in process of formation.

The main objects of the Association are :

1.—To discuss and publish the findings of the local Associations on the various educational problems in China :

2.—To act as a clearing-house for information on missionary education in China and throughout the world :

3.—To stimulate the promotion of local associations, and to keep these in touch with each other.

The Association publishes *The Educational Review* each quarter, and certain of its textbooks, prepared before the reorganization, which are still in considerable demand.

Since 1914 the Association has had a permanent Secretary, resident in Shanghai. The first to occupy this post is the Rev. F. D. GAMEWELL, Ph.D., LL.D. (M.E.M.).

#### CHINA CONTINUATION COMMITTEE.

The China Continuation Committee of the National Missionary Conference, Shanghai, 1913, is a body of recognised leaders of the Christian Church in China elected by delegates to the National Missionary Conference, presided over by Dr. JOHN R. MOTT, in Shanghai, in March, 1913. This conference was the last of a series of conferences held at Canton, Shanghai, Tsinanfu, Peking and Hankow. A short conference was held in Mukden immediately after the National Conference. Each

sectional conference was attended by missionaries and Chinese leaders, some of whom were elected by the various missions and churches of the area, and some were selected by the local committee of arrangements. The National Committee was a gathering of experts rather than a general conference. About one-half the delegates were appointed by the sectional Conferences and the remainder were co-opted by the Committee of Arrangements. In this way no important phase of mission work was overlooked, and no group of churches or missions was unrepresented. In all one hundred and twenty delegates were present, of whom about one-third were Chinese pastors, teachers, scholars engaged in literary work, and leaders in other forms of Christian service. The China Continuation Committee was appointed by the National Conference with the following objects :—

"1. To help carry out the recommendations of the National and sectional Conferences held in China in February and March 1913, on behalf of the Continuation Committee of the World Missionary Conference, Edinburgh, 1910.

"2. To serve as a means of communication between the Christian forces of China and the Edinburgh Continuation Committee, its Special Committees and the Mission Boards of the West.

"3. To serve as a means by which the Christian forces of China may express themselves unitedly when they so desire.

"4. To promote co-operation and co-ordination among the Christian forces of China.

"5. To act as a Board of Reference when invited to do so by the parties immediately concerned."

The Committee is composed of not less than 40 nor more than 65 persons, selected to represent the different nationalities, ecclesiastical families and departments of mission work, of whom not less than one-third must be Chinese.

The Committee carries on its work by means of Special Committees and an executive staff. The staff included (1917) a Chinese and a foreign general secretary, a national evangelistic secretary and a statistical secretary, with about ten clerical assistants.

The Special Committees include those on a Forward Evangelistic Movement, the Chinese Church, the Promotion of Intercession, Theological Education, Christian Literature, Sunday School and Bible Study, Survey and Occupation, and Business and Administrative Efficiency, Self-Support, Social Application of Christianity, Training of Missionaries, Hymnology, and Comity. The reports of these committees are published in connection with the annual meeting of the Committee, and their "findings," if approved by the Continu-

ation Committee, stand as the expression of the united opinion of that body.

The secretaries of the Committee edit the *China Mission Year Book* and the *China Church Year Book*, the two authoritative annuals in English and Chinese, relating to the activities of the Protestant missions and churches, and the Directory of Protestant Missionaries in China, classified by missions, geographically and alphabetically.

The China Continuation Committee aims also to serve as a clearing house of information on all aspects of missionary work in China.

The Offices are at 5 Quinsan Gardens, Shanghai.  
[C.L.B.]

**CHINA DIRECTORY, THE**, was published annually from 1860 till incorporated with *The Chronicle and Directory for China* in 1876. It was printed in Hongkong by SHORTREDE.

**CHINA GRASS**, or Ramie. See *Fibres, textile*.

### CHINA INLAND MISSION.

*Headquarters*:—Shanghai, with *Home Centres* in England, Scotland, Switzerland, Canada, United States, Australia, New Zealand and Tasmania.

This, by far the largest Missionary Society operating in China, was founded in England in 1855 by Dr. HUDSON TAYLOR, who had already worked in China for six years under the Chinese Evangelization Society (q.v.). Dr. TAYLOR was invalided home in 1860, and during his stay approached the principal British Societies then having work at the Treaty Ports in China, to press the claims of the interior upon them. As none of them felt able at that time to extend their work into inland China, Dr. TAYLOR, with the help and sympathy of a few personal friends, formed the China Inland Mission, with the following distinctive features:—

- 1.—It was to be inter-denominational.
- 2.—It was never to go into debt: nor to solicit donations or subscriptions: nor to publish the names of its supporters, although rendering annual accounts of all monies received.
- 3.—The workers were to have no guaranteed fixed stipend, but were to share in whatever supplies might come in.
- 4.—The Headquarters were to be in China.
- 5.—The work was to be directed by senior missionary superintendents, and not by any Home Board.
- 6.—The programme was the *evangelization of the whole of China* as speedily as possible, according to a plan elaborated by the founder of the Mission. This plan involved (a) the early occupation of strategic points, such as capitals of provinces, great marts, etc., (which were generally very difficult to open), rather than the taking of lines of least resistance; (b) a preponderance of pioneer work, leaving fruits in many cases to be

reaped by other Missions; (c) the complete subordination of all other forms of work to the direct preaching of the Gospel.

In the year 1865, when the C.I.M. was formed, all Protestant work was confined to seven provinces, almost all the missionaries (112 in number) residing in the five Treaty Ports, so that eleven provinces were wholly without Protestant workers, not to mention the great Dependencies.

Dr. TAYLOR's plan made Ningpo, where he had already resided, the provisional base, with Hangchow, the provincial capital, as the first objective. Thus Chékiang was the first province occupied. Work in Hangchow was opened in 1866, and by the end of the year there were four centres in the province, three of them being inland.

Kiangsu was next occupied, a footing being obtained in Nanking in 1867, and in Soochow, Yangchow and Chinkiang in 1868. Nanking and Soochow were relinquished in favour of other missions which shortly after arrived. Tsing-kiang p'u, on the Grand Canal, was opened in 1869. Shanghai, being the headquarters and business centre of the Mission, was occupied from very early days, and has a very strong staff working in handsome and commodious premises given by a member of the Mission.

Anhui was entered in 1869, Anking, the capital, being occupied; and for many years no other Protestant Mission had work in this province.

In Kiangsi, work was also begun in 1869, and Kiukiang became the centre of a large itinerating work.

In 1874 Wuchang, the capital of Hupei, was entered, chiefly with the intention of extending work to the nine interior provinces still untouched by Protestant Missions.

In 1876, the year of the signing of the Chefoo Agreement, Shansi, Shensi, and Kansu were visited. T'ai-yüan fu, the capital of Shansi, was occupied as a permanent station in 1877, (though relinquished later); Han-chung fu in Shensi in 1879: T'sin-chow in Kansu in 1877, and Lan-chow fu, the capital, in 1885. In 1877, Ssüch'uan was reached, and Chung-king occupied, Chêngtu following in 1881.

In 1887 Ta-li fu, the capital of Yünnan, was opened as a mission station, though visited as early as 1881, and in 1887, Kuei-yang, the capital of Kueichow, after ten years of itinerating work.

In 1879, Shantung was entered, a Sanatorium for the mission children, being started at Chefoo. A certain amount of direct mission work has arisen in the neighbourhood.

In Chihli, Tientsin was made a business base in 1888: the chief station in this province is Huai-lu 懷遠, opened in 1887.

Honan was not opened until 1884, when a station was established at Chou-chia k'ou 周家口 though itineration had been begun as early as 1875; and K'ai-feng fu, the latest of all the provincial capitals to open its gates to missionaries, was not entered till 1901. There are now 10 other stations in the province.

Hunan, after nearly 30 years of itinerating work, was opened in 1901, when premises were secured at Changsha and Ch'ang-tê 常德. Nan-chou t'ing 南州廳 was opened in 1904.

The Mission has no work in Fukien, Kuangtung, and Kuangsi, other missions having early occupied the former two, and in later times, Kuangsi also. The Dependencies are scarcely touched by any Mission. The C.I.M. entered Tibet in 1897, but no station is established there; a certain amount of work is done however from the centres in bordering provinces. In Sinkiang, there is one station, Ti-hua fu 迪化府, opened in 1908, with two workers.

Space does not permit to follow in detail the developments of a work which, begun in 1865 through the devotion of one man and his immediate friends on a "faith" basis, without any denominational or other guarantees, could report itself in its Jubilee year as having 225 stations, 1063 missionaries, 754 organized churches and 34,830 communicants. But attention may be called to seven great outstanding facts.

I.—*The internationalizing of the Mission.* This was no part of the original scheme, wide-reaching though that was, but was thrust upon the Mission from without. In 1887 an American gentleman (Mr. HENRY W. FROST, then living in Western New York) came to England to invite Dr. TAYLOR to the U.S.A. with the view of establishing a branch there of the C.I.M. Dr. TAYLOR went in the following year and visited Northfield and other American religious centres, and the outcome was that 14 workers were sent out in the same year; others followed, and a Permanent Council was formed in 1889. In 1916, the U.S.A. contingent numbered 114. This new departure was followed by similar ones mainly among the Lutheran Churches of Europe, and in 1917 no less than eleven Missions are associated with the C.I.M. The Home Department of each is virtually autonomous, and all financial arrangements are independent, but in other respects co-operation is complete, as well as the agreement in aims and principles. (For these Associate Missions *v. infra*).

II.—*The dividing of the field.* This early became important owing to the inter-denominational character of the Mission: as, men holding divergent views, *e.g.* on the best form of church government, could not well succeed each other in the same station. The problem became accentuated when the Associate workers arrived, speaking

different languages, and possessing very different traditions from those of their British fellow-workers. The first formal division took place in Ssüch'uan, where all territory east of the Kialing River was assigned in 1889 to the Church of England section of the Mission. (See *Anglican Missions*). Later, other divisions of the field took place, especially in favour of the Associate Missions.

III.—*The effect of the Boxer Movement.* The Mission being essentially an inland one, and its personnel so large (nearly 700) it was inevitable that its losses in 1900 should be very great, and no fewer than fifty-eight of its missionaries with twenty-seven of their children lost their lives, either by massacre, or as the result of privations endured. A large number of the native Christians also perished. Yet in little more than a year from the outbreak of the troubles, work was resumed in most parts of the field.

IV.—In 1903, Dr. TAYLOR, finding his health precarious, appointed Mr. D. E. HOSTE as his successor in the Direction of the Mission. Dr. TAYLOR died at Changsha in 1905.

V.—In the years following the Boxer movement all Missions in China perceived a great awakening of interest in Christianity, partly due to the discovery of the might of Western nations, as proved by the capture of Peking, and partly to other even less admirable motives. This awakening took the final form of mass movements, and the C.I.M., while recognizing the mixed motives often present, decided to instruct all who presented themselves. The opportunities for preaching increased a hundred fold, lands and buildings were freely offered, and crowds came to listen. Moreover the native churches themselves underwent a great revival. During the 15 or 16 years since the resumption of work after the Boxer movement, the number of communicants has more than trebled, and a church of more than 4,000 members has been gathered in among the aboriginal tribes in the S.W. provinces, with 7,000 enrolled enquirers, from peoples wholly untouched before.

VI.—At the time of the Revolution of 1911 the lives and property of foreigners were generally respected by both the contending parties: but again the C.I.M. suffered by the loss of two missionaries and six children who were massacred at Hsi-an fu by a lawless mob. The general effect of the Revolution and of the Declaration of Religious Liberty which followed has been greatly to increase the interest of the people in Christianity.

VII.—Although evangelistic work has always been regarded as the main work of the Mission, the very success which has attended it has led to other forms of activity, which have been begun when necessary.



With regard to medical work, Dr. HUDSON TAYLOR, himself a medical man, started dispensary work at Hangchow as far back as 1866; and the healing of the sick has always been regarded as second only to the preaching of the Gospel.

While Education has not been employed as an *evangelistic agency*, the teaching of the children of Christians dates from the beginning of the Mission, and few of the central stations are without a school; and in addition to those under direct Mission control, the Chinese Christians themselves have opened quite a number. There are several Orphan schools supported by the Mission, a large Foundling Home in N. Shansi, and a School for blind girls at Changsha. There are also Bible Institutes in various districts for the training of native pastors and evangelists.

The following are the Associate Missions:—

(1).—SWEDISH MISSION IN CHINA.

*Headquarters*:—Stockholm, and Kingsbury, Cal. U.S.A. *Formed* in 1887.

Works in Shansi, Shensi, and 38 hsien in Honan. Number of foreign workers in 1916: 52.

(2).—SWEDISH HOLINESS UNION.

*Headquarters*:—Torp, Kumla.

*Began work in China*, 1890.

In 1896, the field between the two arms of the Great Wall was assigned to this Mission. In 1900, all the workers, 10 in number, suffered martyrdom. The work was reopened in 1902, and in 1916 the Mission reported 31 foreign workers.

(3).—SCANDINAVIAN ALLIANCE MISSION, representing the Scandinavian Churches of U.S.A.

*Headquarters*:—Chicago.

Has worked in Shensi and E. Kansu since 1894. The foreign workers in 1916 numbered 58.

(4).—SWEDISH ALLIANCE MISSION.

*Headquarters*:—Jonköping, Sweden.

This mission began work in China in 1892 in the part of Shansi north of the Great Wall, and lost heavily in the Boxer movement in 1900.

The foreign workers in 1916 numbered 15.

(5).—NORWEGIAN MISSION IN CHINA.

*Headquarters*:—Randsfjord, Norway.

*Began work* in 1889.

Its sphere is the N.W. mountain district of Shansi. In 1916, the mission had 5 stations, and 15 foreign workers.

(6).—NORWEGIAN ALLIANCE MISSION.

*Headquarters*:—Kristiania.

*Began work in China*, 1899.

Works in Lung Chū Chai, Shensi.

In 1916 there were 4 foreign workers.

(7).—GERMAN CHINA ALLIANCE MISSION.

*Headquarters*:—Barmen, Germany.

*Entered China*, 1890.

Works in Kiangsi and Chékiang in 10 stations, with 35 foreign workers (1916).

(8).—LIEBENZELL MISSION.

*Headquarters*:—Liebenzell, Wurtemberg.

The province of Hunan was allotted to this mission in 1906. It has there 11 stations and 61 foreign workers (1916).

(9).—GERMAN WOMEN'S MISSIONARY UNION.

*Headquarters*:—Malche, Freienwalde a.O., Germany.

*Began work* in 1908, in Ssüch'uan.

It has 4 lady workers (1916).

(10).—FRIEDENSHORT DEACONESS MISSION.

*Headquarters*:—Miechowitz, Silesia.

*Began work in China*, 1912.

Works at Ta ting fu in Kueichou.

The foreign workers in 1916 numbered 4.

(11).—FINNISH FREE CHURCH MISSION.

*Headquarters*:—Abo, Finland.

*Began work in China*, 1891.

Works in Kiangsi. The foreign (lady) workers in 1916, were 7 in number.

Statistics of China Inland Mission and its Associates, 1916.

Foreign missionaries	...	...	...	1,077
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Paid Chinese Staff	...	...	...	1,295
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Chinese workers, voluntary or paid	...	...	...	
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by Chinese Church	...	...	...	1,465
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Communicants	...	...	...	37,672
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Pupils in Day and Boarding-Schools	...	...	...	10,210
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**CHINA MEDICAL BOARD, THE**, a subsidiary organization of the ROCKEFELLER Foundation. It was established in November, 1914, with thirteen members, in the U.S.A., and it immediately proceeded to suggest the re-organization of the Peking Union Medical College, with the result that it assumed financial responsibility for the school, and also reimbursed to the London Missionary Society the cost of land, buildings and equipment. It further arranged for lower classes of students to be sent to Tsinan fu, paying to the Shantung Christian University \$100,000 gold for maintenance and \$50,000 gold for buildings and equipment. New buildings are to be put up in Peking, fourteen additional acres having been bought for the purpose.

Other plans are in course of development with respect to Shanghai, Nanking, Changsha, Canton, and a great deal has been expended in grants to hospitals not connected with Medical Schools.

Other activities are described in the paper referred to below.

GREENE: *The Work of the China Medical Board*, China Medical Journal, May, 1917.

**CHINA MEDICAL MISSIONARY ASSOCIATION**, founded in 1886, chiefly through the

influence of the late Dr. H. W. BOONE, of the American Protestant Episcopal Mission.

A Journal was shortly afterwards started, (in the first instance quarterly) the first issue appearing in March, 1887. The first President was Dr. J. G. KERR of Canton. There were 29 active, 9 honorary, and 17 corresponding members.

The first general meeting of the Association took place at the General Conference of 1890, the chief result of which was the appointment of a committee to unify medical terminology. In 1908, a Medical Lexicon was issued embodying the labours of this committee.

The second meeting of the Association was held in Shanghai in 1905, Dr. CHRISTIE of the U. F. Church of Scotland Mission, Mukden, presiding. Dr. COUSLAND of Swatow was lent to the Association to do translation work. Mr. H. S. WELLCOME (of BURROUGHS & WELLCOME, the well known English drug manufacturers) gave £1,000 for this object, and various Missionary Societies also contributed. The next meeting was in Shanghai at the General Conference of 1907 when the late Dr. G. A. STUART of the M.E.M. was president, and a Research Committee was appointed.

The Association next met at Hankow in 1910, Dr. COUSLAND presiding, and received the report of the Research Committee, whose investigations had been expressly limited to the study of intestinal parasites. The results obtained were felt to be so valuable that a second Research Committee, enlarged in number and in scope was appointed.

The next meeting was held in Peking in 1913, Dr. LOGAN of Hulan presiding, and was received by H.E. YÜAN SHIH-K'AI who spoke most warmly of Medical Mission work especially in connection with the plague in Manchuria in 1911, and Red Cross work during the Revolution. The chief points discussed were the improvement in Missionary Medical Education, as to standard, and as to union work, and as to bringing it in line with the requirements of the Ministry of Education. Co-operation with the Chinese was also recommended, as far as possible.

The next Conference was held in Shanghai in 1915; an interesting exhibit demonstrating the importance of public hygiene was shown, and attracted large crowds. A permanent Council on Public Health was created, and as an indirect result of the Association's meetings, a similar organization on non-missionary lines, called the National Medical Association of China (q.v.) was started in 1916.

The 1917 Conference was held at Canton in January, and was a Joint Conference of the C.M.M.A., and the National Association, and separate as well as united meetings were held. Eighty-one

members of the former were present and eighty-eight of the latter. They were warmly received and greatly honoured by the enlightened and democratic Governor of Kuangtung, H.E. CHU CH'ING-LAN, 朱慶瀾. The C.M.M.A. supported two important memorials presented to the Government by the National Association.

The C.M.M.A. in addition to other activities received four important Reports from the Research Committee embodying the results of systematic and scientific enquiry into the physical and physiological conditions of the Chinese.

The Association's influence has greatly increased during the last few years, and in addition to the formation of the N.M.A. two other important developments have taken place.

1. Largely as the result of representations made by the C.M.M.A. to the Edinburgh Continuation Committee (Medical Missions section) a British Advisory Board on Medical Missions has been established, which will have a great effect on all medical missionary work in China.

2. The Kiangsu Educational Association, non-missionary and purely Chinese, called on the C.M.M.A. to help in fixing anatomical, chemical and other terms for use throughout all China. The first sessions were held at the K.E.A. headquarters in Shanghai in January, 1917.

The membership of the C.M.M.A. in January, 1917 was 550.

**CHINA MENNONITE MISSIONARY SOCIETY, The.**

*Headquarters* :—Hillsboro, Kansas, U.S.A.

*Works in Shantung and Honan.*

The first missionaries were the Rev. and Mrs. H. C. BARTEL, who arrived in China in 1901, representing a community of German Mennonites in the U.S.A. Ts'ao hsien 曹縣 and Shan hsien 單縣, in Shantung were opened in 1905, and the former is still the principal station. Ts'ao-chou fu 曹州府 was opened in 1908; and Honan was entered in 1914, when Yu-ch'êng 濮城 was occupied. In the same province, Liu-ho 柳河, (1915), and Sui-chou 睢州, are also worked. Ning ling hsien 寧陵縣 is to be a foreign-manned station in the near future.

At Ts'ao hsien there is orphanage and industrial work; a school for the blind, and a boarding-school for girls, with 270 pupils in all.

In 1917, the Mission reports :—

Foreign missionaries	29
Chinese staff	51
Church members	127
Outstations	15

**CHINA MERCHANTS STEAM NAVIGATION COMPANY.** This Company was, in 1874, developed out of a former Company (See *Aden*). Its object was to trade with ports not open to

foreign commerce, a monopoly which it did not obtain, and ultimately to kill all the foreign coasting trade. It was practically created by LI HUNG-CHANG and was well backed up by Chinese Merchants, especially in Hongkong. It was officially recognized and had the privilege of carrying north over one-third of the annual tribute rice. In 1877 it bought up the Shanghai Union Steam Navigation Company; and on October 20, 1879 it sent the steamer *Hochung* to Honolulu with a large number of emigrants. The Company was, after a time, quite successful, but it does not seem to have done much damage to the foreign shipping interests.

ETTEL: *Europe in China.*

#### CHINA MONUMENTS SOCIETY, THE.

A Society formed in Peking in 1908 by foreigners with the object of securing "complete suppression of Vandalism in China by foreigners, or due to foreign influence or agencies, and the protection of China's antiquities, monuments and all cultural objects, for the benefit of mankind, and especially with reference to the welfare of Chinese society." See Royal Asiatic Soc. N. C. Branch, Journal, 1912, and various publications of the Society.

**CHINA REVIEW, THE**, or *Notes & Queries on the Far East*: begun in July, 1872 by N. B. DENNY in Hongkong, and issued every two months, coming to an end with vol. xxv, No. 6, June-July, 1901. The second editor was Dr. ETTTEL.

#### CHINA-ROOT, fu ling 伏苓; *Pachyma cocos*.

A fungus growth on the roots of fir trees, used both as a food and drug. It is found in the form of large tubers, which do not readily decay, and are said to occur unchanged after lying in the ground for thirty years. The substance probably consists largely of pectine, and is free from smell or taste; the hardest and whitest is the best. It is ground up, mixed with rice flour, and made into small square cakes for consumption. It is used as a nerve tonic and sedative.

**HAVRET** (*Province de Nganhoei*) gives the following account of the preparation of fuling: Squared pieces of fir are placed in the soil and a cutting of fuling is applied and covered with sand, when, after a few months; new tubers form, growing into the wood. Unfortunately the district of Lu-an has been deforested by this culture.

*Smilax pseudo-china* is the China-root of the South, where it takes the place of *Pachyma*. The latter is usually much larger. *Smilax* is exported to India and Burma; its use par excellence is in syphilitic diseases.

**CHINA'S SORROW.** The Yellow River; so called by the Emperor CHIA CH'ING in his will, 1820; 河為中國患遠矣. See *Yellow River*.

**CHINA SUNDAY SCHOOL UNION, THE**, (*Headquarters*, Shanghai), an interdenominational branch of Protestant missionary enterprise. The 1907 Centenary Missionary Conference appointed a Sunday School Committee. In 1910, at the Convention of the World's Sunday School Association at Washington, D.C., the Rev. E. G. TEWKSBURY, formerly of the American Board of Missions, was chosen as National Secretary. The China Sunday School Union was organized a few months later. The "*China Sunday School Journal*," a monthly in English for teachers first appeared in January, 1913. Two monthlies in Chinese are also issued for scholars. Various Chinese Lesson Helps are issued, and a Teacher-Training series in both Chinese and English.

In addition to the production of suitable literature, the Union aims at promoting the best methods in Religious Pedagogy. Books of its Teacher-Training Course are used in Schools and Institutes of Method and in Theological Seminaries. A Teacher-Training Certificate has been issued to some 800 Chinese leaders who have been examined in courses of Religious Pedagogy.

The following statistics will indicate something of the extent of Sunday School work in China:

Number of Sunday Schools	... ..	3,025
„ Scholars	... ..	165,282
„ Teachers	... ..	7,375
Weekly issue of <i>Lesson Note</i> literature,		180,000 copies.

Number of copies of *Teacher-Training* series sold, 5,000 each of six books.

**CHINA TRADE ACT, THE**, properly 'An Act to regulate the Trade to India and China,' (3 and 4 Will. IV, c. 93). It fixed the date, April 22, 1834, when the East India Company should cease to exist; it created the office of Superintendent of Trade in China; and provided that the Superintendents might be empowered by Orders in Council, to create a court of law for trying offences committed by British subjects in Chinese territory.

EAMES: *The English in China.*

**CHINAWARE** is distinguished in the Customs export list from "pottery and earthenware."

Dr. BUSHELL in *Chinese Art*, includes under pottery, in its widest sense, every production of the fictile art, comprising all kinds of earthenware and stoneware, as well as porcelain, its highest achievement. As regards the trade in these goods, it is either inter-provincial or for the use of Chinese abroad. The value of "chinaware" exported averages nearly 3 million taels annually, and of pottery and earthenware nearly 2 million taels. The former is almost all from Kiukiang or Swatow, Kiukiang sending out rather more than Swatow.

The second class is more evenly distributed among the ports, but the bulk comes from Shanghai and the Kuangtung ports. The famous old Imperial potteries at Chingtéché, which were almost ruined by the T'ai P'ing rebels, now turn out a good deal of chinaware, (that sent from Kiukiang), but it is sadly inferior to the old wares. The Kuangtung chinaware is from three centres, 1, Pakwob, on the northern border of the province, near Amoy; 2, from Yangchun, in Chaoching prefecture; 3, from Yangchiang, also in the south of the province. This last is more ambitious than the former (which chiefly regard domestic use); and turns out architectural ornaments, cisterns, fish bowls and flower pots, etc. These wares are named Kuang-yao (Kuangtung pottery). The other leading centre, from which Shanghai is supplied, is I-hsing, on the western shores of the Taihu. The factories at Liling, in N.E. Hunan, have been revived of recent years.

At one time it was feared, in the trade in S. China, that Japanese articles would drive out the heavier Chinese ware; but the former went out of favour owing to its sameness and fragility, and the latter gained on account of its strength. The reproduction of antique shapes also stimulated the demand.

The materials used are two sorts of earth, one, petuntse (白磁子) a hard, white, fusible quartz; secondly, kaolin (高嶺), decomposed felspar of granite, which are imported to Chingtéché from other places in Kiangsi, and from Anhui.

The export in 1916 amounted to HK.Tls. 1,787,399.

KIUKIANG CUSTOMS DECENNIAL REPORT, 1901.

[N.S.]

**CHINA YEAR BOOK, THE**, an annual which first appeared in 1913 under the editorship of H. T. MONTAGUE BELL and H. G. W. WOODHEAD. The Great War prevented its publication for the year 1915, but it was issued in 1916. It contains a large and valuable amount of information, especially with regard to the year's commerce, finance, etc.

**CHIN DYNASTY, LATER** 後晉. See *Five Dynasties*.

**CHIN or TSIN DYNASTY** 晉紀, also called the Western Tsin, was established in A.D. 265, as the outcome of the strife between the 'Three Kingdoms' (q.v.). It was founded by Ssü-ma Yen after the Shu-Han kingdom had been conquered, and he soon proceeded to the conquest of Wei. The capital was at Lo-yang. The Hsiung-nu soon laid claim to the throne, took Lo-yang and carried off two Tsin Emperors in succession. The Tartars were then masters of the whole of North China, and the Tsin capital being removed to Nanking,

the dynasty is from A.D. 317 known as the Eastern Chin or Tsin dynasty.

Dyn. Title	Accession	Reign Title	Adopted
武帝 Wu Ti	265	泰始 T'ai Shih	265
		咸寧 Hsien Ning	275
		泰康 T'ai K'ang	280
		泰熙 T'ai Hsi	290
惠帝 Hui Ti	290	永熙 Yung Hsi	290
		永平 Yung P'ing	291
		元康 Yüan K'ang	291
		永康 Yung K'ang	300
		永寧 Yung Ning	301
		太安 T'ai An	302
		永興 Yung Hsing	304
		永安 Yung An	
		建武 Chien Wu	
		永安 Yung An	
		光熙 Kuang Hsi	306
懷帝 Huai Ti	307	永嘉 Yung Chia	307
愍帝 Min Ti	313	建興 Chien Hsing	313

TSCHÉPE: *Histoire du Royaume de Tsin*.

**CHIN or TSIN DYNASTY, EASTERN**, 東晉, a continuation of the Western Tsin, but with its capital at Kiang-ning (Nanking). The eleven Emperors of this dynasty were all weak and incompetent. It began in A.D. 317, and in 420 it gave place to the Sung Dynasty.

Dyn. Title	Accession	Reign Title	Adopted
元帝 Yüan Ti	317	建武 Chien Wu	317
		太興 T'ai Hsing	318
		永昌 Yung Ch'ang	322
明帝 Ming Ti	323	太寧 T'ai Ning	323
成帝 Ch'eng Ti	326	咸和 Hsien Ho	326
		咸康 Hsien K'ang	335
康帝 K'ang Ti	343	建元 Chien Yüan	343
穆帝 Mu Ti	345	永和 Yung Ho	345
		升平 Shêng P'ing	357
哀帝 Ai Ti	362	隆和 Lung Ho	362
		興寧 Hsing Ning	363

帝 晏 Ti Yi	366	太和 T'ai Ho	366
海西公 Hai Hsi Kung			
簡文帝 Chien Wên Ti	371	咸安 Hsien An	371
孝武帝 Hsiao Wu Ti	373	寧康 Ning K'ang	373
		太元 T'ai Yüan	376
安帝 An Ti	397	隆安 Lung An	397
		元興 Yüan Hsing	402
		隆安 Lung An	402
		大亨 Ta Hsiang	402
		元興 Yüan Hsing	403
		義熙 I Hsi	405
恭帝 Kung Ti	419	元熙 Yüan Hsi	419

TSCHÉPE: *Histoire du Royaume de Tsin*.

**CH'IN DYNASTY, THE**, 秦紀 (B.C. 255-206) though short-lived was a most important dynasty; it accomplished the destruction of the feudal system, and brought the whole of China under one ruler. CH'IN SHIH HUANG-TI the founder, (B.C. 246)

was the first ruler to take the title of HUANG TI. He extended the empire, built the Great Wall to check the Tartars, and burnt the classical books. See *Shih Huang Ti; Great Wall; Burning of Books*.

Dynastic Title	Accession
昭襄王	Chao Hsiang Wang 255
孝文王	Hsiao Wên Wang 250
莊襄王	Chuang Hsiang Wang 249
政王	Chêng Wang 246
始皇帝	Shih Huang-ti 221
二世皇帝	Erh Shih Huang-ti 209

**CHI, NORTHERN DYNASTY** 北齊紀 a short dynasty of the Epoch of Division between North and South. In 550 it succeeded the Eastern Wei and twenty-eight years later it was swallowed up by the Northern Chou; which was soon after conquered by the Ch'ên dynasty.

Dyn. Title	Accession	Reign Title	Adopted
	A.D.		A.D.
文宣帝 Wên Hsüan Ti	550	天保 T'ien Pao	550
廢帝 Fei Ti	560	乾明 Ch'ien Ming	560
孝昭帝 Hsiao Chao Ti	560	皇建 Huang Chien	560
武成帝 Wu Ch'êng Ti	561	太寧 T'ai Ning	561
		河清 Ho Ch'ing	562
肅宗 Wên Kung or		天統 T'ien T'ung	565
後主 Hou Chu	565	武平 Wu P'ing	570
		隆化 Lung Hua	576
安祿王 An-tê Wang	576	德昌 Tê Ch'ang	576
幼主 Yu Chu	577	承光 Ch'êng Kuang	577

**CHINESE AND JAPANESE REPOSITORY, THE**, a magazine issued monthly in England under the editorship of the Rev. JAMES SUMMERS, beginning July, 1863. It contained many articles reprinted from *The Chinese Repository*. It only completed the third volume.

**CHINESE ANGLICAN CHURCH.** Since 1912, the eleven dioceses of the English, American and Canadian branches of the Anglican communion in China have been one Chinese Church, known as the Holy Catholic Church in China, Chung Hua Shêng Kung Hui (中華聖公會).

This did not involve any re-arrangement or sub-division of dioceses, in each of which the bishop with the Diocesan Synod manage internal affairs; while every three years, each diocese sends its bishop, with four clergy and four laymen, to the General Synod.

At the first General Synod, which met in 1912, it was proposed to form a new diocese, and a committee was appointed to consider the matter. At the second General Synod it was decided to send two delegates to Shensi to report on the suitability of that province for the proposed new missionary work, and as the result it was decided that as many parts of Shensi were not occupied by any other

Mission, work should be begun at once with the view of establishing a twelfth diocese there. The responsibility for this new departure lies in the hands of the Chinese Church, all eleven dioceses assisting by supplying volunteer workers, and apportioning funds for the first three years.

A Chinese bishop will probably be appointed in a few years; but until this time the episcopal oversight will be in the hands of one of the neighbouring bishops—the first appointed being Bishop WHITE of Honan, followed by Bishop NORRIS of the North China diocese.

**CHINESE COLLEGE** at Naples, (*Collegio dei Chinesi*), was founded by PÈRE MATTEO RIPA, the formal opening taking place on July 25, 1732. P. RIPA (q.v.), after his return from China had seven years' hard work before he could get this Institution founded. The Pope promised his approval when it should have been established, and provided RIPA found the funds; the Propaganda objected to its location at Naples; the Emperor CHARLES VI encouraged it but with certain difficult conditions.

It was opened with five students who had accompanied RIPA from Peking. It consisted of a College and a Congregation; the former was to qualify young Chinese or Indians for missionary work in the East, at the expense of the foundation, the students taking five vows; the latter was for ecclesiastics who would teach without payment and who took no vows.

It was reorganized in 1889. See *Ripa*.

**CHINESE ENGINEERING AND MINING COMPANY.** See *Kailan Mining Administration*.

**CHINESE EVANGELISATION SOCIETY, THE.** The formation of this society was one result of the deep interest aroused by the missionary voyages of GÜTZLAFF (q.v.) up and down the coast of China in 1831-1835. It entered China in 1853, and worked chiefly in Ningpo. Dr. HUDSON TAYLOR (q.v.) was the most prominent of the small band of workers sent out. After he was compelled to return home through ill-health in 1860, he resigned his connection with the Society, and founded the China Inland Mission. Two or three years after this the older Society ceased to exist, and some members of its Home-Committee became referees for the C.I.M. The workers on the field resigned, or were accepted by other Missions.

**CHINESE MISCELLANY, THE.** A volume published in Shanghai soon after 1850, but without date, place, or author on the title-page. It contains a paper on silk manufacture, one on Shanghai, from native sources, and two others.

**CHINESE ORIENTAL COLLEGE.** See *Sze I Kuan*.

**CHINESE RACE, THE.** The origin of the Chinese people remains an unsolved problem. Theories have been put forward to connect them with Egypt and with North America.

Some students claim that there is strong philological evidence to show the early Chinese seat was in the Mesopotamian valley. It is claimed that they came into China from the west and that they found an earlier people in possession of the land. The earliest reliable history shows them in the Yellow River valley, first higher in its course and afterwards lower, and ignorant of the Yangtze basin. The inference is that they came from Eastern Turkestan, from Lobnor, along the north side of the Altyn Tagh and Nan Shan ranges, past the sites of the present Sining and Lanchow to the Wei valley, then down the Wei into the Yellow River valley. It is supposed by some that these early immigrants were the ancestors of the historical Chou 周 race; that they had their home in the Tarim valley, then a pleasant land, now a waste howling wilderness, where STEIN has uncovered the remains of a prosperous civilization; that they were driven out by the beginnings of that desecration which is going on still. Wherever they came from, there is proof that they were agricultural. It may be taken for granted that they mingled with the aboriginal races of the land they conquered; that remnants of these people have remained unabsorbed; and that the Chinese of the south are nearer to the original type than those of the north, who have been for centuries in contact with Tartar tribes.

The more modern students, however, regard the philological argument as proving the direct opposite of the above theory. The languages of Eastern Asia have been grouped under the name Sino-Tibetan, and since they are unmistakably one tongue the above theory implies that not only China but Indo-China, Siam, etc., were overrun by the same Mesopotamian conquerors, who retained and imposed their language: which seems impossible.

There may or may not have been a conquering race coming from the West—it cannot be proved or denied; but if it came it must have lost its own tongue, since Chinese, as proved by its connections, was not that tongue.

**CHINESE RECORDER AND MISSIONARY JOURNAL, THE.** This magazine dates from May 1868. It was begun by the Rev. S. L. BALDWIN of Foochow and printed there as a monthly journal with 264 pages in the year, at \$2.00 per ann. From February 1870 to May, 1872 its editor was the Rev. J. DOOLITTLE. It was then suspended, but in January, 1874 Mr. ALEX. WYLIE issued it again, with the American Presbyterian Mission

Press in Shanghai as publishers. It appeared bi-monthly, making an annual volume\* of 480 pp. at \$3.00 per ann. Dr. S. L. BALDWIN was editor again in 1878, and Dr. A. P. HAPPER in 1880. In January 1885 Dr. GULICK became editor and the magazine from March 1885 has been issued monthly. In the earlier years when foreigners were few and the Recorder the only magazine, it contained many papers of the highest value on general and scientific topics, by such writers as EDKINS, BRETSCHNEIDER and KINGSMILL. But in later years it has naturally confined itself more to subjects more closely related to missionary work, and now publishes very little of general or sinological interest.

**CHINESE REGIMENT, THE,** a fine regiment which was raised at Weihaiwei, early in 1899. By February, 1902, it mustered over 1,300 men, but orders were then received from home to stop recruiting, and soon afterwards instructions came to reduce the regiment gradually till it vanished.

During the Boxer troubles the regiment was in action twice in the leased Territory to put down risings; then 363 men of all ranks took part in the fighting in Chihli, and were present at the taking of Tientsin; the losses were about 12 per cent. The men were well disciplined and loyal.

Colonel C. D. BRUCE, afterwards well-known in Shanghai, was most active in the formation of the regiment.

BARNES: *On Active Service with the Chinese Regiment.*

**CHINESE REPOSITORY, THE,** a monthly magazine begun by BRIDGMAN with MORRISON'S help, and afterwards edited by S. WELLS WILLIAMS. The first number was issued in Canton, May, 1832; and the last, which included a full index to the 20 volumes, in December, 1851. About 21,000 volumes were printed in all, but 6,500 were destroyed in the burning of the Factories in December, 1856. The complete set is therefore very hard to get. The work is valuable not only because of its rarity, but because of the amount of information it contained respecting those far-off days. It gives some particulars about itself in vol. v, p. 159.

**CHINESE SCIENTIFIC BOOK DEPOT, THE,** an agency in Shanghai with branches in several ports for selling all kinds of useful literature to the Chinese. It was founded in 1885 by Dr. JOHN FRYER, and was kept on a self-supporting basis. It expired in 1911.

**CHINESE SOCIAL AND POLITICAL SCIENCE ASSOCIATION, THE,** was founded in Peking in 1915, its objects being the study of Law, Politics, Sociology, Economics, etc., and fellowship among those interested in these studies. It issues a quarterly Review, which is free to

members of the Association: the first number is dated April 1916. The subscription for ordinary Members of the Association is six dollars per annum; for life-members one hundred; and for endowment members, two hundred dollars. In 1916, the Members were about 150, rather more than half being Chinese.

**CHING 荆** *jungle or brushwood*. See *Ch'u, State of*.

**CH'ING DYNASTY, THE, 清紀**. The Ming dynasty had at the same time to resist invasions of the Manchus and to struggle against internal rebellion. The rebel Li Tzû-ch'êng (q.v.) entered Peking in 1644 and the last Ming Emperor committed suicide. The Ming general, Wu SAN-KUEI, fighting against the Manchus, then joined forces with them against Li. The rebel was destroyed and SHUN CHIH established the Ch'ing or Manchu dynasty.

At first the Southern provinces supported various descendants of the Ming rulers, but the Manchu army defeated them in succession, and compelled the Chinese to shave the head and wear the queue. A Grand Council, formed of two Chinese and two Manchus, was established in Peking. K'ANG HSI, warrior and scholar, completed the conquest of China, and subdued Koxinga and the last supporters of the Ming dynasty in Formosa, who had driven out the Dutch. A rebellion broke out in the South from 1674-8. Central Asia was annexed in 1696. Embassies arrived from Holland and Russia. In 1689 there was a conflict with Russians on the Amur, and in 1719 came an embassy from PETER the Great. The Jesuits were in great favour at court, helping the Astronomical Board, but in the reign of YUNG CH'ENG most other missionaries in the country were banished, and their churches destroyed. CH'EN LUNG was a great warrior, suppressed rebellions in S.W. China and Mongolia, subdued the aborigines, and exacted tribute from

the Burmese and Gurkhas. MACARTNEY arrived on a Mission in 1793, and AMHERST in 1805. The First War, the so-called Opium War, took place from 1840-1843, resulting in the Treaty of Nanking and the opening of ports to foreign trade; by the Second War, the "Arrow" War, 1856-60, the French and British allies compelled the Chinese to receive resident foreign Ministers, besides opening more Treaty ports. The T'ai P'ing rebellion, (1850-1864), lasted during the reigns of HSIEN FENG and T'UNG CHIH, and a Mohammedan rising took place in 1867. Foreign Ministers were first received in Imperial audience in Peking in 1873. More treaty ports were opened by the Chefoo Convention in 1875, and they increased in number till the end of the dynasty. There were disputes with Russia over Ili in 1881, and war with France in Tonkin in 1884-5, while collisions with Japan over Korea in 1885 resulted later in the China-Japan War of 1894. The occupation of Kiaochow, Port Arthur and Weihaiwei by Germany, Russia and England respectively in 1898 were factors that brought about the Boxer outbreak against foreigners in 1900. The Empress-Dowager and Emperor fled from the Allied foreign forces marching on Peking, and established their Court at Hsi-an fu for two years. After the almost simultaneous deaths of the Emperor KUANG HSÜ and the Empress-Dowager Tz'ü HSI in 1908, the succession fell upon the infant HSÜAN T'UNG. Dissatisfaction with the Manchu rule resulted in the rebellion of 1911 organised by SUN YAT-SEN, and the establishment of a Chinese Republic in 1912, with YÜAN SHIH-K'AI as President.

The earlier Manchu emperors were great patrons of literature, large dictionaries and encyclopedias being published. The Sacred Edict was begun by K'ANG HSI and expanded by YUNG CH'ENG. See *Manchus*; *K'ung Hsi*; *Boxerism*; etc.

[As this page is going to press HSÜAN T'UNG has been again put on the throne (July 1, 1917).]

	Dynastic Title.	Accession	Title of Reign.	Personal name.
肇祖原皇帝	Chao Tsu Yüan Huang Ti	A.D.	溥王 Tsé Wang	
興祖直皇帝	Hsing Tsu Chih	" "	慶王 Ch'ing Wang	
景祖翼皇帝	Ching Tsu Yi	" "	昌王 Ch'ang Wang	
顯祖宣皇帝	Hsien Tsu Hsüan	" 1583	福王 Fu Wang	
太祖高皇帝	T'ai Tsu Kao	" 1616	天命 T'ien Ming	
太宗文皇帝	T'ai Tsung Wên	" 1627	天聰 T'ien Ts'ung	
世祖章皇帝	Shih Tsu Chang	" 1644	崇禎 Ch'ung Tê	called himself Emp. from 1635
聖祖仁皇帝	Shêng Tsu Jên	" 1662	順治 Shun Chih	福臨 Fu Lin
世宗憲皇帝	Shih Tsung Hsien	" 1723	康熙 K'ang Hsi	玄扈 Hsüan Yeh
高宗純皇帝	Kao Tsung Shun	" 1736	雍正 Yung Chêng	弘曆 Yün (or In) Chêng
仁宗睿皇帝	Jên Tsung Jui	" 1796	乾隆 Ch'ien Lung	弘曆 Hung Li
宣宗成皇帝	Hsüan Tsung Ch'êng	" 1821	嘉慶 Chia Ch'ing	颯爽 Yung Yen
文宗顯皇帝	Wên Tsung Hsien	" 1851	道光 Tao Kuang	晏寧 Min Ning
穆宗毅皇帝	Mu Tsung Yi	" 1862	咸豐 Hsien Fêng	奕訢 Yi Chu
德宗景皇帝	Tê Tsung Ching	" 1875	同治 T'ung Chih	載淳 Tsai Shun
		1908	光緒 Kuang Hsü	載灃 Tsai T'ien
			宣統 Hsüan T'ung	溥儀 Pu I

(Deposed 1912, title not yet conferred).

**CH'INGHAI.** See *Koko Nor*.

**CHINGHIS KHAN.** See *Chenghis*.

**CH'ING MING** 清明, the great festival with which, towards the end of the second moon, the Chinese greet the spring. Formerly it was the time of re-kindling the fires which had been extinguished for three days, (See *Han Shih*). The feast is universally observed, and while it is a time of pleasure-making, pic-nics, etc., it is especially the time when honour is paid to the departed spirits. Every family presents offerings before the tablets and graves of their dead; and the graves are 'swept,' tidied up and repaired. There are indications that these practices were observed 700 B.C., and they may be compared with similar customs among other peoples as well as with the Christian Easter.

DOOLITTLE: *Social Life of the Chinese*; DE GROOT: *Les Fêtes annuelles à Emonu*.

**CH'ING, PRINCE, or CH'ING I KUANG,** 慶奕勳, grandson of the Emperor CH'EN LUNG's 17th son, and therefore of the same generation as HSIEN FENG. On the dismissal of Prince KUNG in 1894, Prince CH'ING succeeded him at the head of the Tsung-li Yamén. He was then a prince of the third order; he was promoted to the second order on the Empress-dowager's fiftieth birthday and to the first order in February, 1894.

He joined the Admiralty Board in 1885, and succeeded Prince CH'UN as President in 1891.

He died in February, 1917.

**CHING T'AI LAN** 景泰藍, the common name in Peking for cloisonné work (*q.v.*). The name comes from the reign-title of the seventh Ming Emperor.

**CHING-TÉ CHÊN** 景德鎮, the place celebrated for the manufacture of porcelain, both for imperial use and for private sale. It is in Kiangsi, on the left bank of the Ch'ang river; 昌江. It derives its name from the third emperor of the Sung dynasty, whose reign-title from 1004 to 1008 was CHING TÊ. Porcelain was made there, however, before the place was so named. Père D'ENTRECOLLES described the factories in two letters dated 1712 and 1722, and the letters remain correct to the present as far as the general methods of manufacture are concerned. The place suffered severely in the T'ai P'ing rebellion and has never recovered. In fact, in the Customs *Decennial Reports* for 1911 it was stated that the factories were practically doing no work. Attempts have been made of late years to revive the old glories of the place, but a taste has already been formed for foreign porcelain, and the demand at Ching-té chên is rather for coarser kinds. From Ching-té chên the porcelain is sent down the river Ch'ang to the Po-yang lake and across the

lake to Kiukiang; it is thence distributed throughout China under the name Kiukiang porcelain, to distinguish it from the Imperial porcelain sent to Peking by the Grand Canal. See *Porcelain*; *China-ware*.

JULIEN: *Histoire et Fabrication de la Porcelaine chinoise*, 1856, CLENNELL: *Report on a Journey in the Interior of Kiangsi, China No. 2*, (1905).

**CHING T'U TSUNG.** See *Pure Land School*.

**CHINHAI or CHINHAË** 鎮海 *chên hai*, a hsien city of Chêkiang, at the mouth of the Yung chiang 甬江 on which, about fifteen miles up, is Ningpo. The population is about 35,000. The place figures a good deal in the First War, as it is on the mainland thirty miles or so from the Chusan Islands, then occupied by the British. It was taken on October 10, 1841, after desperate resistance.

**CHINKIANG** 鎮江 *chên chiang*, a Treaty Port on the south bank of the Yangtze, 40 miles from Nanking and 160 from Shanghai, opened to foreign trade by the Treaty of Tientsin, 1858.

The meaning of the name is 'guard the river', and its position where the ascent of the Yangtze can best be forbidden and at the point where the Grand Canal crosses the river has made it an important place since very early days.

MARCO POLO's account of Christianity in the place is confirmed by local records. (See *Nestorian Christians*).

The British captured it in 1842 and thus cut off supplies by the Canal, and the T'ai P'ing rebels held it from 1853 to 1857, leaving it in ruins. In 1899 a mob destroyed half the foreign buildings. The population is 128,000. A very glowing future was at one time prophesied for Chinkiang, owing to its favourable position, but these hopes have not been realised. The foreign trade is dwindling away, especially since the Shanghai-Nanking and the Tientsin-Pukow railways have been working.

The chief export trade is in bean-cake, sesame seed and groundnuts. There are no local industries.

	1915	1916
Net Foreign Imports ... ..	7,563,085	8,698,122
Net Chinese " " " " " "	6,085,658	6,268,667
Exports " " " " " "	5,503,842	4,977,282
Total Hk.Ts. " " " " " "	19,152,585	19,944,071

**CH'IN LING** 秦嶺, a range of mountains rising to 16,500 feet, on the boundary of Shensi and Szech'uan. One of the Five Sacred Mountains, the Hua shan 華山, is in this range.

**CHINNERY, GEORGE**, an Irish artist who lived for many years in Macao and died there in 1852. His best-known work is the portrait of Dr. MORRISON, painted in 1829, and now in the Hongkong City Hall Library. A good deal of



gossiping information about him may be found in *HUNTER'S Bits of Old China*.

**CHIN SHIH** 進士 *advancing scholar*, one who passed the third examination for what foreigners usually designated the degree of Doctor. The examination was held every three years in Peking, and only *chü jên* (q.v.) who had not taken office might compete. See *Chuang yüan*.

**CH'IN SHIH HUANG TI.** See *Shih Huang Ti*.

**CH'IN, STATE OF** 秦, (often written TS'IN). This famous feudal State, which ultimately united all China under one rule, occupied the territory now called Shensi and part of Kansu. This was the original home of the Chou house. It was a frontier State, having the Hsi-Jung Tartars to north and west. Though Ssu-ma CH'EN traces the family history back through the previous dynasties, the earliest reliable fact is that the Chou Emperor Hao employed Fxi-rzd 非子 to look after his herds of horses, and invested him with the small territory of Ch'in as an 'attached' State (*fu-yung*), in a.c. 908. It is the same district as is called Yung chou 雍州 in the *Yü Kung*, and was in the present Kung-ch'ang fu in Kansu. A later ruler was made Margrave, and when the Emperor Yu was killed by the Tartars and his successor moved the capital from near the present Hsi-an fu to Lo-yang in 781, the Ch'in ruler was made an earl, the State became a direct fief of the Emperor and the original territory of the Chou family was handed over to it. All this was on condition of punishing the Tartars and permanently recovering the territory from them, a task not easy, the first earl losing his life in battle in the attempt.

This removal of the imperial capital and rise of the Ch'in power on Chou's old patrimony is one of the most important points in early Chinese history, as well as being the beginning of trustworthy chronology. The central power had owned its weakness and from this date counted for less and less, while the greater feudal states for five centuries fought among themselves till Ch'in won the Empire.

Although the Ch'in rulers, (whose family name was YING 嬴), drew their descent from HUANG TI himself, it must not be forgotten that in the eighth century a.c. both rulers and people were half Tartar both in blood and civilization. All the states in contact with barbarians became more virile by the intermixture of blood and by constant warfare, not to mention their larger outlook on life, while the purely Chinese 'orthodox' middle kingdom, strong in ritual and ceremony only, became of less importance except as a prey.

The Ch'in State, though regarded by the orthodox as semi-barbarous and though it borrowed

its literary statesmen from other States, was without a rival in military genius. Its most important ruler was Duke Mu 穆, a.c. 658, who had a Chinese adviser and also a very able Tartar adviser of Chin 晉 descent. He became Protector (*q.v.*), that is, leader of all the feudal States, though this never had formal recognition. He conducted bloody wars against his neighbour Chin, but his chief glory is his enormous extension among the Tartars westwards. The question whether it was this Duke Mu or the Emperor Mu who made great journeys as far as the Tarim river will be noticed under the article Mu. According to the *Shih Chi* he added twelve small States to his principality during his reign of thirty-seven years, and increased his territory by a thousand *li*. At his death in a.c. 621 one hundred and seventy-seven people were buried alive in his tomb. (See *Sacrifices*).

During the next two centuries Ch'in made no further conquests in China, but conquered the kingdoms of Pa 巴 and Shu 蜀 (now forming Szech'uan). It was in the period a.c. 360-340 that Ch'in made its most important progress. Under the guidance of a 'princely adventurer' from another State, called WEI YANG, (*q.v.*) a code of laws was issued, the civil and military administration was reformed, the capital (which had had many removals) finally fixed at Hsien-yang 咸陽, and many other important reforms introduced; Ch'in resources were so well organized that a century later it ruled all China. At the date of these reforms it is estimated that the population of Ch'in was about three millions, in forty-one *hsien*.

In the fourth century a.c. the States had been practically reduced to the six (or seven) called the *Six (or Seven) Martial States* (*q.v.*) 七雄. Of these only Ch'in and Ch'u, each already possessing a third part of modern China, could hope to possess the whole. Each sought for alliances with other States, one in an east and west, the other in a north and south direction, causing the period to be known as the *Perpendicular and Horizontal Period* (*q.v.*). In the year 364 Ch'in cut off 60,000 Wei heads; 80,000 more in 331; three years later 82,000 Tartar heads; in 314 Han lost 10,000; in 312 Ch'u lost 80,000; in 307 Han lost 60,000 and in 304 Ch'u lost 20,000 heads. PAI CH'U 白起, the celebrated Ch'in general killed 240,000 Han people in a single battle; in 275 cut off 40,000 Wei heads, and 50,000 Han heads in 264. In the year 260 he accepted the surrender of 400,000 Chao troops, guaranteed their safety and then proceeded to massacre them to a man. In 267 Chin lost 26,000; in 256 Han lost 40,000 and in 247 her last 30,000, while Chao in 256 also lost her last 90,000. The Chinese commentators reckon one million four hundred thousand lives as the price paid to unify the Empire; and there is no reason for doubting the figures. The

Imperial territory was taken by Ch'in in B.C. 255 and with the death of the Emperor NAN in the same year the Ch'in dynasty really began; but it was not till B.C. 221 that CHUNG, Earl of Ch'in, having overthrown Ch'u and Ch'i took the Empire as SHIH HUANG TI or First Emperor.

Ch'in still remains the literary name of Shensi.

PARKER: *Ancient China Simplified*; TSCHÉPE: *Histoire du Royaume de Ts'in*; SSÜ-MA CH'EN: *Shih Chi*, (CHAVANNES).

CH'IN WANG 親王. See *Imperial Nobility*.

CHINWANGTAO 秦王島, king of Ch'in's island, on the Liao-tung Gulf, about ten miles west of Shan-hai kuan, in lat. 39° 55' 15" N. and long. 119° 38' E. The port is never closed by ice, and the pier and breakwater are so constructed that vessels can load or unload in any weather or state of tide, straight into or from railway trucks. It is on the main line from Mukden and Newchwang to Tientsin. Its advantages as a port were discovered by the (Chinese Engineering and Mining Co., (now the Kailan Mining Administration). From December, 1897, the Post Office landed mails there during the season of ice in the Pei-ho; and in December, 1901 the port was definitely opened to trade. The port was selected as one of those for the embarkation of coolies for South Africa in 1904. At present the chief and almost sole article of export is coal, and this trade is increasing.

The name is due to the fact that T'ai Tsung of the T'ang dynasty, when he was Prince of Ch'in spent some time here while preparing war against Korea in the 7th century A.D.

The population is about 3,000.

	1915	1916
Net Foreign Imports ... ..	3,498,751	2,614,794
Net Chinese ,, ... ..	1,269,076	1,102,543
Exports ... ..	5,842,115	5,712,426
Total Hk.Tls. ... ..	10,609,942	9,429,763

CHIPMUNK. *Eutamias*, of the *Sciuridae* family (Squirrels). See *Rodents*.

CH'U, STATE OF, 齊, a feudal State of the Chou period, between the Yellow River and the sea, occupying parts of the modern Shantung and Chihli. It seems to have been open to the sea, but the Promontory was always in possession of barbarous tribes. The Yellow River, as it then ran, divided Ch'i from Chin 晉 and Yen. The fief was granted by the Chou founder to his chief adviser, (not of the royal house but with the clan-name CHIANG 姜, and descended from mythical royalty), with the rank of Marquis 侯. Its capital was at Lin-chih 臨淄, which city still retains that name as a *hsien* of Shantung. After the date of the enfeoffment, for some three centuries there is little known. The first marquis distinguished himself by encouraging trade, manufactures, fish-

eries and salt production. Five centuries later, KUAN T'zu (q.v.) made the country prosperous by the same means. It became a luxurious State with a gay and splendid capital. It was one of the most civilised and ritualistic of the States, but never had the lofty spiritual status of Lu, and like the other northern States, it was always in close political and social touch with the Tartars. Its great duty as a frontier State was to defend Lu, Wei and Sung from the Tartars, and it was said that Duke HUAN, with his minister KUAN T'zu, saved China from becoming a Tartar province. In B.C. 894, the reigning prince was boiled alive at the Emperor's order for some political offence; this was avenged two centuries later. In 688, Ch'i had become so important that the Emperor commissioned it to act with authority in the matter of a disputed succession, the first example of such deputed authority. Duke HUAN came to power in 683, and took KUAN T'zu for his minister. In 679 he became the first Protector of China. (See *Protector*).

A prince of Ch'ên 陳 took refuge in Ch'i in 671, and his descendants were ambitious. The name Ch'ên was changed, it is not known when or why, to T'ien 田. In the year 481 T'ien Hêng assassinated the ruling prince, and in 391 the T'ien family took the Ch'i throne. Their title was formally recognized by the Emperor in 378. There were seven rulers of this new line before the State submitted to Ch'in, B.C. 220.

Besides KUAN CHUNG or KUAN T'zu, Ch'i produced the philosopher YEN T'zu (q.v.). The name Ch'i is still used as the literary name of Shantung.

PARKER: *Ancient China Simplified*.

CHIT. From the Hindi *chitthi*, a letter or note. A term used among foreigners in China for letters, notes, I.O.U.s, etc.

CH'IU CH'ANG CH'UN, 邱長春; properly 邱處機 CH'U CH'U-CHI, CH'ANG-CH'UN being a name adopted by himself. (This is Professor GILES' own correction of the entry in his *Biographical Dictionary*).

A noted Taoist, born in 1148 in Shantung. His fame was such that CHENGHSI KHAN (not KHUBILAI as stated by RICHARD) invited him to the court; the letter and answer are given by BRETSCHNEIDER. The sage left his retirement and went to Yen (Peking) but found the Khan had gone west; in spite of his age he proceeded to Persia and there found CHENGHSI. The journey of it was kept by one of his disciples. (See *Hsi yü chi*). On his return he lived in Peking where ground was given him to build a monastery on Ch'ung hua Island. He died July 27, 1227, and the Pai Yün Kuan 白雲觀 a monastery still to be seen outside the Hsi pien

mén 西便門 was built to receive his remains. His birthday is celebrated there every year on the 19th of the first moon.

The novel named *Hsi yu chi*, translated in part by Dr. T. RICHARD under the title *A Mission to Heaven* and ascribed to CH'U CH'ANG-CH'UN is a later anonymous work.

BRETSCHNEIDER: *Mediaeval Researches*; GILES: *Biographical Dictionary*; RICHARD: *A Mission to Heaven*.

**CHI HUA SHAN 九華山**, one of the Four Sacred Hills of Chinese Buddhism, is about 20 miles south of the Yangtze in Anhui province. Its patron divinity is TI TSANG 地藏, who opens the gates of purgatory and rescues suffering souls. The first Buddhist hermit to live there was PEI TU, an Indian pilgrim who arrived in A.D. 401. The old name of the mountain was Chiu Tzu shan 九子山, because of nine outstanding peaks, but it was given the name of Chiu-hua Shan 九華山 *Nine Flowers Hill* by the great T'ang poet LI Po. Not long after his visit, there came a holy man, CHIN CH'IAO-CHIO, from a foreign land, either Siam or Korea, whose sanctity gave the hill its fame, for he was supposed to be an incarnation of TI TSANG Pusa. The oldest buildings were destroyed by the T'ai P'ing rebels, who also burnt a scholars' retreat built on the site of a cottage where once LI Po resided. The chief monastery is Hua-ch'êng Sû, founded in the 8th century. A pavilion behind it, which fortunately escaped destruction by the rebels, contains the set of Buddhist Scriptures presented by the Ming Emperor WAN LI. Another of the sights of Chiu-hua Shan is the gilded mummy of a revered abbot who died at the beginning of the 19th century.

KUPFER: *Kiu Hua Shan* (East of Asia, vol. iv, p. 45); JOHNSTON: *Buddhist China*.

**CHI YÜN.** See *Dictionary*.

**CHOP**, 號 or 字號 *tsü hao*, a mark or brand or name put on goods, corresponding to some extent with the Western trade-mark. Thus a particular "chop" of tea means tea with a certain brand on the chest, showing it comes from a certain firm. The term is used of course of foreign goods also. The word may be derived from the Cantonese pronunciation, (chap), of 刺 *cha*, to puncture, or from the Hindustani *chapna* to stamp or print. The Grand Chop, 紅單 *hung tan* or 紅牌 *hung pei*, is the port clearance given by the Customs. The name is literally *red chop*, because of the big red seal stamped on it.

**CHOPCHOP**, from Cantonese pronunciation of 急急 (*Káp káp*) meaning 'quick, quick' or 'make haste.' A 'pidgin'-English expression.

**CHOPSTICKS.** The bamboo, wood or ivory pair of sticks with which the Chinese take up food.

It is recorded that ivory chopsticks were first used by CHOU HSIN of the Shang dynasty. The word 'chop' is the Cantonese pronunciation of 急 *chi*, quick, (see *Chop chop*), the Chinese name of the implements being *k'uai tsü* 快子, *hasteners*.

**CHORTEN.** The Tibetan name for *stupa* (q.v.).

**CHOSEN 朝鮮.** The Japanese transliteration of the two Chinese characters forming the official name for Korea. In Mandarin they are *chao hsien* 'dawn-freshness,' and formerly the name belonged to a district in the north-west of the peninsula.

**CHOTSCHO.** See *Turfan*.

**CHOU DYNASTY 周紀** (B.C. 1122–255), the longest, and in many respects the most interesting and important of the dynasties. China's three greatest Sages belong to the latter half of the Chou period,—LAO TZU, CONFUCIUS and MENGCIUS.

The dynasty was founded by WU WANG, of the Chou State, on the destruction of the Shang dynasty. Fiefs were then granted to members of the royal house, to other supporters, and to representatives of preceding dynasties, that the necessary sacrifices might be continued. The system thus developed was successful as long as there was gratitude, personal or hereditary, to the ruling house; but this became gradually weaker; and especially after the central power had confessed its impotence by removing its seat to Lo-yang and giving over its original patrimony to Ch'in, the Emperors became of less and less account, while the greater States fought and intrigued for centuries for leadership, till all were swallowed up in the new dynasty of Ch'in.

The Chou rulers never used the discredited title of Emperor, 帝, but used the new title of King, 王 instead. In vassal States also, as the central authority grew more weak, this title was sometimes usurped. Leading States one after another to the number of seven in reality, became Protectors, though only five were officially recognised; this period was called that of the five Leaders or Protectors, 五伯 *Wu Po* and lasted from B.C. 685 to B.C. 591, though the last Protector was really appointed in B.C. 492. Meanwhile the Imperial Domain shrank to the territory between the Yangtze and the river Lo.

The Chou rule was largely based on ritual, ceremony and red-tape; the *Chou Li* is an extraordinary proof of the minute regulations by which the empire was governed. The more orthodox Chinese States clung to this and were conservative, Lu in the days of CONFUCIUS being a marked example; while the great frontier States with a considerable admixture of barbarian blood would lay more stress on military strength; the outcome being seen in the burning of the books by the

conquering Ch'in ruler. See *Protectors; Feudal States*.

LEGGE: *Shu Ching, Ch'un Ch'iu*, etc.; HIRTH: *Ancient History of China*; PARKER: *Ancient China Simplified*; FABER: *Rise of the Chou Dynasty* (Chinese Recorder, vol. xxxiii).

Dynastic Appellation	Accession B.C.	Dynastic Appellation	Accession B.C.
武王 Wu Wang	1122	頃王 Ch'ing Wang	618
成王 Ch'êng	1115	匡王 K'uang	612
康王 K'ang	1078	定王 Ting	606
昭王 Chao	1052	簡王 Chien	585
穆王 Mu	1001	靈王 Ling	571
共王 Kung	946	景王 Ching	544
懿王 I	934	敬王 Ching	519
孝王 Hsiao	909	元王 Yüan	475
夷王 I	894	貞定王 Chêng Ting	468
厲王 Li	878	考王 K'ao	440
宣王 Hsüan	827	威烈王 Wei Lieh	425
幽王 Yu	781	安王 An	401
平王 P'ing	770	烈王 Lieh	375
桓王 Huan	719	顯王 Hsien	368
莊王 Chuang	695	懷烈王 Shên Ching	320
僖王 Hsi	681	赧王 Nan	314
惠王 Hui	676	東周君 Tung Chou	
襄王 Hsiang	661		Chun 255

CHOU DYNASTY, LATER. See *Five Dynasties*.

CHOU KUAN. See *Chou Li*.

CHOU LI 周禮 or *Chou Kuan* 周官, *The Chou Rites or The Offices of Chou*. An ancient work, supposed by some to have been written by CHOU KUNG, brother of the founder of the Chou dynasty (a.c. 1122); by others taken as a forgery of a thousand years later. CHU HSI and MA KUANG-LIN however consider it a work of the early Chou period. It gives the official services of all officers at the Chou court. It was translated into French by E. Biot in 1851.

Biot: *Le Tchou-li*.

CHOU, NORTHERN, DYNASTY 北周紀; a short dynasty of the Epoch of Division between North and South. It succeeded Western Wei in 557. Later it absorbed N. Ch'i, but was soon itself overcome by Ch'ên.

Dyn. Title	Accession A.D.	Reign Title	Adopted A.D.
孝閼帝 Hsiao Min Ti	557		
明帝 Ming Ti	557	武成 Wu Ch'êng	568
武帝 Wu Ti	561	保定 Pao Ting	561
		天和 T'ien Ho	566
		建德 Chien Tê	572
宣帝 Hsüan Ti	578	宣政 Hsüan Chêng	578
		大成 Ta Ch'êng	579
靜帝 Ching Ti	580	大業 Ta Hsiang	580
		大定 Ta Ting	581

CHOU, STATE OF 周, a principality of the Shang dynasty, which took the Empire from Shang in a.c. 1122. The first ancestor claimed is CH'Ï 稷, Minister of Agriculture to YAO, a.c. 2286, now worshipped as the god of Agriculture. SHUN gave him a small fief, T'ai, on the river Wei. Of a descendant, Duke LIU, it is said by Ssü-ma CH'ÏEN that he became a Western Tartar and had his city in Pin 豳 (present Pin-chou 邠州 near San-shui 三水 in Shensi). A later descendant, TAN FU 檀父 (q.v.) moved further south in 1325 to Ch'i, on account of barbarian incursions from the north. The plain south of Ch'i received the name Chou 周. TAN FU had three sons, TAI Po, CHUNG YUNG and CH'Ï LI. The last had a brilliant son whom TAN FU wished to come to the throne; the elder brothers therefore went away among the barbarians and founded the Wu State. CH'ANG, 昌 the brilliant grandson, afterwards known as WÊN WANG, moved his capital across the Wei to Fêng 豐, S.W. of the present Hsi-an fu, and it is said he divided his Chou territory into Chou and Chao (see *Shao Kung*), giving Chou to a younger son, TAN 旦, famous as CHOU KUNG or Duke of Chou.

WÊN WANG suffered under the infamous last ruler of the Shang dynasty, CHOU HSIN; but even CHOU HSIN did not dare to put to death a man with WÊN WANG's reputation; the Duke was therefore sent to prison at Yu-li in modern Honan, where he spent three years in studying the Eight Diagrams and producing the *I Ching*. His eldest living son obtained his release by the gift of a beautiful girl to the tyrant, and the Duke proceeded to increase his strength by war with some of the near States. FA, 發 the oldest son living, succeeded, and is better known as WU WANG. He overthrew the Shang, and established the new and famous Chou dynasty.

LEGGE: *Shu Ching* and *Shih Ching*; FABER: *Rise of the Chou Dynasty* (Chinese Recorder, vol. xxxiii); HIRTH: *The Ancient History of China*.

CHOU TZŪ, whose name was 周敦頤 CHOU TUN I, the first celebrated philosopher of the Sung dynasty, born in 1017, is only less important than CHU HSI, who, about a century afterwards, inherited, adopted, and perfected his views. CHOU TZŪ held several high offices, but afterwards left public life and gathered round himself a number of brilliant disciples. He died in 1073, and was canonized as 元從 YÜAN Ts'UNG. He was the first to take the expression 太極 *t'ai chi* from one of Confucius' appendices to the *I Ching*, and give it a more profound philosophical interpretation as that nucleus in the Infinite from which creative energy is set free. He also it was who selected

the Four Books as representing what is most fundamental in Confucianism, to be studied along with the Five Classics. He wrote a great deal, but only two works now exist; the 太極圖 *t'ai chi t'u*, or "Diagram of the Ultimate Principle," and the 通書 *t'ung shu*, or General Treatise." The former has been translated into German by GABELENTZ, and the main part of the latter by GRUBE.

**CHOULTREY**, an Indian word, found in books of travel in S. China a century ago. It denotes a rest-house. These were found on the main roads in the south, built and supported at the emperor's expense, and were primarily for military and other officials.

DIARY OF A JOURNEY OVERLAND, etc., London, 1822; YULE: *Hobson-Jobson*.

**CHOW-CHOW**. A preserve of orange peel, ginger, pumelo rind, etc., in syrup.

**CHOW CHOW WATER**, an expression the origin of which is unknown, meaning a 'race' of water or overfall of water or eddies, cross-currents, etc.

**CHOW DOG**, meaning edible dog, the name given to a Chinese dog introduced into England more than a century ago; it is now a fashionable and favourite breed found in all big dog-shows.

DUNBAR: *The Chow-Chow*, London, 1914.

#### CHRISTIAN AND MISSIONARY ALLIANCE.

*Headquarters*:—New York.

*Entered China*, 1888.

Works in Anhui, Hunan, Hupei, Kiangsu and Kuangsi. The field is worked under the four Conferences of Central, West China, South China, and Shanghai. The Society is interdenominational, and lays special stress on evangelistic work. Its objective in the first instance was Tibet.

*Central China Conference*.—The first missionary was sent to Wuhu, where a commodious Receiving Home was built for the new missionaries expected. The local work finally became established in South Wuhu, from which centre it spread through a radius of 75 miles, in which the foreign-manned centres are Nan-ling hsien 南陵縣, Ta'ing-yang hsien 青陽縣, and Wan-chih 灣沚. Wuchang was opened in 1893 to provide a business and forwarding depôt for projected work in Hunan and Tibet; and later became the centre for Central China, instead of Wuhu. During the last decade an agent has been placed in Hankow. As early as 1896, three C. and M.A. missionaries did pioneering work in Hunan, and narrowly escaped martyrdom. After many disappointments Ch'ang-tê 常銀 was opened in 1897, and Changsha in 1899, the Society's representative being the first foreign resident. The only other station in this province is Han-shou hsien 漢壽縣.

*West China Conference*.—In 1894, two C. and M.A. missionaries went to Kansu, choosing the southern part for their field, as the China Inland Mission was in the north. The first station opened was T'ao chow 洮州, now the headquarters of the Conference. Two years later an entrance was effected into Min chow 岷州, and in 1899 a town was occupied just across the Tibetan border. A riot soon occurred there, the Mission property was destroyed, and the workers had a narrow escape. In 1900, all were obliged to flee to the coast, but in 1903 they returned, and now, in addition to T'ao chow and Min chow, occupy Ti-tao chow 狄道州 (1902) and Cho-ni 卓泥 (1905). Promising work is done among Chinese, Mohammedans, and Tibetans.

*South China Conference*.—The Mission may justly claim to have been the pioneers in Kuangsi, the last province except Hunan to permit missionary occupation. Up to 1895 no foreigner had been able to reside permanently in it, and a band of C. and M.A. workers destined for it were obliged to stay at Canton and Macao until they could proceed to their objective, making house-boat trips up the West River till they gained a footing. In 1817 the Mission reports nine stations which form a line from Wuchow, just inside the eastern border of Kuangsi, along the upper course of the West River to the boundary of French Indo-China. A branch work has sprung up over the border, with two stations, viz. Tourane in Annam and Haiphong in Tonkin, and seven missionaries. This is now regarded as a separate Mission, though for the present administered from Wuchow.

*Earlier work in North China*.—Previous to 1900, the Mission had a large and promising work in N. Shansi (outside the Great Wall) and the eastern plain of Mongolia. This district had been assigned to the Swedes, and by 1896 there were 60 workers, with headquarters at Kuei-hua ch'êng 歸化城, and far-reaching plans had been made for linking up with Kansu, and also with Ta-t'ung fu 大同府 on the south. Work was begun at Kalgan as a base for Mongolia, and carried right on as far as Urga.

By 1900, there were 16 stations and 200 converts. When the Boxer outbreak occurred, the Swedes were in especial peril because of their isolation; 21 adults and 15 little children suffered death at the hands of the Boxers. Of the remainder, one party of 16 escaped north over the desert, and reached the Trans-Siberian Railway; another party fled south, and finally got to Hankow. The work was completely broken up, and though the Chinese Government made generous compensation and was willing for the missionaries to return, it was for several reasons deemed inadvisable to re-open the field; and the six stations in

Shansi were transferred to the C.I.M. and its Associates.

A start was made in Peking in 1891, through Miss Douw, a wealthy associate of the Mission, who chose her own workers and financed the work. In 1900 all the buildings were destroyed, and Miss Douw herself was so broken by her terrible experiences that she died not long after in the U.S.A. and the work lapsed.

Tientsin was occupied in 1895, when Rev. and Mrs. J. WOODBERRY arrived to attend to the business of the N. China Mission. They also began evangelistic work in English among the students of the Government Medical and Naval Colleges, which was exceedingly successful. The class graduating from the Medical College in 1900 all received baptism. On the break-up of the N. China work, Mr. and Mrs. WOODBERRY removed to Shanghai, and opened school work there. In 1917, there are altogether 150 students in the Boys' Academy, Girls' Seminary (each with primary department), and the kindergarten. Co-education is used in the upper classes. A church to seat 500 will be completed during 1917, when a Chinese pastor will be secured, and evangelistic work extended.

Statistics for C. and M. Alliance, 1916 :—

Foreign missionaries ... ..	93
Chinese assistants ... ..	194
Communicants ... ..	2,294

## CHRISTIAN LITERATURE SOCIETY FOR CHINA.

*Headquarters* :—Shanghai.

*Founded*, 1887.

The object of the Society is stated to be, "The publication and circulation of literature based on Christian principles, throughout China, her colonies, dependencies, and wherever Chinese are found, especially periodical literature adapted for all classes."

The China Missionary Conference of 1877 had urged "the extension of the work of preparing and distributing of Christian literature," and had appointed a *School and Text-book Committee*. One result of this action was that in 1884, the Rev. ALEXANDER WILLIAMSON, LL.D. of the U.P. Mission of Scotland, formed in Glasgow the *Chinese Book and Tract Society*, which was afterwards changed into the *Society for the Diffusion of Christian and General Knowledge among the Chinese*. In 1906, the present name was formally adopted.

Dr. WILLIAMSON died in 1890, and the Society seemed in danger of extinction; but in 1891, Dr. W. MUIRHEAD of the L.M.S. took temporary charge, and in 1892, the Rev. TIMOTHY RICHARD of the E.B.M. was made secretary, a position which

he held till his retirement in 1915. He was succeeded by the Rev. J. HOPKYN REES, D.D. of the L.M.S. A Depot for the sale of C.L.S. literature was opened in Honan Road in 1897. A site for new bookstore premises was purchased in 1907, but in 1917 is still being let for other purposes, the profits accruing to the Society.

In 1909 the work was much aided by the erection of fine new offices, Sir THOMAS HANBURY having bequeathed £1s. 20,000 for that purpose.

Owing to the nature of the Society's work, results are difficult to give; but the dissemination of its books and periodicals among the civil and military officials of all ranks, both in and out of office, the heads of schools and colleges and the *literati* in general, contributed very greatly in awakening China to the advantages of Western learning and civilization, as well as in removing many of the deep-seated prejudices entertained by Chinese of the old style against Christianity. In later years, especially since the Revolution of 1911, the sales have been almost stationary, owing to the great activity displayed by the Chinese themselves in the translation and preparation of text-books, etc.; but as these are generally non-Christian, if not anti-Christian in tendency, there is still a large sphere of usefulness open to the C.L.S.

The periodicals which have been issued by the C.L.S. are, 1. *Ta Tung Pao* 大同報, a general magazine first issued in 1904; 2. *Chiao Hui Kung Pao* 教會公報, a magazine for Christians, first issued in 1891; 3. *Nü To Pao* 女報, for women and girls, dating from 1912.

The well-known *Wan Kuo Kung Pao* 萬國公報 was issued for fifteen years by the C.L.S. (See *Allen, Y. J.*).

In addition to periodicals, the Society has issued over 500 works and its catalogue for 1916 gives 433 books and pamphlets for sale. All publications are in the Chinese language.

The Society has always aimed at indirectly assisting all missions, and is therefore inter-denominational, different missions at different times releasing such members as were deemed specially suitable for literary work, while supporting them as before. The present (1917) editorial and distributing staff (not including Dr. RICHARD, Secretary Emeritus) contains the names of three Baptists, one Congregationalist, one Canadian Presbyterian, one English Friend, and one Anglican; while members of several other Societies give part of their time.

**CHRISTIANS' MISSION, NINGPO.** A small company of English ladies, working on undenominational and "faith" lines. The work was started by two sisters, the Misses E.A. and L.M. HORWOOD.

In 1917 there are seven foreign workers and a Chinese pastor, who supervises the church work. There are a number of outstations; educational work is carried on for both boys and girls, but the main emphasis is laid on evangelistic effort.

**CHRONICLE AND DIRECTORY FOR CHINA. JAPAN, (etc., etc.)** THE, published annually from 1863 at the *Daily Press* Office, Hongkong. In 1876 the *China Directory* was incorporated with it. It is now entitled *Directory and Chronicle, etc.*

**CH'ÜAN CHOW** 泉州, often called Chin chow, in Fukien, generally regarded as the Zayton of MARCO POLO, though PHILLIPS made out a very strong case for Chang chou 漳州 being Zayton.

Hence KHUBILAI Khan sent his expeditions to Java and Japan, and here the Arabs traded. It superseded Kanpu, and itself in turn gave place to Amoy.

YULE: *Marco Polo*; PHILLIPS: *Two Mediæval Fukien Trading Ports*, T'oung Pao, 1895-96.

**CHUANG TZŪ** 莊子, whose name was CHUANG CHOW 莊周, was born about B.C. 330 in the state of Liang, in modern Anhui, and was a contemporary of MENCIUS. He was entirely devoted to the Taoist philosophy and wrote the work which from A.D. 742 has been called *The Holy Canon of Nan Hua*, Nan Hua, in Ts'ao-chou fu, Shantung, being his place of retirement. Many legendary anecdotes are preserved illustrating his cynical wit. He spent all his energy in glorifying Lao Tzŭ, and attacked the Confucian philosophy with great skill. His teachings were not much valued until later ages, but rose to fame in the eighth century under the patronage of the T'ang Emperor, Hsüan TSUNG. See *Nan Hua Ching*; *Taoism*; *Philosophy*.

SUZUKI: *History of Chinese Philosophy*; GILES: *Chuang Tzŭ, Mystic, Moralist and Social Reformer*; LEGER: *Texts of Taoism*, (Sacred Books of the East).

**CHUANG YÜAN** 狀元. The successful candidates in the *Chin-shih* (q.v.) examination were further tested in an examination held within the palace and therefore called *tien shih* 殿試. The student who came out at the head of the list was called *chuang yüan*.

**CH'ÜAN HSÜEH PIEN** 勸學篇, a work on education. See *Chang Chih-tung*.

**CHUENPI CONVENTION**, an agreement made between Captain CHARLES ELLIOT and KISHEN in January, 1841, after the forts at Chuenpi and Taikoktow, outside and on each side of the Bogue, had been taken. It gave Hongkong to the British Crown, an indemnity of six million dollars to the British Government, allowed direct official intercourse on equal terms, and re-opened Canton to trade.

It was not acknowledged by either Government. KISHEN was degraded and sentenced to death (See KISHEN); ELLIOT was severely blamed because the terms were quite inadequate. Six million dollars would hardly pay for the confiscated opium and left nothing for the expenses of the expedition, or for debts owing by the bankrupt Hong Merchants; the cession of Hongkong was accompanied by some conditions about payment of duties; and Chusan was evacuated. The convention was disavowed, ELLIOT was soon after recalled, hostilities were begun again and resulted in the Treaty of Nanking.

**CHU FAN CHIH** 讀書記, CHAO JU-KUA's work on Chinese and Arab Trade in the 12th and 13th centuries. See *Chao Ju-kua*.

**CHU HSI** 朱熹, the famous commentator and expounder of the Confucian classics, generally known as CHU Tzŭ. He was born in 1130 in Fukien where his father (an Anhui man) was holding office. He was a precocious child, and he became a *chin shih* at 19. After obtaining office, he studied Buddhist and Taoist teachings for some years, and some say he was actually once a Buddhist priest; but later, under a profound philosophical teacher, LI T'UNG, he became an ardent Confucianist. He encouraged, however, a belief in future retribution as beneficial for governmental purposes. After holding various provincial offices, and being several times summoned to Court to offer advice on literary and governmental matters, he was in 1180 made Governor of Kiangsi, where he applied himself diligently to carrying his theories into practice. He was accustomed to retire from time to time to the White Deer Grotto 白鹿洞 near Kuling, where he revived the so-called University. With the assistance of his pupils, he revised and brought up to date SSŪ-MA KUANG's great History, adding notes and comments. His greatest work, however, was done in connection with the Confucian classics. His writings are very numerous, and include an epitome of the teachings of his master, LI T'UNG. He died in 1200, and in 1241 his tablet was placed in the Confucian Temple. He was canonized as 文理 WEN LI.

CHU Hsi's commentaries on the classics, and exposition of the views of the Sung scholars, of whom he was the chief, have been for subsequent centuries the standard of orthodoxy, though in the latter part of the Ch'ing dynasty a number of scholars arose who threw doubt upon his doctrines.

He considerably modified the older Confucian teachings; e.g., though on the one hand he reaffirmed the Mencian doctrine that man is by nature upright and that he can unaided attain perfection, on the other hand he pressed the agnostic side of Confucianism unduly, perhaps in his effort to get a consistent system out of disjointed

and fragmentary utterances. His philosophy, while based on the *I Ching*, was that of a thoroughly materialistic evolution, recalling the views of HÆCKEL. His identification of 天 Heaven with 靈 *li* struck a blow at the old Confucian idea of a personal God, from which it has never recovered. But if 靈 can be interpreted as that Eternal principle of Right which all intelligent Theists conceive as being the Essence of God's being, and which His will freely expresses, the chasm between Chu Hsi and those who believe in Divine Personality may not be so great as it appears.

The influence of his study of Buddhism may be seen in the systematic nature of his philosophy, and in his attempt to solve the mystery of the source and power of evil, which the ancient sages had not attempted. See *Confucianism; Philosophy*.

GILES: *Confucianism and its Rivals; Biographical Dictionary*; LE GALL: *Le Philosophe Tchou Hi* (Var. Sin.). [C.E.C.]

**CHU I 朱衣** *red coat*, a god of literature, the helper of backward students in their examinations. He and K'UEI HSING are the inseparable companions of WEN CH'ANG and have secondary altars in his temples.

Doné: *Recherches sur les Superstitions*, vol. vi, p. 50.

**CHÜ JÊN 舉人** upraised man; the term used for a scholar who passed the second examination, generally called in English Master of Arts. See *Chin shih; Hsiu ts'ai*.

**CHU KIANG 珠江** *Pearl River*, is the northern mouth of the Si kiang *West River* (q.v.). It branches off at San-shui hsien, passes Fatshan and Canton, and enters the sea through the Bocca Tigris between Hongkong and Macao.

**CHU-KO LIANG 諸葛亮**. A.D. 181—234. A native of Shantung. Liu Pei sought him in his scholarly seclusion and obtained his help in the attempt to gain the Empire. He defeated Ts'ao Ts'ao and made Liu Pei Emperor of Shu (Ssü-ch'uan), one of The Three Kingdoms, founding the dynasty called the Minor Han. He is said to have carried his arms southward into Burma, and he carried out three campaigns against the Wei State. Various cunning war-devices are attributed to him, such as bows to shoot several arrows at once, and "wooden oxen and running horses," which no one now can explain. He has always been the favourite hero of the Chinese, and his tablet was admitted to the Confucian Temple in 1724.

**CHUNAM**, an Indian word, meaning prepared lime; used in China to denote a mixture of lime, oil and sand for making pavements.

**CH'UN CH'IU 春秋** *springs and autumns*, the title of the classic, the last literary work of CONFUCIUS and specially claimed by him as his.

It contains the annals of the Lu 魯 State for 242 years up to within two years of the sage's death, i.e. from B.C. 722 to B.C. 481. The title, which was already in use, implies that the annals are recorded under the four seasons, and two are used to represent the four.

It is a very meagre work and has been compared with the headings to chapters in an English Bible. Tso 左 said to have been a disciple of CONFUCIUS, made a commentary and included annals of other states besides Lu, so that his work is relatively like the chapters of the Bible compared with the headings. This is the *Tso Chuan*, (q.v.) There are also less valuable commentaries by KUNG-YANG KAO and KU-LIANG CH'IN, both of the 5th century B.C. but probably later than Tso-ch'iu Ming.

The prolegomena to the classic in LEGGE's translation deal with it most severely. LEGGE says there is not the slightest tincture of literary ability in the composition, and declares that the work ignores, conceals and misrepresents facts.

The suggestion has been made by GRUBE that both the book and the commentary called *Tso Chuan* are from the pen of CONFUCIUS; but this is not at all likely.

LEGGE: *Classics*, vol. v.

**CHUNG CHIA TZÜ 鍾家子**. See *Iolo*.

**CH'UNG ÈRH 重耳**, double ears, the personal name of the son of Duke HSIEN of the Chin 晉 State, born in B.C. 696. He was the son of a Tartar mother. When his father, at the instigation of another Tartar concubine who wished her own son to succeed, sought to kill him, he fled to the barbarian tribes in the north, where he took a Tartar wife, and to Ch'i, where he again took a wife. After nineteen years of adventurous wanderings he returned to Chin, took the throne as Duke WEN and was appointed second Protector. He died in B.C. 628. See *Protector*.

**CH'UNG-HOU 崇厚** A Manchu official, born in 1824, and Superintendent of Trade residing at Tientsin when the massacre of June 21, 1870 took place there. He was regarded as innocent of actual connivance though probably a stronger official might have prevented it. He was sent to France with a letter of apology, and is the first Chinese official of rank who ever visited the West. While ambassador at St. Petersburg, he negotiated the Treaty of Livadia in 1878, ceding a large portion of Ili to Russia. Being denounced by LI HUNG-CHANG, Tso TSUNG-T'ANG and CHANG CHI-TUNG, he was sentenced to death, and foreign Ministers tried in vain to save him. It was only in response to a letter from Queen VICTORIA that he was pardoned. He died in 1893.

**CHUNGKING 重慶** *ch'ung ch'ing*, in Ssü-ch'uan, the chief commercial port of Western



China, is important as a distributing centre, having great banking facilities. It is on the Yangtze, some 1,400 miles from its mouth, in lat. 29° 33' 56" N. and long. 106° 38' E., and stands on a high rocky bluff which makes a peninsula at the junction of the Chia-ling with the Yangtze. It has a good wall round it, some five miles in length, with nine gates; the city is lighted by electricity.

It was opened to foreign trade by an Additional Article (1890) to the Chefoo Agreement of 1876. The first steamer to get up to Chungking was Mr. ARCHIBALD LITTLE's 9-ton launch the *Leechuan*, which arrived in the low-water season of 1898. The British gunboats, *Woodcock* and *Woodlark*, arrived on May 6, 1899, and the first merchant steamer, the *Pioneer*, on June 20 of the same year.

Revolutions, rebellions and riots have interfered much with the development of trade. The ordinary rise of the river there is 75 feet, but it has been as much as 108 feet. The chief articles of export are silk (yellow), goatskin, hides, bristles, and, sent through from the Tibetan border, musk, rhubarb and other medicines, and wool. The population is 517,000.

	1915	1916
Net Foreign Imports ... ..	8,697,530	6,310,330
Net Chinese " " " " " "	9,771,546	8,756,030
Exports " " " " " "	16,537,260	17,803,414
Total Iik.Tls. ... ..	35,006,336	32,869,774

**CH'UNG-MING** 崇明, (*Tsung ming* and *Tsong ming*); an alluvial island in the Yangtze estuary. It has about one million inhabitants, and has many Roman Catholic village communities, originated by Hsü KUANG-CH'Ū (*q.v.*) in the beginning of the 17th century. There are now (1917) fifty-eight R.C. Christian communities on the island with 13,461 Christians.

HAVRET: *L'île de Tsong-ming* (Var. Sin. I).

**CHUNG T'ANG** 中堂 central hall; the title of address for a Grand Secretary (*q.v.*). Thus LI HUNG-CHANG is often called Li Chung t'ang, to the confusion of foreigners who do not know Chinese. (Cf. *Kung pao*).

**CHUNG WANG** 忠王 *loyal prince*, the most famous of the princes made by the Heavenly Prince, leader of the T'ai P'ing Rebellion. He rose from the ranks to be created prince in 1859. From 1860 to 1864 he was the mainstay of the movement. He lived up to his title and was only prevented by loyalty from escaping at the last. Before being executed he wrote an account of the rebellion which has been translated by W. T. LAY, but it is out of print; a typewritten copy is in the library of N.C. Branch, Royal Asiatic Society, Shanghai. See *T'ai P'ing Rebellion*.

**CHUNG YU** 仲由 (literary name Tzû-Lu 子路). For some time an intimate disciple of

CONFUCIUS, he afterwards entered the public service in Wei. His parents were poor and he had been accustomed when young to fetch rice for them from a distance. In his wealthier years he grieved for old days of poverty and filial service, and he has accordingly been included in the twenty-four examples of filial piety. He was killed by conspirators against his chief the Duke of Wei. He was bold, and CONFUCIUS complained of his rashness.

LEGGE: *Chinese Classics*, vol. i, prolegomena, p. 87.

**CHUNG YUNG**. See *Doctrine of the Mean*.

**CH'UN, PRINCE** 咸親王. The first to bear this title was I HUAN 奕譞, the seventh son of the Emperor TAO KUANG, younger brother of HSIEN FENG and of Prince KUNG (the sixth son), and father of TSAI T'ŪEN the Emperor KUANG HSŪ. He had married the sister of Tz'û Hsi, and Tz'û Hsi put the son of her sister on the throne in defiance of law and precedent. T'UNG CHIH having left no son and KUANG HSŪ being incapable of acting as his heir because he was of the same generation, there was much fear lest Prince CH'UN should become the founder of a new line of Emperors, and thousands of Memorials were sent in against the selection of his son, and one Censor committed suicide in formal protest.

The Prince, as the Emperor's father, sought to resign all the offices he held, but he was retained in an informal way as adviser to the Empresses-dowager when they wanted advice. His first-class principedom was made hereditary for ever, instead of its sinking one grade in each generation as is the rule.

Later on the Empress-dowager ordered that in all important matters the Grand Council before advising the throne should consult Prince CH'UN, thus making him really head of the executive. This increased the fear and suspicion lest, T'UNG CHIH being left without an heir, Prince CH'UN should be the head of a new line, and a storm of opposition arose. The Empress-dowager explained.

On January 1, 1891, Prince CH'UN died. He was an able though dissolute man, and he had always been a favourite with the Empress-dowager. His offices included Chamberlain of the Palace, Head of the Navy, and Commander of the Manchu Field Force.

The second Prince CH'UN was TSAI FENG, son of the first, and brother of KUANG HSŪ. He married, by the Empress-dowager's orders, the daughter of JUNG LU, and their son was put on the throne with the title HSŪAN T'UNG, thus making still more possible the new line from Prince CH'UN and the cutting off of the elder line with the childless T'UNG CHIH.

In the Peace Protocol of 1901 this Prince was designated to go to Berlin and express the Government's regrets for the murder of Baron von KETTLER.

On his son being made heir to T'UNG CHIH at the death of KUANG HSÜ Prince CH'UN was appointed Regent, and held this position till the Revolution and establishment of the Republic in 1911.

**CHÜN WANG** 君王. See *Imperial Nobility*.

**CHURCH OF THE BRETHREN MISSION.**

*Headquarters* :—Elgin, Ill., U.S.A.

Works in Shansi in the 2 centres of Liao chow 遼州 and P'ing-ting chow 平定州, with 17 foreign workers in 1916.

**CHURCH OF ENGLAND IN CANADA, MISSIONARY SOCIETY OF THE.**

*Headquarters* :—Toronto.

*Entered China*, 1909.

Works in Honan.

The Anglican Conference held at Shanghai in 1907 appealed to the Anglicans of Canada to undertake work of their own in China; and the latter in response decided in 1908 to "send out a bishop and clergy to establish a mission in some province as yet untouched by the communion." The province selected by the Canadians and sanctioned by the Anglican Conference in China was Honan; and the bishop chosen was the Rev. WILLIAM C. WHITE, who had worked in Fukien under the C.M.S. since 1897.

Bishop WHITE went to Honan in 1910, taking with him four well-qualified Chinese assistants lent by the C.M.S. in Fukien, as well as two from the American Church Mission in Hankow.

Having regard to the general conditions in China at the time, as well as to the requirements of Honan in particular, the Mission adopted the policy of "evangelization through education with the aim of building up a self-supporting, self-governing and self-extending church."

K'ai-fêng fu, the capital of the province, was selected as headquarters, and work was begun in native houses until land could be purchased and buildings erected; and educational work was begun, looking towards a Christian University for the province in the future. As the result of the evangelistic work already done by the Canadian Presbyterians north of the Yellow River, the China Inland Mission south of it, and other missions, a considerable church was already in existence, for which well-trained native helpers and pastors were required; these missions therefore welcomed the new-comers, and engaged to use, rather than duplicate, such educational advantages as they might offer. The Canadian Anglicans also made themselves responsible for the evangelization of the prefecture of Kuei-tê 歸德, whose 300,000 inhabit-

ants were absolutely without any Christian workers.

Medical work was no part of the original scheme for K'ai-fêng fu, but the need appeared so great that a hospital and medical school were soon started. Another hospital at present (1917), in native quarters, is run at Kuei-tê city, but is expected soon to have a modern plant.

In September, 1916, the Mission reported :—

Foreign workers in holy orders ...	6
Physician ... ..	1
Lady workers ... ..	8
Chinese helpers, ordained ... ..	1
" lay ... ..	17
Communicants ... ..	89
Non-communicant members ... ..	61
Total number of scholars ... ..	337

**CHURCH OF ENGLAND MISSION, NORTH CHINA.**

*Headquarters* : London.

*Entered China*, 1863.

Works in Chihli, Shantung and Manchuria.

This work is sometimes called a mission of the "Society for the Propagation of the Gospel in Foreign Parts" (S.P.G.), but as a matter of fact, though largely helped by this Society, it is also supported by special funds.

*Diocese of North China.*

The first S.P.G. worker for the Chinese, Dr. J. A. STEWART, reached Peking in 1863. He found there the Rev. J. S. (afterwards Bishop) BURDON. In 1864, however, it became necessary for the S.P.G. to cease working in Peking, and its operations there were suspended for ten years.

In 1872, an anonymous offer was made of £500 a year for five years for the founding of a new mission in China, which resulted in the Rev. C. P. (later Bishop) SCOTT and the Rev. M. GREENWOOD being sent out. These two missionaries reached Chefoo in 1874, and began their work among the Chinese in the next year, making tours in the interior from time to time.

During the famine of 1878-9, Mr. SCOTT and others of the Mission helped in famine relief, mainly in Shansi.

An anonymous gift of £10,000 having been made in England for the endowment of a new bishopric in North China, Mr. SCOTT (who had been made Canon of the Shanghai Cathedral in 1877), was consecrated in London in 1880, and became the first Bishop of North China, i.e., of Chihli, Shansi, Shensi, Kansu, and Honan.

On his return to China in 1881, he made his headquarters at Peking, and the work of the C.M.S. with its 26 Christians—the result of 17 years' toil—was handed over to him, the one remaining C.M.S. agent joining him.

Yung-ching hsien 永清縣 40 miles S. of Peking and Ho-chien fu 河間府 were opened in 1880; and in

1893, work was begun in Ch'i Chou 鄆州, 40 miles S. of Pao-ting fu.

On June 1st, 1900, Rev. H. V. NORMAN and Rev. C. ROBINSON were murdered by the Boxers, at Yung-ching, together with several of the native Christians: a new church in the district was also destroyed by fire. In 1903, the diocese was divided, Shantung, with the exception of the German territory, being constituted a second bishopric, and Rev. GEOFFREY D. ILIFF was consecrated as its bishop, while Manchuria, which was formerly under the Bishop of Korea, was transferred to the North China diocese.

Ch'i Chou became a resident station in 1904: and the Rev. FREDERICK DAY was killed there in 1912 by disbanded soldiers on his remonstrating because they had taken one of the carts with which he was travelling.

Bishop SCOTT, after 40 years' work in China, resigned in 1913, and was followed by the Rev. FRANK L. NORRIS. In this year also, the first native priests were ordained in the North China diocese, namely, two Chinese who had been made deacons in 1905. The Cathedral at Peking was built and consecrated in 1907; a hospital (St. Luke's) and dispensary in 1906; the Boys' School (with one hundred and twenty pupils in 1915), was started in 1910; the Girls' School (St. Faith's) in 1903.

St. Faith's Home for women's work had been opened in 1897, the P'ei Hua 培華 School for upper class girls began in 1912; a school for catechists in 1913; and a hostel for two hundred students in Government Colleges in 1914.

The first Diocesan Synod was formed in 1916.

The Mission sends its students for their higher education to Boone University, Wuchang, to St. John's University, Shanghai, and to Hongkong University.

#### *Diocese of Shantung.*

In the year 1878, when Mr. SCOTT and Mr. GREENWOOD were making one of their many tours into the interior from Chefoo they visited T'ai-an fu 泰安府, which was then unoccupied by any Society, and decided to make it one of the stations of their mission. There was a good deal of opposition to be encountered, but property was bought in 1889, when missionaries entered into residence. Work was begun at 平陰 P'ing-yin 50 miles from T'ai-an, in 1879 but the city was not occupied by foreigners till 1893. Yen-chou fu 兗州府 was opened in 1909, and 濟昌 T'ung-ch'ang in 1915.

On December 31st 1899, the Rev. SYDNEY M. W. BROOKS was murdered by the Boxers on his way from T'ai-an to P'ing-yin. Mr. Brooks' body was recovered and buried in P'ing-yin, where the memorial church of St. STEPHEN perpetuates his memory.

There are Boys' Schools at T'ai-an (opened 1887) at P'ing-yin (1895) and at Yen-chou fu (1913) and a Girls' School at T'ai-an (opened 1897). Girls' Schools were opened at P'ing-yin and Yen-chou at the same time as those for boys.

The first advancement to the native priesthood in Shantung took place in 1913 at T'ai-an; two Chinese deacons who had been ordained in 1910 becoming priests.

The first baptisms at Yen-chou fu took place in 1914, although as a consequence of anti-British feeling stirred up by some German residents because of the great European War, the work was adversely affected. For a time all the girls and some of the boys were withdrawn by their parents from the Mission Schools.

The mission has succeeded in gaining a footing in Chü-Fu 曲阜, the native city of CONFUCIUS, and in 1915, a fine property was offered to them of which war-time economies precluded the acceptance.

In 1915 the first portion of the T'ai-an fu Cathedral was finished and consecrated; it will seat 400 worshippers.

Since 1906, the Mission has co-operated in the Shantung Protestant University's Arts College at Weihsien, and their first contingent graduated in 1913, three of whom at once began to teach for the mission.

Besides work for the Chinese, the Mission ministers to foreign Anglican communities at Chefoo, Peking (British Legation Chapel), Tientsin, Weihaiwei, Dairen, Mukden, and Newchwang.

Statistics for year ending December 31, 1916:

	North China Shantung		
	Diocese	Diocese	Total
Foreign clergy	15	10	25
Chinese "	2	6	8
" Helpers unordained	17	39	56
Communicants	726	882	1,608
Non-communicant members	745	558	1,303

### CHURCH MISSIONARY SOCIETY FOR AFRIKA AND THE EAST.

*Headquarters* :—London, England.

Works in Fukien, Kuangsi, Hunan, Chèkiang, Kuangtung, Szech'uan and Yunnan Provinces and Hongkong; with five dioceses.

DIocese of CÈKIANG. The first Missionaries of the Society to reach China were the Rev. GEORGE SMITH (afterwards Bishop of Victoria) and Rev. T. McCLATCHIE, who reached Shanghai in 1844. Work was begun in Ningpo in 1848, by Rev. R. H. CORBOLD, M.A. and Rev. W. A. RUSSELL. The work was hindered by the T'ai P'ings for more than a year, but after they had been put down, the Rev. G. E. (afterwards Bishop) MOULS opened Hangchow (in 1864) and thus established the first Protestant mission station in inland China.

Work was begun at 竹崎, Chuki, as early as 1877, through the influence of a native of the place who had learned Christianity at Ningpo, and in spite of great persecution, it was very successful. The city was opened as a foreign-manned station in 1894 but the premises were burnt down in 1900 by a mob. Shao-hsing was opened in 1870 and 台州 T'ai-chow in 1892, though work had been carried on without foreign residence for some years.

In 1872, China north of lat. 28° was constituted a separate diocese and Dr. RUSSELL became the first bishop. In 1879 he died, and the bishopric was divided into two, viz., Mid-China and North China; and the Rev. G. E. MOULE was consecrated the first bishop of the former diocese. He retired in 1907 and was succeeded in 1908 by Dr. H. J. MOLONY. Since 1912, what used to be the Mid-China Mission, has been called the Chékiang Mission, the diocese including that province only. The Shanghai work of the C.M.S. is under the episcopal oversight of the American bishop, and is self-supporting. There is an Institute for the Blind in the native city.

The chief educational work of the Chékiang Mission is carried on at Trinity College, Ningpo, founded by the Rev. J. C. HOARE, afterwards Bishop of Victoria; at the Anglo-Chinese College, Shanghai; at the Mary Vaughan High School for girls at Hangchow; and there are boys' and girls' boarding schools at four other stations, the pupils being mainly from Christian families.

Medical work is carried on at Hangchow where an opium refuge and hospital was opened in 1871. In 1886 the present large hospital was built under Dr. D. MAIN, who also has under his care one of the largest Leper Homes in China, a fine Sanatorium and a Medical School. Medical work in Ningpo began in 1886, when the settlement doctor gave four years of voluntary work. The hospital was afterwards enlarged, and a woman's hospital added. The Medical work began early at T'ai chow, and a fine hospital was built there in 1905. In 1916 two of the three hospitals were closed through the absence of the doctors at the Great War.

DIocese of FUKIEN. Work began in Foochow in 1850, when the Rev. W. WILTON, M.D. and the Rev. H. O. JACKSON arrived. The difficulties were great; the staff was small; and it was eleven years before the first converts were received, when the London committee had nearly decided to abandon Foochow in favour of Ningpo.

In 1864 all the mission property was destroyed by a mob, but was rebuilt in the next year.

Rev. J. R. (afterwards Archdeacon) WOLFE arrived in 1862. He died in 1915 at Foochow, after more than fifty years' work.

The Dublin University Mission began work in connection with C.M.S. in 1886, taking over the

district of 福甯 Funing, near the Chékiang border, and, since 1911, this auxiliary has taken charge of Trinity College, Foochow, which includes St. Mark's College, an Anglo-Chinese College, and Middle and junior boys' schools.

In 1893, the Rev. and Mrs. R. W. STEWART, with two of their children and seven ladies, were massacred by Vegetarians at Whasang. See *Kucheng massacre*.

In 1906, the Fukien mission, which had been under the Bishop of Victoria, was constituted a separate diocese and the Rev. H. McE. PRICE of Japan was consecrated as the first bishop.

The chief educational institutions are at Foochow, including Union Medical and Theological Colleges, Trinity College, the Stewart Memorial School for Women, boarding-schools for boys and girls, and Schools for the blind; boys' and girls' boarding-schools are also established at most stations.

There are seven hospitals in the diocese, and Asylums for Lepers at five centres.

DIocese of VICTORIA. This is a missionary, as well as a colonial diocese. Mission work was begun in 1862 by the arrival of the Rev. J. STRINGER. The first Bishop (Dr. G. SMITH), the third (Dr. BURDON) and the fourth (Dr. HOARE) were all C.M.S. missionaries. Bishop HOARE was drowned in a typhoon in 1906, and was succeeded by Bishop LANDER. In Hongkong, the Chinese Church is self-supporting with Chinese clergy. The Mission, besides supporting day schools, is responsible for four institutions, which are now in connection with Hongkong University, viz., St. Stephen's College, founded 1903, which is almost self-supporting; St. Paul's College (1850) for the training of clergy and catechists; St. Stephen's Girls' College, and St. John's Hostel.

Work is also carried on on the mainland, four centres being open in Kuangtung Province, namely Canton (1898), Kowloon, where there is a Girls' orphanage, Lin-chow fu 廉州府 (1902), and Pakhoi (1886).

At Canton the mission has an interest in the Union Theological College, opened in 1914; and maintains both boys' and girls' schools. At Pakhoi, there are mens' and womens' hospitals, two asylums for lepers, and boys' and girls' schools.

DIocese of WEST CHINA. In 1891 the Rev. J. H. HORSBURGH with a party of fifteen, arrived in Szech'uan to open work on lines similar to those of the China Inland Mission. Great difficulty was experienced in getting a footing, but in 1894 Chung pa 中壩 was occupied, and other towns shortly after. Until 1895, the West China Mission was part of the Mid-China Diocese, the Bishop

being resident in Hangchow nearly two thousand miles away; but, in that year, the Rev. W. W. CASSELS, who had been working in the C.I.M., was consecrated the first bishop of the diocese of West China. As in the case of other Ssüch'uan missions, work has been often hindered by disturbances, such as the riots of 1895 and 1898: and in 1900, under consular orders, all the staff withdrew to the coast. Other disturbances took place in 1909, 1911, and 1913.

Bishop CASSELS has episcopal jurisdiction over both C.M.S. and C.I.M. missionaries in Ssüch'uan. In 1916, the mission reported 13 foreign-manned stations, including Chengtu and Chungking. The work is mainly evangelistic. There is a Diocesan Training College at Pao ning 保寧, and a hospital at Mien chou 綿州 (1911) as well as boys' and girls' schools, and the Mission co-operates in a Hostel in Chengtu, as also in the West China University.

**DIOCESE OF KUANGSI-HUNAN.** This was formed in 1909 out of the diocese of Victoria and embraces Hunan, south of lat. 28° and Kuangsi north of the West River. Archdeacon W. BANISTER was consecrated its first bishop.

In 1899 the Rev. L. BYRDE and his wife were sent to Kueilin, and the first convert there was received in 1902.

In 1903 Yung chou fu 永州府 in Hunan was occupied; Hêng-chou fu 衡州府 in 1910; and in 1911 Hsiang tan 湘潭 was taken over from the American Church (Protestant Episcopal).

In 1910, serious riots broke out at Ch'angsha the capital, and all mission buildings were burnt; and under consular orders the workers at Yung chou fu retired for a time to Hankow.

The work is chiefly evangelistic, but at Kueilin medical work is done, and elementary schools have been opened in several places.

The C. E. Zenana Missionary Society began work in Fukien in 1884, when Miss GOUGH arrived, who afterwards married the Rev. J. C. HOARE. The C.E.Z.M.S. ladies now (1917) number forty, and of these three are qualified medical practitioners and eight are trained nurses. Two of the latter work in the Native Hospital at Foochow, which is supported locally. The Womens' Hospitals are at Foochow, Dung Kai, and Lo Yuan; and more or less dispensary work is done at all the stations (eleven in number) where the C.E.Z.M.S. works, in addition to evangelistic work among the women and schools.

The Kuangsi-Hunan diocese also has 2 agents of the Society. The statistics of the C.E.Z.M.S. are included in those of the C.M.S.

Statistics for year ending June 1, 1916.

Dioceses of (a) S. China; (b) Kuangsi; (c) Fukien; (d) Chêkiang; (e) W. China.

	(a)	(b)	(c)	(d)	(e)	Totals
Foreign clergy	14	9	22	18	17	80
Foreign unordained workers and women	36	12	81	65	41	235
Chinese clergy	7	0	20	24	0	51

Statistics to December 31, 1915.

Chinese unordained Assistants & women	150	30	694	175	64	1,113
Communicants	1,292	214	5,167	2,556	551	9,780
Non-communicant members	1,408	125	5,850	3,245	319	10,947

## CHURCH OF SCOTLAND MISSION.

*Headquarters* :—Edinburgh.

Works in Ichang and neighbourhood.

The first missionaries of this Society to China were the Rev. Geo. COCKBURN, M.A. and three colporteurs, the latter being partly supported by the National Bible Society of Scotland. The party arrived at Ichang in 1878. In 1890 Dr. W. PEARCE, the first medical missionary, arrived, but died in 1893.

It was not till 1890 that the Mission was able to put up its own buildings including a dispensary and hospital. In 1891 a riot occurred which compelled the missionaries to retire for a time. In 1897 the first workers of the Women's Association for Foreign Missions arrived, and in 1917 there are five of its representatives in the field, superintending, in addition to evangelistic work, girls' day and boarding schools, industrial work, an orphanage and a Women's Bible School. In 1915, this Auxiliary built the BUCHANAN Memorial Hospital for Women and Children.

Owing to the many changes in the small staff, it was not till 1898 that settled out-stations were occupied. In 1917, there are fifteen of these, the chief being I-tu 宜都, about 30 miles from Ichang. In 1901, a fine new hospital and church, with residences, were erected outside the city. Shortly after this a Theological Institution and High School was begun, and there are primary schools in 1917 with about 200 pupils.

Statistics for 1915-6.

Foreign missionaries	...	...	...	15
Chinese staff	...	...	...	28
Communicants	...	...	...	524
Non-communicant members	...	...	...	368

**CHUSAN** 舟山 *chou shan*, ship hills, a group of about one hundred islands, all hilly and fertile. The chief island is Chusan itself; it is about 20 miles long and 6 at its greatest width. On it

stands Tinghai, the governmental capital of the archipelago. East of the main island lies the famous P'u t'o (q.v.).

In 1700 the East India Company had a factory at Ting-hai, and in 1703 a special mission was sent there with a view to opening up trade with Chê-kiang, and establishing a factory at Ting-hai or Ningpo. FLINT (q.v.) was the head of the mission, which was vigorously opposed by the authorities in Canton. It is possible however that after FLINT's visit to Tientsin trade with Ningpo might have been permitted, if FLINT had not ventured there a second time without permission.

One of the objects of MACARTNEY'S Mission was to obtain permission to trade at Chusan.

Chusan has several times been in possession of the British. It was first taken in 1840, and again in 1842, when it was held till the payment of the indemnity agreed on in the Nanking treaty. It was taken again in 1860.

In the forties, when Great Britain might have claimed either Chusan or Hongkong or both for her own, there were many who held strongly that Chusan would be the better possession. There are probably some who think so still, in spite of the splendid success of Hongkong.

By the Convention of Bocca Tigris, made by DAVIS in 1846, China was bound never to cede the islands to any other power.

**CH'U, STATE OF, 楚**, also written TS'U, one of the largest and most powerful of the Chou feudal States. The fief was granted by the second of the Chou rulers with the title Viscount 子, B.C. 1077. The family name was Mi 季. The title of King was sometimes usurped, and Ch'u must be regarded, like Ch'in, as both feudal State and independent Empire; it was subject to Chou only when it suited to be so.

The position of Ch'u was south of the orthodox States, a buffer-state between China and all the barbarian South. It must be always borne in mind, however, that as far as its administration and capitals were concerned it was never south of the Yang-tze. Its first capital was above the I-chang gorges; a later one was Ching-chou fu in the present Hupei; the country extended eastward to the sea. All this territory was named The Jungle, *Ching* 荆, a name which is still seen in Ching-chou fu and is used as the literary name of Hupei. It was into this Jungle that the two princes went who founded the State of Wu (q.v.), which later lay between Ch'u and the sea. The administrative part in the north was Chinese, but the mass of population southward would be barbarian. The people of Ch'u are spoken of as bearded; no Odes from Ch'u are included by CONFUCIUS in the Shih Ching; the Ch'u laws were very severe and the rule was

tyrannical and absolute. In later times Ch'u produced a certain amount of high-class literature, but this may be put down to her policy of annexing minor Chinese States. (See *Elegies of Ch'u*; and *Li Sao*).

It became the Protector State in B.C. 638. Towards the end of the Feudal period it waged bloody wars with Wu, which it extinguished in 438, with Ch'i and finally with Ch'in, between whom and itself lay the last fight for the Empire. Ch'in finally conquered in B.C. 222.

PARKER: *Ancient China Simplified*.

**CHU TI 朱狄**. See *Yung Lo*.

**CH'U TZ'Ü**. See *Elegies of Ch'u*.

**CH'Ü YÜAN 屈原** also called **CH'Ü P'ING, 屈平**, a loyal minister of the Ch'u State. He was a great favourite till displaced by a rival. He then wrote a poem *Li Sao* (q.v.), still famous, to warn his sovereign, but the warning was disregarded, with the result that the Prince, warring against Ch'in, was captured. CH'Ü YÜAN found himself no more in favour with the succeeding ruler, and he drowned himself in the Mi lo 汨羅 river, A.C. 295. The Dragon-Boat Festival is in his honour, when rice is thrown on the water to propitiate his spirit. See *Dragon Boat*.

GILES: *Biographical Dictionary*; etc.

**CHU YÜAN-CHANG 朱元璋**. See *Hung Wu*.

**CINCLINAE**, the Dippers, a Sub-family of Turdidae. The following are known in China.

*Cinclus pallasii*, Pallas' Dipper, Manchuria. *Chihli*. *C. sauterei*, South China to Yangtze. *C. marila*, Formosa. *C. asiaticus*, Ssüch'uan. *C. cushniereiensis*, Ssüch'uan, Kansu.

**CINCALAN**, a name in the Catalan Atlas (q.v.). It is the Arabic Sin Kilán, the name given by Arabs and Persians to Canton. In OPORIĆ a dozen whimsical variants of the name are used.

**CINNABAR**. See *Minerals*.

**CIRCIAN**. See *Cherchen*.

**CISTERCIANS**. See *Trappists*.

**CITRUS**. See *Oranges*.

**CIVETS**. Several species are mentioned by SWINHOE from S. China, including *Viverra zibetha* L., the Indian Civet, from Canton to near Shanghai, in the Chusan Islands and Hainan; *Viverricula malaccensis* Gm., the Little Spotted Civet, common in S. China, Hainan and Formosa; *Puguma larvata*, the Gem-faced Civet, in Kuangtung, Fukien and Formosa.

SWINHOE: *Catalogue of the Mammals of China*, etc., P.Z.S., 1870.

**CLAIRVOYANTS** are common in S. China, and are much consulted by Chinese who wish to communicate with the dead. The deity appealed

to by incantation seems to be the spirit of the Pleiades. A fairly full description of the mode of procedure is given by ERTEL in *Notes and Queries*, vol. 2, p. 19, and in DORÉ, *Recherches sur les Superstitions en Chine*, vol. 1, p. 139.

**CLASSICS.** The present arrangement of the classical books of China is supposed to have originated in the Sung dynasty. It includes nine works, five being called 經 *ching* and four being called 書 *shu*. *Ching* signifies first the warp threads of a web; then, what is regular and assures regularity. In regard to books it indicates they are authoritative on their subjects. The five *Ching* are canonical works, to be received as law. *Shu* merely means writings or books.

The five *Ching* are 1, *I Ching* 易經 or *Book of Changes*. 2, *Shu Ching* 書經 or *Book of History*. 3, *Shih Ching* 詩經 or *Book of Odes*. 4, *Li Chi* 禮記 or *Record of Rites*. 5, *Ch'un Ch'iu* 春秋 *Spring and Autumn*.

Of these only the *Ch'un Ch'iu* can properly be considered as the work of CONFUCIUS. The *I Ching* has appendices by him.

The expression the Four Books 四書 is an abbreviation for the Books of the Four Philosophers, 四子之書. They are, 1, *Lun Yü* 論語 or *Confucian Analects*; it is occupied with the sayings of CONFUCIUS. 2, *Ta Hsüeh* 大學 *The Great Learning*, supposed to be the work of TS'ENG, a disciple of CONFUCIUS. 3, *Chung Yung* 中庸 *Doctrine of the Mean*, ascribed to K'UNG CHI grandson of CONFUCIUS. 4, *Mêng-tzu*, 孟子 *The works of MENCIUS*.

This arrangement is defective, inasmuch as the *Ta Hsüeh* and *Chung Yung* are found in the *Li Chi*, being respectively Book 42 and Book 31 in that work.

The oldest enumeration gives only the five *Ching*, sometimes made six *Ching* by the addition of the *Yo Chi* 樂記 *Record of Music*, now one of the Books in *Li Chi*.

Another enumeration gave nine *Ching*, and in the famous compilation of the Classics by the second emperor of the T'ang there are thirteen *Ching*; viz., 1, *I*; *Shih*; *Shu*; three editions of *Ch'un Ch'iu* with annotations by TAO-CH'U MING 左邱明, KUNG-YANG KAO 公羊高 and KU-LIANG CH'IEH 穀梁赤; *Li Chi*; *Chou Li* 周禮; 1 *Li* 儀禮 *Lun Yü* 論語; *Erh Ya* 爾雅, a dictionary; *Hsiao Ching* 孝經, Classic of Filial Piety; and *Mêng-tzu*.

Of these MENCIUS, *Lun Yü*, *Ta Hsüeh*, *Chung Yung* and *Hsiao Ching*, were spoken of as *Hsiao Ching*, 小經 *Smaller classics*.

The only complete translation of the Four Books and Five *Ching* is the English translation by LEGGE, a 'monument of Anglo-Chinese scholarship.' See separate articles on each.

**CLEPSYDRA**, 更漏 *k'eng lou*, the water-clock, an apparatus for marking time by the leakage of water from an arrangement of jars. There was formerly one called T'ung lou hu in the Drum Tower at Peking; and there is one still in use at Canton, said to be eight centuries old. It consists of four copper jars placed on steps, and the water trickles down to the lowest, where a floating indicator marks the hour. It is arranged to run for twelve hours.

**CLIPPERS**, vessels built for speed and used in the opium and tea trade in the thirties and onward of last century. The earliest were American, for while the British trade was a monopoly of the East India Company, there was no need in it for haste, and the East Indians were known as 'tea waggons.'

After the E. I. Co. charter ceased in 1834 competition began in the building and sailing of fast ships; betting encouraged racing; in 1856 began the custom of paying each season a premium of £1 per ton of freight to the tea-ship first reaching London.

In the sixties, British designers and builders had beaten the American from the field, and competition then became keen between the Clyde and Aberdeen.

The opening of the Suez Canal and the use of steam brought the clipper trade to an end.

LUBBOCK: *The China Clippers*; Glasgow, 1914.

**CLOISSONNÉ**, from French *cloison*, a partition, enamel-work made by soldering to a metal ground a narrow ribbon of copper, silver, or gold, following an intricate design or pattern, so as to divide the surface into cells. The workman fills in the cells with moistened enamel colours, and then fires the piece, several firings being required to completely fill the cells and correct any pitting of the surface. He then polishes with pumice and cleans with charcoal. The art was probably introduced by Arabs in the Yüan dynasty and was called *Fo lang ch'ien* 佛郎耶? or Byzantine incrustated work (see *fa lan*). During the Ming dynasty there was an important revival in the art, which was called *Ching t'ai lan* 景泰藍 *cloisonné*. K'ANG HSI *cloisonné* resembles it. The work of the CH'EN LUNG period is more finished and more harmonious in colouring.

BUSHELL: *Chinese Art*; PALÉOLOGUE: *L'Art chinois*.

**CLOVES** 丁香 *ting hsiang*, nail incense; so called because the shape resembles a Chinese nail. T. CHAO JU-KUA says that officials at Court had to have them in the mouth when speaking to the Emperor. They are chiefly produced in the Moluccas.

**COAL.** The first mention of coal in Chinese literature is by LIU AN 劉安 (HUAI NAN-tzû) who died B.C. 122. He calls it *ping t'an* 冰炭 ice-charcoal, it has also been termed *t'u t'an* 土炭 earth-charcoal, *ehih* 石 *t'an*, stone-charcoal and *mei* 煤. See *Minerals*.

**COAL HILL** 煤山 *mei shan*, also called Ching shan 景山 *Prospect Hill* and Wan sui shan 萬壽山, a hill in the grounds north of the palace in Peking; it is said to be a mass of coal stored there for use in case of siege. Its height is about 160 feet; there are five or six pavilions, etc., on it, built in the Ming period: the hill itself dates from the Yüan dynasty. It was on this hill that the last Ming emperor hanged himself.

FAVIER: *Peking*.

**COC CYGES**, an Order which contains the Cuckoos. *Zancoctomus tristis*, met with in Hainan. *Centropus sinensis*, the Common Coucal or Crow-Pheasant, resident in Hainan and in the southern provinces as far as Chékiang. *C. bengalensis*, resident in Hainan and Formosa and the southern provinces. *Eudynamis honorata*, the Indian Koel, is a common bird in Hainan and S. China, and travels to N. Anhui. *Coccyzus coromandus*, the red-winged Crested Cuckoo, is found in S. China, to the valley of the Yangtze, and probably goes further north. *Surniculus lugubris*, the Drongo Cuckoo, passes the summer in central China. *Cacomantis merulinus*, the Rufous-bellied Cuckoo, is found in S. China during part of the year, from Ssüch'uan to Fukien, and in Hainan. *Chrysococcyx maculatus*, the Emerald Cuckoo, a very small bird, is found in Ssüch'uan and in Hainan. *Hierococcyx sparveroides*, S. China to the Yangtze; *H. hypertychus*, in East China. *Cuculus micropterus*, the Indian Cuckoo, occurs in S. China to the Yangtze valley. *C. canorus*, the Common Cuckoo of Europe, common all over China. *C. saturatus*, the Himalayan Cuckoo, in all parts of China in summer. *C. poliocephalus*, a small cuckoo found in S. China in the summer, to the Yangtze valley.

DAVID ET OUSTALET: *Les Oiseaux de la Chine*; (Cuculidés).

**COCKCHAFFER AFFAIR.** A lieutenant of H.M. gunboat Cockchafer was pelted by villagers while rowing with some of his men on the river near Swatow in 1868. He landed, and the villagers fired at the boat's crew. The fire was returned and the British then pulled away, but a thousand villagers intercepted them and wounded eleven at once by firing from the high banks. The boat only got past after eleven Chinese had been killed and many wounded. Being unable to get any apology through the officials, a small squadron was sent up the river, H.B.M. Consul ALABASTER accompanying it; and on January 29, four hundred

and fifty men were landed and burned two villages with no casualties, and with little loss to the enemy. A Chinese gunboat present tacitly approved, and the authorities were probably pleased to have the unmanageable people taught a lesson. The effect in Swatow was said to be excellent, as the turbulent villagers had hitherto been regarded as invincible.

**COCKS** 公鷄, *kung chi*, are supposed, on the evidence of the *Shan Hai Ching*, to protect houses from fire. The picture of a red cock is therefore often seen stuck on a house wall. Since ghosts retire about sunrise it is supposed the cock chases them; hence it is a potent demonifuge, used at funerals and weddings: a white cock is put on the coffin in funeral processions to clear the road of demons. DORÉ: *Recherches sur les Superstitions*.

**CO-HONG**, the foreign name for the guild of merchants at Canton, formed in 1720, no doubt with official support, superseding the Emperor's Merchant (*q.v.*) who had been appointed in 1702. The guild proceeded to regulate the prices at which goods were to be sold to foreign merchants, and the supercargoes protested and refused to do business. It was abolished, but almost immediately revived. In 1755 orders were given that absolutely all trade with foreign ships must be through the Guild.

The Co-hong was unmercifully squeezed by the officials with the result that in 1771, many of the merchants were bankrupt and it was dissolved. This was said to be done in the foreign merchants' interests, and cost them Tls. 100,000. In 1782, a body of twelve or thirteen merchants was chartered called the Hong merchants; it was the Co-hong under a new name and is often called by the old. It formed the only means by which the foreign traders could communicate with the government. The Viceroy both took the Hong merchants' money and held them entirely responsible for all the foreigners did; and the foreigners on the other hand were full of protest and rebellion; the Co-hong was thus between the hammer and the anvil. They undoubtedly got their reward; it was worth, in one case, an entrance fee of Tls. 200,000 to become a Hong merchant; when Canton had to pay a ransom one member of the Co-hong gave a million taels from his own purse; and Howqua, the best-known of them, estimated his wealth in 1834 at twenty-six million dollars. These figures show the enormous difficulties under which foreign trade was carried on for a century, and indicate one factor among the many which produced the so-called Opium War.

The integrity of the dealings between the Company and the Co-hong seems to have been remarkable, though on the other hand it seems to



have been common for Merchants to fail for millions which would then be repaid in instalments without interest.

The Nanking Treaty abolished the system and repaid to British subjects three million dollars owing by insolvent Hong Merchants.

**EAMES**: *The English in China*; **MORSE**: *International relations of the Chinese Empire*; **EITEL**: *Europe in China*.

**COLAO** (or Ko lao). See *Grand Secretary*.

**COLLEDGE, THOMAS R.**, a surgeon of the East India Company, who, in 1827 opened at his own expense an Ophthalmic Hospital in Macao. After the first year the expense was met by the foreign community. It was the first institution for the relief of indigent natives which was supported by voluntary contributions of foreigners, though some medical work among Chinese had been done in 1805 by Mr. ALEXANDER PEARSON and in 1820 by Mr. LIVINGSTONE, both surgeons of the East India Company. In 1838 he became with Drs. PARKER and BRIDGMAN the founder of the Medical Missionary Society in China, the first such Society to be formed. He was President of it for forty years.

CHINNERY painted a picture representing him engaged in his good work. He died in England in 1879. See *Parker, Peter*.

**COLLIE, DAVID**, of the London Missionary Society, sailed from Portsmouth on November 8, 1821, and reached Malacca on June 26, 1822, having delayed two months in Madras where Mrs. COLLIE died. In 1827 he became Principal of the Anglo-Chinese College. The next year his health gave way as the result of heavy work, and he was sent to Singapore, but died on the way, when only one day at sea, February 27, 1828. His works in English are (1) *An Abridgement of Sacred History*, Malacca, 1826, written for the use of the students in the College, (2) *The Chinese Classical works, commonly called the four Books, translated and illustrated with notes*, Malacca, 1828; this work was published after his death.

(WYLLIE): *Memorials of Protestant Missionaries to the Chinese*.

**COLLINSON, SAM**. See *Sêng-ko-lin-hain*.

**COLQUHOUN, ARCHIBALD ROSS**, was born in March, 1848, off the Cape of Good Hope. In 1871 he entered the Indian Public Works Department. In 1881-82 he travelled from Canton to Bhamo, seeking the best route for a railway, and wrote the account of the journey in *Across Chryse*. He has been *Times* correspondent in the Far East and elsewhere, and has travelled much in all parts of the world. His published works are numerous; those connected with China are *Across Chryse*, 1883; *Amongst the Shans*, 1885; *Report on*

*Railway Communications between India and China* (joint author), 1885; *China in Transformation*, 1898; *The "Overland" to China*, 1900.

He died December 18, 1914.

**COLUMBAE**, The Order of birds which includes the Pigeons and Doves. The following are the species known in China. *Treron nipalensis*, in Hainan. *T. formosae*, in S. Formosa. *Sphenocercus sororius*, in Formosa, and at Shaweihsan. *Osmotreron bincta*, in Hainan. *Carpophaga aenea*, the Green Imperial Pigeon, and *C. griseicapilla*, both in Hainan. *Dendrotreron hodgsonii*, the Speckled Wood-Pigeon, in W. Ssüch'uan in the mountains. *Allocoma pulchricollis*, the Ashy Wood-Pigeon, in the interior of Formosa. *Columba intermedia*, the Indian Blue Rock-Pigeon, in the northern half of China. *C. rupestris*, the Blue Hill-Pigeon, the commonest species in the north and west of China. *C. punicea*, Hainan. *Macropygia tusolia*, the Bar-tailed Cuckoo-Dove, in Mu-p'in and N.W. Fukien, and *M. minor* in Hainan. *Chalcophaps indica*, the Bronze-winged Dove, in Hainan, Formosa, Yunnan and W. Ssüch'uan. *Turtur orientalis*, the Eastern Turtle-Dove, Formosa, all China and Mongolia. *T. chinensis*, Central and South China, Formosa, Hainan. *T. risorius*, the Indian Ring-Dove, N. China, occasionally on Yangtze and in Fukien, the borders of Mongolia, and S. Shensi. *T. humilis*, the Red Turtle-Dove, S. China.

DAVID ET OUSTALET: *Les Oiseaux de la Chine*.

**COMMERCIAL PRESS, THE**, a printing firm established in Shanghai in 1895 with a couple of presses. It began later to publish school text-books, and was registered in the Board of Commerce as a limited Company, one of the first of such institutions in China. It is a purely Chinese business, with a capital of two million Mex. dollars. Its total number of employés is 2,800, and these are treated on Christian principles; meals, hospital, savings-bank, Sunday rest, etc., etc., being all features of the firm's policy. The founders were Christian men, the management is done in a Christian spirit, and one of the rules of the Company is never to publish anything of an anti-Christian character.

**COMPAGNIE DE LA CHINE, LA**, a Company with the monopoly of French trade with China. There were three of these Companies formed one after the other. The first was founded in 1660 by the efforts of a Rouen merchant named FERMANEL. The rules stated that the principal idea of the Society was to facilitate the passage of bishops appointed by the Pope for the conversion of China. The king, LOUIS XIV, under MAZARIN's influence, encouraged the enterprise by the promise of prizes to returning ships, but there do not seem to have been issued any letters-pat-

ent. The Fronde, however, and the war with Spain had made money scarce, the necessary capital was not to be got, and the Society 's'évanouit faute de capitaux.'

After the return of the *Amphitrite* (q.v.) from her first voyage to China, a second 'Company of China' was established and registered on November 9, 1700, and in October 1705, letters-patent were obtained. After a short existence, embittered by many disputes and a great lack of profits, the king took from the Society its monopoly in 1711.

In 1712 a new Company was formed, named, like the second one, the *Compagnie Royale de la Chine*, and the next year letters-patent were issued establishing the Society's monopoly for fifty years. The Company was, however, killed the very next year by the protectionist policy of the government, for its ships returned loaded with silk to find that in their absence a decree had been issued to forbid the import of silk. The Company was later amalgamated with the *Compagnie de l'Inde*.

MADROLLE: *Les Premiers Voyages français à la Chine*; BELEVITCH-STANKEVITCH: *Le Goût Chinois en France*.

**COMPOUND**, the term generally used for the walled enclosure within which foreigners live. The derivation of the word is uncertain, but it may come from the Portuguese *campanha*.

**COMPRADORE**, 買辦 *mai pan*, negotiator of purchases; from Portuguese *comprar*, to buy. The term for the Chinese agents used by foreign merchants to do their buying and selling.

**CONCESSION**, a piece of ground leased by the Chinese to a foreign government and sub-let to western merchants; while a Settlement is an area within which western merchants may lease land directly from the Chinese owners—which is generally done by perpetual lease. In either case it is understood that the police control shall be in the hands of the foreign power: a right which the power delegates to a Municipal Council.

BOURNE: *Report of the Mission to China of the Blackburn Chamber of Commerce*, p. 15.

**CONCUBINE** 妾 *ch'ieh*. Concubinage is recognised by Chinese law, the issue taking rank after that of the wife 妻 *ch'i*. The concubines' children treat the wife as mother, mourning at her death for the full period of 27 months; while the real mother if she dies before the wife, may only be mourned for 12 months. Imperial concubines were termed *Huang kwei-fei* 皇貴妃 if of the first rank, *kwei fei* for the second, *fei* for the third, *p'in* 嬪 for the fourth and *kwei jén* 貴人 for the fifth.

**CONFUCIANISM** is that body of teachings culled by CONFUCIUS from the more ancient sages of China, which was commended and enforced by

his teaching and example, handed down by his immediate disciples, consolidated by MENCIVS, and cast into its present form by CHU HSI, and which has ever since been the orthodoxy of the race. It is spoken of both as a religion and a philosophy. Most foreign critics, and some Chinese, deny that it is a religion; and as it discourages all belief in a Personal God, does not use prayer except to "inform" the spirits of important events, and leaves personal immortality out of its scheme, except in so far as ancestral rites are concerned, Confucianism can hardly be called a religion in the Western sense of the word.

There are, however, points in the teachings of CONFUCIUS and MENCIVS which might have developed such a religion. For example, there is evidence in the *Analeets* that Heaven was not an impersonal term to CONFUCIUS, that prayer was resorted to by him, and that his cautious attitude towards the "spirits" was based on reverence and a sense of limited knowledge, rather than on doubts of a future existence. Whatever may have been his view of their meaning, he is very insistent on the importance of sacrificial rites to the spirits of the dead.

In any case, Confucianism has at least been for millions a substitute for religion.

Again, Confucianism has been described as a philosophy; and it is true that by the Sung scholars a cosmogony, based on the *I Ching*, was carefully thought out, and incorporated with the more practical doctrines. But neither a system of Philosophy nor a Religion was what CONFUCIUS had at heart; he was interested in one philosophical subject only, Ethics, and chiefly with Ethics as applied to the art of government; and though in the course of ages his cult has changed considerably, it has never departed from the Master's central idea. The system of public examinations in vogue till recent years made proficiency in his teachings, or rather, a close knowledge of his books, the sole requirement for holding office; and CONFUCIUS himself spent the best part of his life at courts trying to influence the rulers, devoting himself to teaching his pupils the art of government, only after he failed in this.

There is historical evidence that with the rise of the Chou dynasty, came a gradual cleavage in the ancient thought of China. The main division, more akin to Taoism, was inclined to the Shang dynasty, while the smaller division, which was to be by far the more important, received the support of CONFUCIUS, (whose favourite hero was CHOU KUNG), and was greatly developed through him.

In his day, the Empire was in confusion, the central government weak and the feudal lords in perpetual strife. CONFUCIUS' remedy for the ills of the time was education; not a universal education,

but that of picked men, and even these were to be educated in the first place as officials.

His ideas finally prevailed, but not without encountering grave opposition, both in the "Burning of the Books" and from rival theorists. Taoist teachers, and such vigorous thinkers as Mo Tzû, Hsün Tzû and Yang Tzû disputed with the orthodox Confucianists; Buddhism, Mohammedanism, and in later years, Christianity, set up rival systems, and all had considerable success. Yet all put together had but little effect on China compared with the cult of CONFUCIUS, which is a wonderful reflex of the typical Chinese mind, with its dislike of metaphysics and its common-sense view of morality. This, with the moral eminence of the Sage himself, accounts for its becoming supreme.

CONFUCIUS left no exact or ordered statement of his doctrines, his one original work being the *Ch'un ch'iu*, the Annals of his native State. His followers collected his teachings in an unsystematic way, and also handed down the classics he had edited. As against occultism, and magical arts, CONFUCIUS emphasized the near and the every day duties; but apparently accepted without question the cosmogonical ideas of the ancients, their system of divination and their sacrificial customs, from the sacrifice to Heaven or Shang Ti performed by the Emperor, down to the ancestral rites of the humblest peasant. It was left for later generations to systematize the cult, and considerable changes took place, though the intention was merely to expound the ancient doctrine.

Confucianism as we have it is a noble and self-consistent body of ethical doctrine based on the following principles:—

i. The Universe is regulated by an Order which is moral in its essence. ii. Man is the crown of things, the universe *in little*, and as such is morally good by nature, with Heaven-conferred power to remain good, free-will being taken for granted. This doctrine is implicit in pre-Confucian teachings, was re-stated by MENCIUS, and is a chief corner-stone of Chinese thought, in spite of Hsün Tzû who maintained that human nature is evil, and YANG HSIUNG, who held that it has both good and evil elements. MENCIUS (like Bishop BUTLER) believed that man has egoistic and altruistic elements, *both good*. iii. Men do wrong (1) through lack of knowledge and (2) from the force of bad example. iv. The remedies are therefore education and good example. The former is difficult to acquire, and only the few can have it, but if these few are the officials, they will, besides governing well, also furnish the examples necessary for the common people. v. The education necessary for officials is both inward and outward; the individual must rectify himself before he can rectify others. The outward means of development

are (1) the all-sufficient teachings of the ancients, learnt by heart and exhaustively studied, and (2) a close attention to all the sacrificial ceremonies and rules of decorum for social intercourse, extending to the most meticulous care about small things, even in solitude. (See Analects, Book X, for the Master's punctiliousness). With this may be compared PASCAL's dictum that a strict observance of all the Church rituals is finally conducive to Christian faith and piety. vi. The inward means to be employed is a constant reverence for one's own nature as a moral being, with special emphasis on watchfulness over self in solitude when ordinary inhibitions are absent. This acting in secret as though there were witnesses is "Sincerity" as taught in the *Doctrine of the Mean*. vii. As to the contents of goodness, (a) the fundamental virtue is *Jên* 仁, for which our terms kindness, benevolence, sympathy, fellow-feeling, etc., give far too poor a connotation. It is rather the "Love which worketh no ill to his neighbour." Such words are hard to define, and have many uses, and so we find that *Jên* is sometimes used for the foundation virtue and sometimes for its various manifestations in conduct. As elaborated by MENCIUS, it is the altruistic side of human nature working spontaneously. (b) The second great virtue is *I* 義, justice or righteousness, which is the checking of the egoistic impulses when required in the interests of altruism. (c) The third is *Zi* 禮, very inadequately translated by "propriety"; the proper performance of ceremonies and rules of decorum which have both subjective and objective value. (d) The fourth is *Chih* 智, intelligence, power of sound judgment and discrimination. These four are MENCIUS' elaboration of the 仁 of CONFUCIUS. (e) A fifth, *Hsin* 信, fidelity to one's word, faithfulness, has been added, and the five together make up the *Wu ch'ang* 五常, the five virtues, which comprise the whole duty of man, and are the moral counterpart of the five elements, 五行. The Confucian claim is that when a man educated in the above way takes office he will be able to "renovate the people," while if the times are out of joint and office becomes intolerable he has a fountain of strength in himself and can "go his way alone."

The comparison of such a moral system with that of Stoicism has often been made. Its limitations are also obvious. CONFUCIUS did not diagnose correctly the moral situation of man. The problem of evil is not faced; it is scarcely evaded so much as ignored. Confucianism has also failed to satisfy the deepest instincts of the human heart, and Buddhism and Taoism have had to supply the deficiency. On the other hand, the morality taught is high and noble; the doctrine of the uprightness of human nature has made for democracy; the

evils of a priesthood have been avoided, the officials from the Emperor downward being the priests. No divination is practised in Confucian temples; idolatry is discountenanced, even the multiplication of images of CONFUCIUS being discouraged; while the insistence on filial piety is the greatest moral asset of the race. The cult has held together the Chinese social fabric for ages, and will be one of the greatest factors in shaping its future.

See *Confucius*; *Mencius*; *Philosophy*, etc.

LEGGE: *Chinese Classics*; FABER: *Systematic Digest of the Doctrines of Confucius*, Hongkong, 1875; *Mind of Mencius*; GILES: *Confucianism and its Rivals*; PARKER: *China and Religion*; *Studies in Chinese Religion*; SUZUKI: *History of Chinese Philosophy*. [C.E.C.]

### CONFUCIAN TEMPLE, 文廟 *wén miào*.

Every town in China must have a temple to the Sage—a prefectural city (*fu*) which is also the chief city of the *chou* or *hsien* thus possessing two or three such buildings.

The plan is always the same, three courts in a south to north direction, except that the third court in some cases may be placed east of the second. The main building, the temple proper, is on the north side of the second court. The whole enclosure was left without a south gate until some student of the district had gained the high place of *chuang yüan* (q.v.); this gate when made (and some other parts of the temple) were only used by the Emperor or a *chuang yüan*. The temple walls are red; this, and many other things and names about the place, recall the Chou dynasty, in which CONFUCIUS lived. A careful and clear description will be found in WATTERS' book.

Two Confucian temples deserve special mention,—that at Peking where the chief building is over 80 ft. long with pillars 40 ft. high. In the court are the famous stone drums (q.v.). The other temple is that at Ch'ü-fou, the Sage's home. The main building is 70 ft. high and 134 ft. long, and it has fine pillars of carved marble. There is an image of CONFUCIUS.

WATTERS: *A Guide to the Tablets in a Temple of Confucius*; FAVIER: *Peking*; EDKINS: *Visit to the Home of Confucius*, Journal, N.C.B.R.A.S., vol. viii.

**CONFUCIUS**, the Latinized form of K'UNG Fu Tzû, the "philosopher K'UNG," the name of China's greatest sage, who has been revered for ages as the fountain of wisdom and virtue. His ancestry has been traced by certain of his followers to the semi-mythical Yellow Emperor, a.c. 2700; and, after the spread of Buddhism, a number of legends were invented as to the circumstances of his birth, evidently in imitation of those concerning BUDDHA. These, however, are generally discredited

even by the Confucianists themselves. Apart from these fantasies, it seems that he was of good pedigree; for he was descended from a half-brother of the last Shang Emperor, who had ruled the feudal state of Sung 宋, with its capital at Kuei-tô fu, in Honan. About two and a half centuries before CONFUCIUS the reigning duke abdicated in favour of his younger brother; this compelled the 5th generation to follow the custom of founding a new clan, and taking a new name. The name chosen was that of K'UNG 孔. The great-grandfather of the sage moved northward from Sung into Lu, in modern Shantung, to escape from an hereditary feud, and CONFUCIUS' father was a military official of Lu, brave in nature and commanding in person. This official had had nine daughters by his wife, and a crippled son by a concubine, and greatly desiring another son, when over seventy years of age he married quite a young girl, who bore him CONFUCIUS in the year 551 B.C. at a village called 昌平 in the modern district of 泗水, Ssü Shui. The father died when the son was only three years old, and the widow removed to Ch'ü-fou 曲阜 in the modern Yen-chou fu. The boy had some of the characteristics of old men's sons, being very sober-sided, and finding his chief amusement in grave imitation of ceremonies, while his favourite toys were the paraphernalia of the sacrifices. He was married at 18, and a son was born to him the next year. He also had at least one daughter, for we hear of his giving one in marriage. He is said to have divorced his wife, but this is not certain. The son was apparently not very sympathetic with his father, whom he predeceased; he never became famous, and we know very little about him; but his son, K'UNG Chi 孔伋, better known as Tzû Ssü (q.v.) was a well-known teacher and expander of his grandfather's doctrines. On his marriage, CONFUCIUS was given a small post as keeper of granaries in his native state, and afterwards became superintendent of parks and herds. He seems to have then collected round him a number of pupils, after the manner of the teachers of Greece. He was an ardent student of History, and visited the Imperial city (then Lo-yang, the modern Honan fu) to study the archives, with the declared intention of deducing sound ideas on the principles and practice of good government. During this visit an interview is said to have taken place between CONFUCIUS and LAO Tzû, who was keeper of the archives. The latter delivered himself of some severe criticism while the former was nonplussed by the transcendental ideas LAO Tzû expressed. The whole story of the interview is discredited, because it rests on the authority of CHUANG Tzû, who is supposed to have invented it to glorify LAO Tzû, and belittle CONFUCIUS.

The latter, on his return from Lo-yang, followed his master, the Duke of Lu, into the exile which civil war had forced upon him; but the next Duke promoted the sage on his return, time after time, till he became Minister of Justice; and marvellous accounts are given of the speedy improvement in the people's condition and morals when he held the office. The ruler of the neighbouring state of Ch'i was much alarmed at this improvement, and sent the Duke of Lu a number of beautiful girls and fine horses to divert his mind from his reforms. This proved successful; so that at 57 years of age CONFUCIUS left in disgust, and employed the remainder of his life in what the modern missionary would call "evangelistic and literary work." In the former, he met with ill-success; for though he and his followers visited many of the feudal courts, to preach his doctrines and exhort the rulers to virtue, none would listen, and at least on one occasion, the sage narrowly escaped with his life. After 12 years of wandering he returned to Lu to edit the classics of the previous ages, and the Five Canons of to-day are substantially as he left them. With the exception of some of the Appendices to the *I Ching*, his one original work was the 春秋 *Spring and Autumn Annals*, a record of Lu, said to have been written to show the necessity of a strong central government. The rest of his time was spent in teaching his disciples, who are said to have numbered 3000 in all, 76 of whom became his life-long adherents. The chief of those was YEN HUI, who pre-deceased the Master. Neither the rulers nor the common people appreciated CONFUCIUS, and he died in 479 B.C., under a sense of failure as regarded his mission, and of foreboding as to the future of his country. His death, which was mourned at his tomb by his disciples for three years, was taken very quietly by those for whom he had agonized, though the Duke of Lu built a temple for him, and instituted sacrifices in his honour which were continued until the accession of the First Emperor. The Imperial Government gave no recognition of his memory until nearly 300 years after his death. Yet had he not been widely renowned as a sage, the First Emperor would not have had to "burn the books." It was the re-discovery of these texts under the Han dynasty, which gave his doctrines the place they have ever since held in China.

Since that time every new line has paid respect to the memory of CONFUCIUS, the Emperor sometimes sacrificing in person at Ch'ü-fou where he is buried, and bestowing new titles on him; of which 至聖 or Most Perfect Sage, given by the Sung emperor CHEN TSUNG, in A.D. 1012, has been confirmed by all later rulers.

The sage's personal name must not be pronounced, but "mou" a certain person, substituted;

nor must it be written in full, one stroke being always omitted. Not only has CONFUCIUS himself been honoured in every conceivable way short of absolute deification, but in accordance with Chinese custom his ancestors have been ennobled, and many honours and titles have been given to his descendants. For example, T'AI TSUNG in A.D. 979 bestowed posthumous honours on the forty-four generations of the descendants of CONFUCIUS, and exempted descendants in the future from all taxation. In 1233 the direct male representative of the family was given the title of 衍聖公 *Widely Holy Duke*; and in 1294, KHUBILAI Khan granted two estates near the Grand Canal, where it crosses the borders of Kiangsu and Shantung provinces, for sacrificial purposes. The place of the hereditary Duke CONFUCIUS at the Imperial Court was equal to that of a Grand Secretary, i.e. he "ranked immediately below the Imperial princes."

At the present time, every city in China, large or small, has a Confucian temple, at which twice in the year ceremonies by local officials are performed. It is true that, at the Revolution of 1911, this worship was for a short time discontinued, and the study of the Confucian classics was discouraged in the schools. But in June, 1913, President YÜAN SHIH-K'AI issued a mandate urging the study of the classics; in the next September, CONFUCIUS' birthday was celebrated with universal enthusiasm. In February, 1914, the President issued another mandate urging the nation to pay the customary honours to the sage, announced that he would personally do so, and encouraged, but did not command, the homage customary in schools to the tablet of CONFUCIUS. Officials unwilling or unable to conduct the ceremonies were to find substitutes, while, as against the Confucian Revivalists and others, he declared that the ancient rite of worshipping CONFUCIUS had nothing to do with religion (*teung chiao*). See *Confucianism*.

LEGGE: *Chinese Classics*, vol. i; GILES: *Confucianism and its Rivals*; *Biographical Dictionary*; PARKER: *Studies in Chinese Religion*; *Life, Labours and Doctrine of Confucius*, Woking, 1897. [C.E.C.]

**CONGEE**, a word derived from the Tamil *kanji*, and in use all over India for water in which rice has been boiled. It is met with in early books about China. The proper Chinese would be *mi chow* 米粥.

YULE: *Hobson-Jobson*.

**CONGREGATIONAL MISSIONS.** Four Societies are reported under this heading in the Directory for 1916. They include:

(1) The London Missionary Society, the pioneer Protestant Mission in China; (2) The American Board of Commissioners for Foreign Missions, the pioneer mission of the U.S.A. in

China; (3) The Scandinavian Alliance Mission of North America, working in Mongolia; (4) The Methodist Protestant Mission, affiliated with (2). See under each title.

**CONGREGATIONS, MISSIONARY**, (Roman Catholic). The R. C. Missions in China are in charge of eleven different Congregations, besides the Macao bishopric which is not directed by a Congregation.

The following is the complete list, with statistics for 1916.

Macao bishopric, founded in 1576 as suffragan of Goa and having China, Japan and Tonkin as diocese. Its jurisdiction to-day only extends to the Colony of Macao, Chao-ching fu, part of Timor, and the Portuguese Missions of Malacca and Singapore.

There is one Bishop, 57 European and 8 Chinese priests, and about 40,000 Christians.

	Vicars- apostolic	Priests Eur.	Priests Chin.	Christ- ians
Foreign Missions of Paris	12	376	226	318,973
Franciscans	10	233	141	241,595
Lazarists	10	189	232	529,955
Foreign Missions of Milan	4	105	56	59,160
Scheut Congregation	5	168	46	101,247
Dominicans	2	21	10	59,481
Jesuits	2	178	88	329,363
Seminary of S. Paul of Rome	1	10	6	14,625
Steyl Congregation	1	66	17	86,150
Augustinians	1	31	2	7,529
Cong. of S. Francis-Xavier of Parma	1	12	0	6,427

Totals, including a Pre-

fecture-ap. & a Mission 52 1,494 834 1,827,172

There are other Congregations working in China but not in charge of defined territory, and there are many Congregations of women. See separate titles, *Lazarists*, *Scheut*, etc.

DE MOIDREY: *Le Hierarchy Catholique*; CALENDRIER-ANNUAIRE, Zikawei, 1917; LES MISSIONS DE CHINE.

**CONON, BISHOP OF.** See *Maigrot*.

**CONQUEST ISLAND**, a name given to the island of Chiang Hsin Ssù 江心寺 in the Ou river opposite Wênchow.

**CONSERVANCY WORKS IN CHINA** can be divided into two distinct groups, viz:

- (a) Works carried out under foreign supervision, either the result of treaties between China and the Foreign Powers or the initiative of the foreign communities in treaty ports.
- (b) Works carried out entirely without pressure from without, or in other words purely Chinese works.

To the first group belong the Whang-poo Conservancy, the Hai Ho Conservancy, the Liao River Conservancy and the Chefoo Harbourworks.

To the second group belong a number of works, all very important but so extensive that it would be impossible here to mention them all. Moreover, with exception of a few they can, according to our Western conception of river conservancy along scientific lines, hardly be called conservancy works.

The exceptions are, the Ilwai River problem, the Si-kiang conservancy and the Grand Canal improvement scheme; but the remainder, of which the most important are the Yellow River problem, the Yangtze, the rivers in Chihli Province, the Siang River with the Tungting Lake in Hunan, the greater part of the Grand Canal, are all problems dealt with in the Chinese way or in other words entirely void of any rules by which hydraulic problems are governed. It is a strange fact that in a country like this with a civilization about four thousand years old, where more than in any other part of the world the very existence of a great part of the population depends on the state of the waterways, so little about the real science of river improvement is known. I do not mean to say that in the old days there was nobody who had a fair knowledge of elementary hydraulic rules, for many old works still in existence would prove the contrary, but hydraulics was never taken up as a science and was consequently never taught. The reason is that those works which can be considered to have been more or less scientifically carried out were merely the fruit of one man's brain and with the death of that man his knowledge died with him and therefore did not serve as a foundation for future work; so that later hydraulic engineers could not profit by the experiences of their predecessors. Thus the knowledge of river engineering remained largely individual and never rose to the status of a science born from the experience of others. Hence also the fact that to the present day the same methods are adopted as were in use a few thousands of years ago, and the further fact that although much energy and money have been spent conditions have not only remained as they were but are in most cases even worse. Undoubtedly the firm belief that water, instead of being ruled by natural laws, is subject to the influence of numerous gods who, in the form of frogs, snakes, turtles, etc., sometimes show themselves to us mortals as the Chinese pretend, has made it more difficult still for river engineering to become a science. Even one of the first rules of river conservancy, namely, "that the improvement of a river is a problem which cannot be solved efficiently by taking one section of the river in hand only," has never been understood and we see therefore invariably that if something is done to

a river it is only of a local nature and never forms a part of one scheme for the entire river.

The sum contributed by the Central Government during the year 1915 to those local works or River improvement Bureaux as they are called, amounted to far over three million dollars; and as we may safely assume that more than twice that amount is spent by the local authorities, either officials or gentry, in addition to what the Central Government pays, we arrive at a total of *at least* ten million dollars for ordinary works only, without taking into consideration the special grants made by the Government in case of casualties. As moreover those works consist exclusively in repairs to dykes but never in training the stream, in other words, works that do not prevent future disasters, all the money spent this way is but dead capital bearing no interest whatsoever. But if we add to the sum thus spent per annum—practically uselessly—the millions and millions lost every year by the over returning inundations, we arrive at such an appalling figure of total loss that it is to the Western trained mind incomprehensible why other methods than those existing have not long ago been adopted.

It is fortunate, however, that more enlightened Chinese have felt the necessity of another policy; and so we see, first in Kiangsu the Hwai River Conservancy Bureau arise on the initiative of CHANG CHIEN, and then in Shantung the Grand Canal Improvement Bureau of which PAN FU is the originator. In both Bureaux, the work is carried on according to the rules which scientific river improvement demands. A third instance of modern methods being adopted is the West River improvement due to the initiative of the gentry in Kuangtung under the Directorship of TAN HSIANG-NG.

Moreover the Government, at last aware of the supreme importance of a uniform central conservancy policy, established in January, 1914, following in this the advice of CHANG CHIEN, then Minister of Agriculture and Commerce but also China's authority on rivers, a National Conservancy Bureau, of which he was appointed Director-General. This is the first step the Chinese Government took towards an efficient and systematic solution of perhaps the most important problem in China. But although the feeling which brought about the existence of the Bureau was undoubtedly genuine, the result thus far obtained is not very great. Not only were the actions of the Bureau curtailed by lack of funds but what is more serious the Government has failed to give the Bureau the assistance which it should have had, so that at present most of the Conservancy Bureaux in the different parts of the country still work entirely independently of the Bureau and go on following

the old methods by which not only millions are spent in vain but bitter fruits will be harvested as well. Possibly the Government was and still is in many instances unable to give assistance because the very fact that the people at large do not understand the necessity of expert advice, that they do not see the necessity for an improvement according to scientific rules, combined with the great personal interest which they have in a matter which is to their limited view of such a particular, private and local nature, brings it about that any interference is looked upon as an infringement on their rights and is therefore in most cases bitterly resented. Only a strong government is able to cope with that evil.

The lack of sufficient support was one of the reasons that CHANG CHIEN resigned his office, which was a severe loss. Fortunately, however, the Bureau found in PAN FU, appointed in September, 1916, a successor whose energy and keen sense of the necessity of modern methods of river engineering and of central supervision promise much for a final success.

The work of the National Conservancy Bureau consists in furthering conservancy schemes in the different parts of the country, in giving advice, in seeing to it that if works are taken in hand this is done according to the rules laid down for scientific river improvement, in short, that no haphazard methods are followed but that all work done is subordinate to one general scheme of improvement. Moreover, the Bureau is collecting data on the various rivers so as to have, when the time for an improvement arrives, as much information as possible on hand, without which no proper scheme can be made. Apart from this the Bureau is doing actual work in connection with the Hwai River Scheme and the Grand Canal in Kiangsu, for which already extensive surveys have been made and data collected. Furthermore the Bureau is connected with the South Grand Canal Conservancy Scheme in Shantung. The third work that was mentioned as being based on modern methods, viz., the Sikiang Improvement Works, although subject to the Central Government, falls without the Bureau's influence. As this is in direct opposition to the main principle, i.e. that in the interests of an effective conservancy policy all works should be under one head,—the State, by means of an organ specially founded for that purpose,—the National Conservancy, this fact is to be regretted very much, notwithstanding the happy fact that the work has fallen into competent hands.

Other works carried out according to modern methods do not exist; but the Bureau has already in many instances been able to introduce, be it as yet to a small degree, many improvements, and there is no doubt, for the signs are already there,

that all over the country the old system is making place, though reluctantly, for more advanced ideas.

*The Hwai Ho Conservancy.* The Hwai River rises in Honan, drains through various tributaries an area of about 50,000 square miles west of the Tientsin-Pukow Railway, then flows eastward and traversing the Provinces Anhui and Kiangsu with a very gentle slope reaches finally the Yellow Sea through the Yangtze. Before 1324 the Hwai had its own outlet to the sea, but since the Yellow River usurped its bed, abandoning the same again in 1853 after having raised it to such an extent that it is useless as a river bed, the Hwai River has during those six centuries as well as possible emptied its waters into the Yangtze. As the connections with that stream were however very imperfect the whole Hwai area has during that period been subject to many serious inundations, which by their frequency brought the inhabitants to such a state of destitution that famine belongs in that region to the common occurrences. The flood of 1914 devastated an area of 21 hsien and the total estimated loss of the crops on the land alone represented a value of over twenty million dollars (\$20,000,000.00). How much more serious the floods must have been before 1853, when occasionally the Yellow River added its water to those of the Hwai, is evident, and the deplorable state of affairs can therefore cause no wonder. Much has been done to bring relief and the Government also spent much money, but never was the problem properly studied until 1910 when CHANU CHUEN, who had always been very interested in the Hwai River problem, with the aid of the gentry in the affected area took the first step to an effective and systematic scheme of improvement. Fully aware of the necessity of adopting modern methods, he established in Kiangsu and Anhui a Surveying Bureau with a view to surveying the Hwai River area and to collecting such data as are necessary for a proper project.

It is on this survey that in the summer of 1914 the Board of Engineers nominated by the American National Red Cross Society, which for years past had already done much for relief work, based their report on the Hwai River Conservancy Project, in which they recommended the improvement of the present outlets towards the Yangtze River.

The region to be benefited is the area southwest of the old Yellow River bed, bounded on the west by the Tientsin-Pukow Line, and the necessary works will be only carried out in that district. The upper Hwai River and its tributaries will not be touched, but they will nevertheless profit by the proposed works.

The total area benefited will cover roughly 7,385,000 acres or 44,316,000 mou. •

The revenues which will be received annually accruing from the improvements will amount to:—

from taxes on land	...	\$2,136,000.00
from revenues on the Grand Canal		
and other canals	...	\$ 225,000.00

Total ... \$2,361,000.00

The cost of the works is estimated at \$60,000,000.00 not counting discount and interest, which, if bonds are issued at 90% bearing 5% interest, would after a six-year construction period bring the total cost of the project up to \$90,000,000.00.

Owing to the European War the agreement which was in January 1914 entered into by the Chinese Government with the American Red Cross Society, empowering the latter to raise a loan necessary to carry out the works, and of which one of the issues was the sending out of the Board of Engineers above referred to, was in January 1915 extended for a further period of one year, and in 1916, as the war still lasted, it was extended again. Up to now no definite settlement has been arrived at.

*The South Grand Canal Improvement in Shantung.* Since the Yellow River, having broken through its north dyke not far from Kai-feng Fu, flooded the lowlying country in the southwest of Shantung, and crossing the Grand Canal found an outlet to the sea by usurping the bed of the Ta-Ch'ing Ho, the entire drainage system of this low country became upset. Not only the Ta Ch'ing Ho—a branch of the Wên Ho—lost its free outlet to the sea, like the Hwai in the south six centuries earlier, but the Grand Canal and the connections of the various rivers with the lakes which served in time of freshets as storage basins got silted up. The consequence is that at present every year serious inundations occur, which ruin the crops and even render large areas of land permanently unfit for cultivation.

Here, as in the Hwai River district, the Government did much for relief, but no steps for a radical improvement were taken until PAN FU in the end of 1914 started a Surveying Bureau at Tsining chou, in order to study conditions in the way that modern river-engineering demands. Based on that survey and the data collected it was possible at the end of 1915 to draw up a general scheme of improvement, so that early in 1916 negotiations could be opened with an American contracting firm for the construction of the necessary works and the financing of the scheme. The result was that the firm undertook to float a loan of 3,000,000. dollars Gold, being the amount necessary for the



works. The bonds were to be issued at 90% bearing an interest of 7%. When however the contract was finally signed, with the sanction of the Central Government, in September 1916, Japan intervened, basing her objections on the Kiao chow Treaty. At present it seems likely again that a solution will be found, so that the works, which will not only benefit Shantung but also Kiangsu, because they will have a good effect on the part of the Grand Canal in that Province, will probably be commenced in the near future.

The funds necessary to cover the loan will be derived from taxes on the reclaimed lands and the properties benefited by the improvement. As, according to a conservative estimate, six hundred thousand (600,000) *mou* of land can be reclaimed there will be ample funds to pay off the debt and interest accumulated.

*The Si Kiang or the West River Conservancy.* This conservancy was also started at the end of 1914. It comprises the West River in Kuangtung and its tributaries with a view to prevent the serious floods which repeatedly take place in that region. The initiation was by the gentry, leading merchants and charity institutions who, after the extraordinary serious flood in 1914 made representations to the Central Government with the effect that Admiral TAN HSIANG-HENG was appointed Director-General of the Board of Conservancy Works of Kuangtung. The Board, aware of the necessity of abandoning the old system of river conservancy, asked the assistance of a foreign expert, with the result that early in 1915 a survey was commenced entirely in accordance with what scientific engineering demands. This survey, comprising the valley of the West River in Kuangtung Province, its tributary the Kwei Kiang and some parts of the main river in Kuangsi, was completed in June, 1916.

The entire river has a catchment area of 339,000 square kilometers, its sources are in Yunnan, whence it runs first along the border of Kweichow, then traverses Kuangsi and Kuangtung where it debouches into the sea.

Based on this survey and the various data collected the conclusion arrived at was that a lowering of the high water level in order to prevent floods is not justified either from an economical or technical point of view, but that the object of flood prevention can be obtained by a dyke system if this is properly constructed and maintained to a sufficient elevation. The total outlay necessary for this project is estimated to amount to 34,000,000.00 Hongkong dollars. About one third of the work, requiring an expenditure of 11,396,000.00 Hongkong dollars and comprising the re-construction of the dyke system of the River between Kilometer 160 to 304, is proposed to be

done first, divided over a period of six years. The necessary funds are to be raised in the Province by way of taxation. A decision has not at present been taken.

See *Huang p'u Conservancy; Chefoo Harbour Works.* [H. v.d. V.]

**CONSOO FUND, THE**, was instituted in 1779 to be a reserve for the payment of any Hong Merchant's liabilities who became bankrupt. To form it a tax of three per cent., sometimes raised to six per cent., was imposed on almost all goods. While the foreigner, however, had to bear the full burden of this tax, the greater part was never actually paid into the Fund, but used by the Hong Merchants; while such part as passed to the Fund was appropriated by the imperial authorities for all kinds of expenses. When a crisis arose fifty years later, through the insolvency of the Hong Merchants, there was nothing left of the Fund. This was one cause of the first war, and in the Treaty of Nanking the Chinese Government agreed to pay three million dollars in settlement of the Hong Merchants' debts and the Co-hong was abolished. *EAMES: The English in China.*

**CONSOO HOUSE**, 洋行會館 *yang hung hui kuan*, a fine building in Canton, in Chinese style, owned by the Hong Merchants (*q.v.*) collectively, and regarded as one of the 'sights' of the place in old days. It was the Council Chamber for the Factories up to 1839, and this has misled some people to suppose that *Consoo* is the Chinese pronunciation of *Council*; whereas it no doubt is the foreign pronunciation of *kung so* 公所, or Guild.

The house is still standing, at the top of Old China Street; but no early plans of the district are extant and its reconstruction is therefore difficult.

**CONSTANTINE OF CHINA.** See *Helen, Empress.*

**CONSTITUTION, THE.** Immediately after the establishment of the Republic the National Council at Nanking adopted a Provisional Constitution (March 10, 1912). By Art. 53 a National Assembly was to be convened within ten months, which should adopt a Constitution. Till that Constitution was promulgated the Provisional Constitution was to have full force.

The National Assembly was elected in December, 1912. A year later the President dissolved the Kuo-min tang, and thus destroyed parliamentary government by making a quorum unobtainable. The President then created the Political Council 政治會議 *Chêng chih hui* i appointing the members himself. This recommended the establishment of an elected assembly, the Constitutional Council 約法會議 *Yo fa hui* i. This was stated by the President to be the organ for the amendment of the

Provisional Constitution. In six weeks, on May 1, 1914, it produced the Constitutional Compact, or Amended Provisional Constitution.

On the death of YÜAN SHIH-K'AI in 1916, the country fell back on the Provisional Constitution of the 1st year; while Parliament has been making the new Constitution ever since.

In criticising these Constitutions, or others still to be made, it should be borne in mind, not only that the masses have never been educated to appreciate constitutional government, but that the Constitution-makers themselves have mostly had no great experience of such government even in foreign lands. The results must be largely academic, experimental and unsatisfactory. See *Government*.

CHINA YEAR BOOK; CHINA MISSION YEAR BOOK; NATIONAL REVIEW, July 1, 1916.

**CONSULATES GENERAL.** There are seven British Consulates-general in China—Canton, Chêng-tu, Hankow, Mukden, Shanghai, Tientsin and Yünnanfu. Under each of these names will be found the chronological list of those who have held the post.

**CONTENDING STATES.** See *Fighting States Period*.

**CONVENTION CURRENCY,** the proper name for the Shanghai tael, the convention being that at Shanghai 98 taels by weight on the scales settle a liability of 100 taels in money of account. See *Tael*.

**CONVENTION OF CHUENPI.** See *Chuen-pi Convention*.

**COOLIE.** The origin of this word is variously given, i, Hindi, *Koli*, a race in India; ii, Tamil, *Kuli*, wages; iii, Turkish, *Kuli*, a slave. The name given by foreigners to Chinese labourers, navvies, menials, etc.

**COOLIE TRADE.** Macao was the head quarters of this infamous trade, though Hongkong for a time had a share in spite of various regulations against it. The Hongkong traffic was finally stopped in 1855 by the *Chinese Passengers Act*, (18 & 19 Vic. cap. civ). Coolies were at first easily hired for Cuba, Peru and elsewhere at four dollars a month, but in time the demand was far greater than the supply. Kidnapping was then resorted to, and a Commission which reported after careful enquiry, found that the majority of the coolies in Cuba had been 'decoyed abroad and not legitimately induced to emigrate.' The Portuguese rulers of Macao were very unwilling for investigations to be made, but as the result of urging by the British government after the Commission in 1873, they finally closed the 'barracoons' where the coolies had been confined before shipment, and the trade ended in

1875. During the 25 years it had continued about half a million coolies were taken away. Though called 'contract emigration' it was pure slavery and reproduced all the horrors of the slave trade, especially with respect to the treatment of the coolies on board ship, their sufferings and high rate of mortality.

EITEL: *Europe in China*; WILLIAMS: *Middle Kingdom* 25-25.

**COOPER, THOMAS THORNVILLE**, a Briton, born in 1839, who in 1868 travelled to the eastern border of Tibet and heard of a road which, however, he was not able to traverse, running from Batang to a town on the head waters of the Brahmaputra. Returning to Shanghai he attempted in 1870 to cross from Calcutta. In 1873 he was murdered at Bhamo by his escort.

He published *Journal of Overland Journey from China towards India*, Calcutta, 1869; *Travels of a Pioneer of Commerce in Pigtail and Petticoats*.

**COPPER.** See *Minerals*.

**COPPERAS.** See *Minerals*.

**CORDIER, HENRI**, was born at New Orleans, U.S.A., on August 8, 1849, and was educated in Paris. After some time in London he reached China in 1869 and stayed there till 1876. On his return he was attached to GIGREL's special mission. In 1891 he received his appointment to the Paris School of Oriental Living Languages (*École des langues orientales vivantes*) where he has remained ever since. He has been President of the *Société de Géographie*, Member of the *Société Asiatique*, Member of the *Institut de France*, etc., etc.

He has written so much on Chinese subjects that it is impossible to attempt any list of his works. Students will always be grateful to him for his *Bibliotheca Sinica* (q.v.) and for the *T'oung Pao*, a review which he created and which he still edits. His *Histoire des Relations de la Chine avec les Puissances occidentales* is a valuable work; it is frequently referred to in these pages.

**CORMORANT FISHING** is carried on in many parts of China, from Canton to Shantung. The practice was mentioned by OROSH at the beginning of the fourteenth century. The birds are all reared in captivity, the eggs being hatched under a hen. The price of a bird before being trained is, or was, from three to ten shillings; the value is perhaps trebled after training. They are taught by being driven into water, with a string attached to a leg, live fish being then thrown in for them to pursue, and they learn to go and come at different calls. A string is always fixed round the throat while they fish, to prevent the prey being swallowed. Their fishing days last for about five years, after which they become old and

sulky. The fisherman sits in his boat or raft with perhaps a dozen birds perched on the edge of the craft or diving at his signal. Descriptions may be found in scores of books of travel, such as FORTUNE's, GORDON CUMMING's, etc.

**CORMORANTS.** See *Steganopodes*.

**CORNELIAN 瑪瑙.** There are mines, now not worked, in East Manchuria and elsewhere; but most is imported from India, etc.

It is made into beads, buckles, ear ornaments, etc., and exported from Canton. The best are flawless and bright-red, others reddish-yellow. The stones themselves are amber, red, and white.

**CORUNDUM STONE.** Found near Têngyüeh (Yünnan), and used in the cutting of the local jadestone, which is polished by means of copper discs sprinkled with corundum powder and revolved vertically by a treadle.

**CORVINAE.** This subfamily includes the Crows, Magpies, Jays, Nutcrackers and Choughs. Those found in China are all resident species, with the exception of the Eastern Carrion Crow, the daurian and black Jackdaws and the Nutcrackers.

*Corvus corax* is found all the year round in Mongolia, and in winter it comes down into Chihli province. DAVID says that in Peking this bird is known as *Ta-tzu kuan-ta'ai* 鴉子棺材 or Tartars' coffin, because it helps to devour the corpses which the Mongols expose instead of burying. *C. leuallanti* is found all over China, generally in inhabited regions; in Peking, where it is abundant, it does good work as a scavenger. *C. orientalis*, is the far-eastern race of the Carrion Crow of Europe; it differs from *C. leuallanti* in having a much less powerful beak and in the metallic reflections of its plumage being purple instead of green. It is found on migration on the China coast and was seen by SWINHOE in the Nan chao Islands south of China. *C. torquatus* is one of the most characteristic of Chinese birds, most abundant in the southern provinces but found all over China except in the mountains.

*Fragilegus pastinator*, the East Asian Rook; *Lycos dauricus*, the Eastern Jackdaw; *L. neglectus*, closely allied to the European Jackdaw; *Fregilus graculus*: *F. brachypus* SWINHOE, a short-footed variety of the common Chough; *Nucifraga leptorhynchus* Bl. and *N. hemispila* with the Magpie, the Azure-winged Magpie, three Jays, two Tree Pies, three *Urocissa* are other species of this sub-family found in China, with *Nucifraga ovestoni* in Formosa.

DAVID ET OUSTALET: *Les Oiseaux de la Chine*.

**COSMAS**, the first Greek or Roman writer who speaks of China in a matter-of-fact way. He wrote between 530 and 550 A.D., and appears to have been an Alexandrine Greek. In his earlier

life he had been a merchant, and had visited the Persian Gulf and Ceylon, and was therefore called INDICOPLEUSTES. He became a monk later, and wrote a *Universal Christian Topography*. In the book are some references to China, under the name Tsinista.

YULE: *Cathay and the Way Thither*, vol. i, p. 25.

**COTTON 棉花 mien hua**, from *Gossypium herbaceum*. Cotton and cotton fabrics appear to have first reached China from Central Asia, as the earliest Chinese name for them 帛 or 白氈 *po* or *pai tieh* is certainly from one of the Turki languages. A later term was *ku pei* 古貝 or *chi pei* 吉貝 which is the Malay word *kapus*. Other terms came into use later, and the present names of the cotton shrub, *mien*, and of cotton, *mien hua* seem to have been coined after the introduction of cotton cultivation and spinning into China in the fourteenth century. Until then most cotton, both raw and manufactured, was imported from Hainan and Indo-China, though some cotton fabrics came from Java, Borneo, India, Persia and even Asia Minor.

Cotton is grown chiefly in the Yangtze and Yellow River basins and in Chékiang province. Cultivation is increasing in Shansi, which is a promising area. The amount produced was roughly estimated at 400,000 tons in 1908, but since then there has been a considerable increase, and the crop in 1916 is estimated at nearly 500,000 tons. Although shorter in staple than Indian cotton, the Chinese product is whiter and better prepared. The Shensi cotton is the best in China, being derived from American seed. Shantung cotton is prized for medicated cotton on account of its whiteness. In the Yangtze belt the plant is sown in the spring and harvested in autumn, but in Chihli it is sown in November and picked in September. The average yield is said to be forty pounds per *mou*. The people of China dress in cotton from head to foot, even their shoes being made of many layers of cotton. Other uses are for bed curtains and coverlets, mattresses, portières, awnings for stalls, sails and boat-awnings. Attempts to introduce American seed have not met with success, as the cotton deteriorates in a few years. There is much room for improvement in the selection of seed and methods of cultivation.

The principal centre of cotton manufacturing is Shanghai, where there are (1916) 23 mills; in the cotton district of Kiangsu there are 15 more (at Haichow, Wusieh, etc.), and in Chékiang several others. The Hankow-Wuchang mills are also important. There are now upwards of 70 modern mills in China; the production of yarn and cloth is rapidly increasing; and in 1916 the Indian and Japanese yarn imports were sensibly affected

by this increase. It is interesting to record that the first cotton mill project was started in 1878 by the Shanghai Cotton Manufacturing Company: building was begun, but, owing to official opposition and intrigue, the project hung fire until 1889, when work commenced; in the following year CHANG CHIH-TUNG opened a factory at Wuchang, and following the Treaty of Shimonoseki (1895), which gave to foreigners the right to engage in manufacturing industries in China and to import machinery, development was rapid. Cotton, which at that time cost Hk.Tls. 12 per picul, has now almost doubled in price; unfortunately adulteration by watering was for years the bane of the trade; but in 1911 a Cotton Testing House was set up in Shanghai, which rejects all cotton containing more than 15% of water. The export, which was 726,000 piculs in 1915, rose to 851,000 piculs in 1916. Chinese cotton is only  $\frac{3}{4}$  inch to  $\frac{7}{8}$  inch in staple, and, used alone, is only suitable for spinning low counts. Imported cotton has therefore to be mixed with it, and this increased from 364,000 piculs in 1915 to 407,000 piculs in 1916.

It is estimated that there are now in China, 1,250,000 spindles, turning out nearly three hundred million pounds of yarn, and about 5,000 looms, producing over fifty million yards of cloth per annum. The export of raw cotton in 1916 was pcls. 851,037, value Hk.Tls. 17,091,973; and the import of cotton goods Tls. 136,679,386.

HIRTH and ROCKHILL: *Chao Ju-kua*. [N.S.]

**COUNCIL OF STATE.** See *Grand Council*.

**COUNTRY SHIPS** were those English ships which sailed between India and China, not belonging to the East India Company, but sailing under its licence and general control.

**COUPLET, PHILIPPE**, 柏應理 *Po Ying li*, a Jesuit missionary, one of an interesting group that sailed together, VERBIEST, DE ROUGE-MONT and DE DORVILLE being the others. He was born in 1623 at Malines. He reached China in 1658. In 1680 he was sent by his superiors to Europe, partly to get recruits for the mission, and partly to enlighten the Pope in the matter of the Chinese rites. While in Europe he published the large work entitled *Confucius Sinarum Philosophus*, containing translations of the *Ta Hsueh*, *Chung Yung* and *Lun Yu*. COUPLET was only editor of the volume, the names of PP. INTORCETTA, HERDRICHT and DE ROUGE-MONT appearing with his own on the title page. He also issued a most useful list, first in Chinese and then in Latin, of the members of the Society of Jesus working in China. This *Catalogus*, after passing through many editions, became the valuable but now unobtainable *Catalogus Patrum* issued by P. PRISTER in 1873. See *Jesuits*.

He started back to China in 1692, but during a storm was crushed and killed by a falling box.

CORDIER: *Nouveaux Mélanges Orientaux* 1886 p. 411; BOSMANS: *Verbiest*; Louvain, 1912.

**COURT DIALECT.** The dialect of Peking, also called Mandarin and *kuan hua*. See *Mandarin dialect*.

**COURTEENES, WILLIAM**, Sir, obtained from King CHARLES I a licence to fit out a commercial expedition to China, in spite of the theoretical monopoly of the East India Company. To him belongs the credit of initiating English trade with China. The expedition was commanded by JOHN WEDDELL (*q.v.*).

'COURTEENES' Association was amalgamated with the Company in 1649.

EAMES: *The English in China*.

**COURT GAZETTE.** See *Gazette, Peking*.

**COURT OF FOREIGN CONSULS, THE**, was established in 1869 in Shanghai by a Memorandum signed by the Ministers of Great Britain, Prussia, France, Russia and the United States, and published with the revised Land Regulations which came into force that year. The Memorandum says the Court is to be "established at the beginning of each year by the whole body of Treaty Consuls," its function being to enable individuals to sue the Municipal Council.

It consists of three Treaty Consuls chosen annually by the Consular body.

MACLELLAN: *The Story of Shanghai*.

**COUVADE**, the extraordinary but widespread custom of the husband taking to bed when the wife gives birth to a child. It is found amongst aborigines in Kueichou, and MARCO POLO Bk. ii, Ch. 50 records it of people on the borders of Tibet.

**COUVREUR, SERAPHIN**, a French Jesuit in the S.E. Chihli Mission. He was born on January 14, 1835, entered the Society on September 23, 1853, and arrived in China on April 30, 1870.

He has prepared many valuable works, including *Dictionnaire classique de la langue chinoise* (in order of radicals); the same under the phonetics; *Petit Dictionnaire Chinois-français* (radical order); *Dictionarium sinico-latinum*; *Guide de la conversation* (French-English-Chinese); *Choix de Documents* (Chinese text with French and Latin translation); also the *Four Books*, the *Shu ching*, *Shih ching* and *Li chi*, text, French and Chinese translation, and notes.

**COVID**, a corruption (probably Indo-Portuguese) of the Portuguese *covado*, a certain measure of length. In European settlements both in India and China, the word was formerly in common use. In China it will now only be met with in reading

works of the early part of the last century. It was used for various lengths in different districts; in one place it is defined as thirteen inches. GILES gives it as equal to 14.1 inches English.

YULE: *Hobson-Jobson*; GILES: *Glossary of Reference*.

**COWRIES**, shells found (amongst many places) in the Pescadores and, according to FAUVEL, on the Shantung coast. They have been used in many parts of the world as the medium of exchange, but perhaps in China earlier than elsewhere. They were so used by pre-historic aborigines, and were continued as currency among the Chinese till interdicted in Ch'in 秦 338 B.C.

The peculiar Chinese coins called Ant's nose money and Ghost's head money (see *Numismatics*) are also called *Huo pei ch'ien* 貨貝錢, and name and shape indicate that these metal coins were meant to be instead of the cowry money. The date of the coinage according to LACOUERIE is about 600 B.C. and the place the kingdom of Ch'u.

Cowries are worn as ornaments by Li-sü women on the Tibetan border, which suggests to KINGDON WARD a connection between these people and a sea-faring folk; but it is perhaps only a survival of a custom common when cowries were the currency.

LACOUERIE: *Metallic Cowries of Ancient China*, Journal, R. A. Soc., vol. xx, part 3; WARD: *The Land of the Blue Poppy*, p. 142.

**CRAWNS**. See *Grallae*.

**CRATEROPODINAE**, a large subfamily of the *Crateropodidae*. (OATES, *Fauna of India*, Birds, vol. I). It includes the Laughing-Thrushes, Scimitar Babblers, and many of the Babblers. In the genus *Pomatorhinus* the bill is much compressed, is slender and much curved downwards; the birds are called Scimitar Babblers. *P. erythrocnemis* lives in the interior of Formosa. *P. griseirox* is found in the mountains of S. Shensi and N. Ssüch'uan, and on the Hupei-Hunan border. It is said to be kept in the house in some districts to destroy parasitic insects. *P. swinhoi* lives in the wooded hills from Fukien to South Anhui. *P. musicus* is a Formosan species, described by SWINHOE in *Journal, N.C.B.R.A.S.*, (1860). *P. nigrostellatus* is found in Hainan. *P. stridulus* SWINH. is found in Fukien, and *P. styani* SEEBOM on the Lower Yangtze. *Pterorhinus davidi* was discovered by DAVID in Chihli, and is very common in the Western Hills near Peking; it is also found in Manchuria and in S. Shensi. *Babax lanceolatus* is common on the highest wooded hills of Mu-p'in, Ssüch'uan, and is rare in southern Shensi. It has been taken once near Foochow. *Trochalo- pteron taivanicum* is only found in Formosa, where it is very wide-spread, in mountains and plains alike. *Dryonastes chinensis*, the Black-

throated Laughing-Thrush, seems to be confined to the borders of Tonkin and China. *D. perspicillatus* is a large species found in S. China and S. Shensi, mostly in cultivated land near human habitations. *D. poecilorhyncha* belongs to Formosa. *D. sannaio*, the White-browed Laughing-Thrush, is widely spread in the southern provinces, especially to the west. *D. castanotis*, *Garrulax monachus*, *G. semitorquata*, and *G. schmackeri* are only found in Hainan, where they are resident. *G. albicularis*, the White-throated Laughing-Thrush, occurs in the wooded mountains which separate Ssüch'uan from Tibet and Kokonor. *G. ruficeps* is a variety of the last-named species, found in Formosa. *G. picticollis* was discovered by SWINHOE in Chekiang and is found from Fukien to South Anhui. *Cincllosoma lunulatum* was discovered by DAVID in W. Ssüch'uan; it has since been found in Mu-p'in, W. Kokonor and even S. Shensi. *C. mazimum* is a large bird, found only within narrow limits, in the highest forests of Mu-p'in at 10,000 feet altitude. *C. arthemisiae* is similar to the last in habitat and habits. A fourth bird of this genus from Yunnan is *Ianthocincla bieti*. *I. cinereiceps* occurs from Fukien to S. Anhui. *Dryonastes berthemyi* is found in the wooded hills of W. Fukien. *Trochalo- pteron formosum* lives in the highest forests of W. Ssüch'uan, only descending when obliged to by the snow. *T. canorum* is very abundant in the southern provinces, but its northern limit is South Shensi. It is a favourite cagebird among the Chinese, not only for its song, which they consider better than that of any other native bird, but also because it is combative and can be used as a fighting bird. *T. milni* is found in the mountains of W. Fukien, and *T. blythii* on the western frontiers of Ssüch'uan; it is fairly common at Mu-p'in and in western Kokonor. *T. ellioti* also belongs to the same district, but is found also in N. Ssüch'uan, in Shensi and in Kansu. *T. morrisonianum* is peculiar to Formosa.

DAVID ET OUNTALET: *Les Oiseaux de la Chine*.

**CREEK POINT**, a name found on earlier charts for what is now called Chinwangtao Bluff.

**CREEPERS** (birds). See *Certhiidae*.

**CREMATION** is the most general method of disposing of the corpses of Buddhist monks in China. At one time even Buddhist laity were cremated, but in 1370 an Imperial decree was issued forbidding it. The corpse is arranged in a sitting posture, clothed in an outer garment of crimson, and placed in a square chest. Nearly every large monastery possesses a crematorium, a circular or many-sided chamber about seven feet high. Sandalwood is the fuel supposed to be used. Cremation takes from six to twelve hours. The ashes are

then stored for a time in a red bag or in an urn, but are eventually thrown into a pit beneath an 'All-mingling Pagoda' 普同塔. Cremation is also practised by the Mantzû aborigines of Ssûch'uan.

The practice is essentially Buddhist in origin and was frequent in the Yüan dynasty; indeed, the expression 'they burn their dead' is very common in MARCO POLO's account of his travels. It may never have been accepted among the masses, but the practice has been much more common in Ch'ekiang, Kiangsu and Fukien than is generally admitted.

YERTS : *Notes on the Disposal of Buddhist Dead in China*, Journal, R.A.S., vol. xliii; DE GROOT : *The Religious System of China*, vol. iii, p. 1391.

**CRICKET FIGHTING.** Two well selected crickets are put into a pan and teased with straws till they fall to furious fighting, which lasts till one is dead or disabled. It is an occasion for betting and is chiefly seen in the south.

**CROSSOPTILON**, the Eared Pheasant. See *Pheasant*.

**CROWS.** See *Corvinæ*.

**CUMBERLAND PRESBYTERIAN MISSION**, (American). This Mission had its home headquarters in St. Louis, Mo. and entered China in 1897 in the persons of Rev. T. J. PRESTON and Dr. and Mrs. O. T. LOGAN, who opened work in Ch'angtê 常德, in Hunan, in 1899. In 1902, the first converts were received, and in 1903 a hospital and a girls' day-school were opened. In 1906, the the home church united with the Presbyterian Church (North), and thenceforward the C.P. Mission became part of the sister society, the workers, converts, and plant being transferred to it.

**CUMQUATS.** See *Oranges*.

**CUMSHAW**, a present, sometimes used for 'bucksheeh'. It is derived from 感謝 'grateful thanks,' pronounced *Kâm sia* in the Amoy dialect and *Kâm sau* in Cantonese.

**CURLEWS.** See *Limicolæ*.

**CUSTOMS.** See *Maritime Customs*.

**CUTTLE FISH**, 魷魚, *ch'ên yü*, etc., *Sepia officinalis*, an important article of trade in Ningpo, the fishery being in the shallow and muddy waters of the Chusan Archipelago. The black fluid which the fish secretes and ejects at will is wasted by the Chinese. It was formerly supposed to be the material used in the manufacture of Indian or Chinese ink; but this is an error. The cuttle-fish bone, used formerly as pounce in Europe, is in China used as medicine.

BOWRA : *Customs Report, Ningpo*, 1868.

**CYCLE** 甲子, *chia-tzu*. The Chinese cycle is a period of 60 years, each year being distinguished by a name of two characters. The characters are taken, one from the Ten heavenly stems, 天干 the other from the Twelve earthly branches 地支. The ten stems in order and the twelve branches in order are given below. The first stem with the first branch is 甲子 *chia-tzu*, the first year of the cycle. The second stem with the second branch gives the name of the second year, *i-ch'ou* 乙丑, and so on to the tenth stem and tenth branch. The eleventh branch is then joined with the first stem, the twelfth with the second stem, and so on. Sixty years can be numbered in this way, after which *chia-tzu* comes again and a new cycle begins. The present cycle began in 1864, and the year 1917 is therefore 丁巳 *ting-sü*, being the 54th year in what is sometimes called the 76th cycle.

The system is attributed to HUANG-TI, 2637 B.C., but it is certain that before the Han dynasty, B.C. 206, there is no evidence of the stems and branches being used to mark years but only days and hours, etc.

The cyclical signs play an important part in divination, the twelve branches also mark the twelve (Chinese) hours *ch'ên* 辰 of the day and the twelve points of the compass; and stem and branches are used in many other ways. (See GILES' *Dictionary*, Tables Vd, Ve.)

Buddhism has invented twelve spirits as rulers of the cycle,—the twelve *Yüan chia* 元甲 or *Yüan ch'ên* 元辰. Their names and pictures may be seen in DORE's book, *Recherches sur les Superstitions*.

Stems.	Branches.
甲 <i>chia</i>	子 <i>tzü</i>
乙 <i>i</i>	丑 <i>ch'ou</i>
丙 <i>ping</i>	寅 <i>yin</i>
丁 <i>ting</i>	卯 <i>mao</i>
戊 <i>wu</i>	辰 <i>ch'ên</i>
己 <i>chi</i>	巳 <i>sü</i>
庚 <i>kêng</i>	午 <i>wu</i>
辛 <i>hsin</i>	未 <i>wei</i>
壬 <i>jên</i>	申 <i>shên</i>
癸 <i>kuei</i>	酉 <i>yu</i>
	戌 <i>hsü</i>
	亥 <i>hai</i>

**CYCLE OF TWELVE ANIMALS.** The twelve Branches (*q.v.*) have twelve animals associated with them, and these are used to mark the years of a cycle. Thus it is common for a Chinese to give his age by stating the animal belonging to his birth-year. The twelve in order are Rat, Ox, Tiger, Hare, Dragon, Snake, Horse, Sheep, Monkey, Fowl, Dog, Pig. The system is found in other lands besides China, though with variations in the list of animals.

The use of this cycle may be traced in Chinese literature as far back as the first century of our era. According to CHAVANNES' researches the invention is due to Turkic tribes and was introduced into China by the Hsiung nu who occupied N.E. Shansi; further, the system was carried into Egypt and modified when the country became a Roman province. HALEVY contends that the cycle has an Egyptian origin; that by the Christians the names of the twelve sacred animals were then used as

symbols of the twelve apostles; and that the system was carried to Turkic tribes by Coptic missionaries.

This hypothesis seems destroyed by the existence of the cycle in China in the first century. There is a mass of writing on the subject, a list of the most important references being given in CHAVANNES' paper named below.

CHAVANNES: *Le Cycle Turc des douze Animaux*, in T'oung-pao, 1905; HALEVY: *Nouvelles Considerations sur le Cycle Turc des Animaux*, *ibid.*

## D

**DAIREN**, the Japanese form of the Chinese 'Ta-lien' 大連 and the same as the Russian Dalny; a port in the south of the Liao-tung peninsula, in lat. 38° 55' 44" N. and long. 121° 37' 7" E. But the Chinese village of Ta-lien is 7 miles away on the opposite side of the bay.

The place was only a small village when the Russians leased it from China in 1898, but in a few years it was converted into a fine town. The Japanese took possession at the beginning of the war of 1904, and have continued to improve the place. The harbour works are on an extensive scale and include some thirteen thousand feet of breakwaters. The town is lighted by electricity and has an electric tramway system; there are large railway works and an important cement factory near the town; many bean mills with and without modern machinery, a government laboratory and agricultural experiment station, a dock, and other establishments. The trade is increasing rapidly, and great hopes are entertained for the future of the port. It is the terminus of the South Manchurian Railway connected with the Trans-Siberian line. The population is 40,860.

It was made a free port in 1906, and has a Chinese Customs House for goods crossing the boundary of the leased territory.

	1915	1916
Net Foreign Imports	27,615,276	35,954,742
Net Chinese "	7,333,246	9,113,801
Exports	48,885,640	54,708,247
Total Hk.Tls.	83,834,162	99,776,790

**DALAI LAMA**, termed in Chinese 金剛大師 *chin'kung ta shih*, The Diamond Great Teacher, the chief lama of Tibetan Buddhism and the temporal ruler of Tibet. *Dalai* or *Tale* is Mongolian for 'the ocean,' and is sometimes translated 'the All-embracing.' The title was first given in 1576 by ALTAN Khan, Prince of Tumed, to the chief lama of Lhasa, who came to him in the Ordos. It was also applied

retrospectively to the four preceding Grand Lamas of the Gélupta sect (the Yellow clergy); and it is thus said sometimes that it originated with the founder of the sect, TSONGK'APA, about 1400. The present Dalai Lama is the 13th. The re-incarnation of lamas is an early belief, mentioned in the 13th century by RUBRUCK. Each Dalai Lama is supposed to be a re-incarnation of AVALOKITA. The visit of the Dalai Lama to Peking in 1908 is fully described by ROCKHILL.

ROCKHILL: *Dalai Lama of Lhasa*, T'oung Pao, vol. xi, 1910; WADDELL: *The Buddhism of Tibet*; GRENAUD: *Tibet*.

**DALAI NOR**, a lake in Mongolia, near the border of Manchuria, one hundred miles north of Dolon nor. Its circumference is about forty miles, and it lies at 4,200 feet above sea-level. PRJEVALSKY gives a list of the numerous birds he found on the lake. PRJEVALSKY: *Mongolia*.

**DALNY**. See *Dairen*.

**DANES' ISLAND** (and French Island), in the Chu Chiang Delta, some ten miles below Canton. According to HUNTER, the names were given because Danes and French had in early times the privilege of occupying storehouses there while they overhauled their ships after their long voyages. He speaks of tombstones to be seen on the islands in his day.

Another account is that they were so called because the one was the burial place for the Danes and the other for the French, English, Swedes and Dutch.

After the killing of an English sailor by French sailors about 1754, the two islands were appointed as places of recreation for foreigners, in order to lessen the number of quarrels and disturbances.

Finally, according to BRETSCHNEIDER, the name Dane's Island properly belongs to the island called by foreigners Whampoa; while the real Whampoa

is an island on the opposite side of the river. Thus Danes' Island was the anchorage for foreign ships for 150 years, but under a wrong name!

HUNTER: *The Fan Kwa in Canton*; CHINESE REPOSITORY: vol. i, p. 222; BRETSCHNEIDER: *History of European Botanical Discoveries in China*, p. 633.

# DANISH LUTHERAN MISSION.

*Headquarters*:—Copenhagen.

Works in Manchuria:—(a) in Liaotung Peninsula, ceded in 1895 by the Scotch and Irish Presbyterians, (b) in the western half of Hei-lung-chiang Province, and (c) in Harbin.

The first missionaries of the Society arrived in China in 1893, and Manchuria was chosen as their field. Port Arthur and Ta-ku shan 大孤山 were opened in 1896, Siu-Yen 岫巖 in 1898, and Fêng-huang ch'êng 鳳凰城 in 1899. During the Boxer troubles missionary work was prohibited at Port Arthur, and the three other stations were wrecked. After 18 months these latter were re-opened and in 1902 Antung 安東 was added. The Russo-Japanese war again checked the work, but in 1906, normal conditions returned, the prohibition at Port Arthur was removed with the departure of the Russians, and K'uan-tien 寬甸 was occupied. In 1911, the province of Hei-lung chiang was entered, a station being opened at Sui-hua fu 綏化府; and Harbin was entered in 1912.

This mission specializes in evangelistic work, and has not developed much educational or medical activity, but it has since 1912 been represented on the teaching staffs of the Union Arts and Medical Colleges at Mukden, which it shares with the Irish Presbyterian and United Free Church of Scotland Missions. Statistics, 1916:—

Foreign workers	...	...	...	...	47
Chinese assistants	...	...	...	...	109
Communicants	...	...	...	...	764 (1915)

D'ANVILLE, JEAN BAPTISTE BOURGIGNON, "first Geographer of the King," was born in Paris, July 11, 1697, and died on January 28, 1782. He prepared for DU HALDE all the maps for the Jesuit's great work. Some were reduced from the maps made by the Jesuit Fathers in China for K'ANG HSI; but a great deal of original work was added by D'ANVILLE, and some maps were entirely designed by him. They were also thrice published as an Atlas, once to accompany the edition of DU HALDE printed in Holland in 1736, once in Paris, chez DEZAUCHE, without date, and again to accompany the Abbé GROSIER's Description, in 1786.

The original maps are preserved in the National Library in Paris.

CORDIER: *Du Halde et d'Anville*, in *Recueil de Mémoires Orientaux*, 1905.

DATES (fruit). 'Red dates' *hung tsao* are Jujubes (*q.v.*); 'Black dates' *hei tsao* are Persimmons (*q.v.*). The export of black and red dates in 1916 was Tls. 284,145.

DATES (in time). There are two ways in China to record a date; first the method of the Cycle (*q.v.*), the year 1900, for example, being known as the *K'ing tzu* year 庚子. This system has the disadvantage that the *K'ing tzu* combination is repeated every sixty years; some further indication is therefore required as to the particular cycle.

The other method is by the reign-title, *nien-hao* (*q.v.*), of the emperor, with a number; for instance, K'ANG HSI, 20th year, means the 20th year of the reign of the second ruler of the Ch'ing or Manchu dynasty, who ruled under the *nien-hao* K'ANG HSI.

DAVID, ARMAND, Abbé, a Lazarist missionary and a noted naturalist. He was born in France near Bayonne in 1826 and died in Paris in 1900. He entered the Congregation of the Mission in 1848 and devoted ten years to study. On arriving in China in 1852 he was set apart at the request of the French government for research work in Natural History, the expense of his journeys being provided by the government. Having first explored the neighbourhood of Peking he went into Southern Mongolia for seven or eight months in 1856. A second journey took him through central China and eastern Tibet in 1868-70. After a short visit to Europe he made his third and last journey, 1872-74, going over a great extent of China Proper. His health was then so bad as a result of his arduous work that it was necessary for him to return finally to Europe.

His discoveries were many, both zoological and botanical, and there are many species called by his name. The Elaphure will always be the most striking if not most important of his discoveries, in view of the swift extinction of the species. Of plants he estimated that he had collected about 3,000 species, but not all of these reached Europe.

He made a Natural History Museum at the Pei T'ang in Peking, which was of great service in breaking down the prejudice of the officials, who frequently visited it. The princesses from the palace were also frequent visitors, and it is said that the Empress-dowager herself went there incognito. When the Pei T'ang was removed the Empress-dowager desired that the Museum should be left, and it was presented to her and used in the education of KUANG HSÜ.

On his return to Paris he created another museum of Natural History at St. Lazare for the use of young missionaries.



A good account of his life and labours is to be found in a series of articles which he contributed to the periodical *Les Missions Catholiques*, and a first-rate résumé of his journeys and their results—especially botanical—is given by BRETSCHNEIDER.

CORDIER : *T'oung-pao*, 1901; *LES MISSIONS CATHOLIQUES*, 1888; *De quelques services rendus*, etc.; BRETSCHNEIDER : *History of European Botanical Discoveries in China*, vol. ii.

**DAVID'S DEER.** See *Elaphure*.

**DAVIS, JOHN FRANCIS**, was born in London in 1795 and died on November 14, 1890. In his youth he had served on the staff of Lord AMHERST'S Mission to China. He spent the best part of his life in the service of the East India Company, was a member of its Select Committee at Macao and Hongkong, and retired in 1835 as a Chief Superintendent of Trade. On Sir HENRY POTTINGER leaving China DAVIS was appointed Superintendent of Trade under the Foreign Office, and Governor and Commander-in-Chief at Hongkong under the Colonial Office. He was a scholar and a philanthropist, but he does not seem to have given much satisfaction to Hongkong as a diplomatist and governor, and when he left Hongkong in March, 1848 there was no public farewell or banquet; the leading paper of the Colony stated that he was 'unpopular from his official acts and unfit for a Colonial Government by his personal demeanour and disposition.' He had been made a baronet in 1845.

His chief works are *Poesoes Sinensis Commentarii*, *On the Poetry of the Chinese*, London, 1829; *Han Konyg tsew, or the Sorrows of Han*, London 1829; *Sau-yu-low, or the three Dedicated Rooms* . . . Canton, 1815; *Chinese Novels, translated from the originals*. . . London, 1822; *The Fortunate Union, a Romance translated from the Chinese original*, London, 1829; *Hien-Wun-Shoo, Chinese Moral Mazims*, . . . London, 1828; *The Chinese, a general Description of the Empire of China and its Inhabitants*. . . London, 1836. The last-named work has been often reprinted, and has been translated into French, German, Dutch and Italian.

EITEL : *Europe in China*; T'OUNG PAO, vol. iii, 1892, p. 535.

**DEAF, SCHOOLS FOR CHINESE.** It is estimated that there are 400,000 deaf-mutes in China. Three schools have been opened by Protestant Missionaries. 1. The earliest of these, for deaf boys, was started privately at T'eng-chou fu in Shantung in 1887 by Mrs. C. R. MILLS of the A.P.M., who had been engaged in similar work in the U.S.A. The school was removed to Chefoo in 1898 after Dr. MILLS' death, and was given the name of The CHARLES ROGER MILLS Memorial School. A department for girls was added in 1907.

In 1910, the work, till then entirely supported by voluntary gifts, became a part of the regular work of the Presbyterian Mission (North).

One of the special aims of the school is to train teachers who, under Chinese control and support, can extend the work.

In 1917, there were twenty-two boys and twenty-two girls in attendance, with six teachers, three men and three women. Two foreign lady workers, one of them being Mrs. MILLS, are provided by the Mission.

2. A small school was opened in Hangchow in February, 1914, by a Chinese Christian who had studied the methods in the Chefoo school, being drawn to do so through an elder brother, a deaf lad, having been taught there.

3. A class for deaf girls, in connection with the Girls' School of the Methodist Episcopal Mission at Kut'ien near Foochow, is taught by a Chinese lady trained in Chefoo.

At Nan T'ung-chou 南通州, in Kiangsu, a school has been opened for the deaf by CHANG CHEN, late Minister of Agriculture and Commerce, as part of a large philanthropic scheme for benefiting his native district. The teacher is also from the Chefoo Normal Class.

**DE ANDRADE**; two Portuguese brothers of this name opened the chapter of intercourse between China and Portugal. The one, FERNAO PEREZ, reached Shangch'uan (St. John's) in 1517, with four Portuguese and four Malay ships. He had on board THOMÉ PIRES, sent by the governor of Goa as envoy to the Chinese emperor. Behaving in a conciliatory manner he was permitted to take two ships up to Canton. The next year, however, his brother SIMON arrived with one ship and three junks, and behaved so badly that the Chinese were forced to drive both the brothers from the coast, while PIRES suffered imprisonment and perhaps death. See *Portuguese Relations; Pires*.

#### DEATH-BLOW TO CORRUPT DOCTRINES.

A vile Chinese book issued about 1860 and circulated by magistrates in Shantung, charging all manner of most repulsive obscenities on the teachers of Christianity. It was translated into English under the above title by Drs. NEVIUS, MATHER and HARTWELL, in order that foreign public opinion might be stirred and the book suppressed.

The author was said to be T'ANG Tzu-shêng, Fantai of Hupei, who distributed it gratis to officials in 1862.

**DECORATIONS, ORDERS**, etc., 賞功 *shang kung*. Under the Empire the chief distinction for merit was what foreigners generally call The Yellow Riding Jacket, 黃馬褂 *huang ma kua*, or 行褂 *hsing kua*, The Travelling Jacket, the most coveted reward for military service. It was given to GOZDON and to GRUDEL. A similar high distinction was The

Jacket with Sable Tails 帶熊綢褂 *tai su tiao kua*. There was also the privilege of using Purple reins 紫韁 *tzu Chiang*, or Yellow Reins 黃韁 *huang Chiang*. Such reins were properly used by princes, but the honour was bestowed on distinguished officials.

Another distinction of practical value to aged officials in frequent attendance at Court was the privilege of using a horse or a sedan-chair within the limits of the Imperial city.

The decoration of the Feather or Plume 翎枝 *ling chih*, the principal distinction for public service, had two divisions, the Peacock Feather 孔雀翎 *k'ung ch'üeh ling*—again divided into three classes, and the Blue Feather 藍翎 *lan ling*, colloquially known as the Crow Feather 老鸛翎 *lau kua ling*.

Another distinction was the bestowal of the title Pa-t'u-lu, representing the Manchu word *bat'uru* (brave); this was only given for active service in war, was accompanied by a laudatory epithet, and carried with it the right to the Peacock Feather. At least one European, General W. MESNY, has received this honour. As to orders similar to European, the Empire till its last year only had the Order of the Double Dragon 雙龍寶星 *shuang lung pan hsing*, which was instituted in 1881, for the decoration originally of Ministers of Foreign Powers at Peking. Later it was given to other foreigners also, and was then arranged in five divisions, and the divisions in classes. After 1908 the Order was also given to Chinese officials.

On March 20, 1911, the Imperial sanction was given to an elaborate system of decorations 勳章 *heün chong*, including red, blue, black, and yellow dragons, but the dynasty fell that year.

According to the present Republican system, of Civil orders there are now ten, the first being the Grand Cordon, which is reserved for rulers of countries. Then follow nine grades of the Chia Huo 嘉禾 which is awkwardly translated in English 'Excellent Crop,' or more pleasantly in French as 'l'Epi d'Or.' The insignia of the order is a grain-ear, as seen on the copper coinage; it varies in size with the grade; the colours attached also vary, as follows:—

- 1st class—Yellow with red border.
- 2nd class—Yellow with white border.
- 3rd class—Red with white border.
- 4th class—Red with white border.
- 5th class—Red with white border.
- 6th class—Blue with red border.
- 7th class—Blue with red border.
- 8th class—White with red border.
- 9th class—Black with white border.

A sash also belongs to the higher grades.

Military (or naval) honours are of the two kinds: the order of The White Eagle, and the

Order of Wên Hu 文虎 The Striped Tiger, with nine grades; the former carries an honorarium with it, the latter carries none.

An additional honour, which is supposed to correspond with the British Victoria Cross, is the Badge for Meritorious Service.

BRUNNET and HAGELSTROM: *Present day Political Organization of China*, 1912; MAYERS: *The Chinese Government*.

**DEER** (emblem). The word *lu* 鹿 deer, and the word 祿 *lu* good fortune, being pronounced alike, the deer has become an emblem of happiness or emolument and may often be seen in pictures with the god of longevity, etc.

DONÉ: *Recherches sur les Superstitions*, p. 474.

**DEFENCE CREEK.** In 1853, when Shanghai was threatened by the T'ai-P'ing rebels, a mass meeting of foreign residents was held on April 12, with the British Consul, Mr. RUTHERFORD ALCOCK, in the chair. On the suggestion of A. G. DALLAS, it was decided to dig a trench and make a paved road to the west of the English Settlement, where there was already a ditch; with the Huang-pu on the east, the Yang-king-pang to the south, and the Soochow Creek to the north, the settlement would then be defended on all four sides. The trench was dug, and for sixty years was known as Defence Creek. It was culverted in 1915-16. Its position was on the western side of Thibet Road, etc.

*Papers respecting the Civil War in China, presented to the House of Lords*, 1853; pp. 9-15. MORSE: *International Relations of the Chinese Empire*.

**DE HARLEZ, CHARLES-JOSEPH**, (Mgr.) was born at Liège in 1832 and died in 1899. He became a priest and after occupying other posts was made Professor of Oriental Languages in Louvain University, teaching Sanscrit, Zend, Chinese, Manchu, etc. In his last years he devoted himself to Chinese and Manchu only. He was a voluminous writer. See CORDIER's *Bibliotheca Sinen* for his works.

**DELEGATES' VERSION.** A translation of the New Testament into Chinese book language, finished in 1850. The Delegates were Messrs. MEDHURST, MILNE, STRONACH, BRIDGMAN and Bishop BOONE, appointed by the several Missionary Societies. The delegates also proceeded to translate the Old Testament, but a division soon took place among them. The more active members of the former committee continued their work in the same style and completed the translation in 1853; but it is not strictly correct to call this the Delegates' version. See *Bible*.

CHINESE RECORDER I, p. 148; III, p. 19.

**DE MAILLA, JOSEPH ANNE MARIE DE MOYRIAC**, a French Jesuit missionary, born in Isère, December 15, 1669, arrived in China 1700, and died at Peking on June 28, 1748. He had a deep knowledge of the Chinese and Manchu languages and translated the main substance of the *T'ung Chien Kang Mu* into French, probably using both the original and the Manchu version. His translation was published by Abbé GROSIER in 1777 in thirteen quarto volumes under the title *Histoire Générale de la Chine*.

**DEMONIFUGES** 避邪 *pi hsieh*. These are very numerous: cash from the mouth of the dead; the impress of a mandarin's seal; willow branches; the imperial calendar, are all supposed to ward off evil if carried on the person or kept in a room, etc.

Dont: *Recherches sur les Superstitions*, p. 348.

**DENGUE**, an Indian name for a particular kind of fever, called by foreign physicians in China 瘧熱症 *chieh t'ung jê chêng*.

**DENNYS, NICHOLAS BELFIELD**, occupied various positions in the Far East—in the Navy, the Consular Service, etc. He was proprietor and editor of the *China Mail* and first editor of *The China Review*. He wrote *Folklore of China* and (with W. F. MAYERS and C. KING) *The Treaty Ports of China and Japan*. His *Handbook of the Canton Vernacular* was widely used; and when living in Malaya he produced some works on those lands.

He arrived in China in 1863, and died in Hongkong in 1900.

**D'ENTRECOLLES, FRANCIS XAVIER**, a French Jesuit missionary, noted as the writer of two letters descriptive of the manufacture of porcelain at Ching-tê chên, or, as he writes it, Kim to tchim. The letters are dated 1712 and 1722, and were printed in the *Lettres Edifiantes et Curieuses*; they may, however, be more easily read elsewhere: they are given, for example, in BUSHNELL'S *Description of Chinese Pottery and Porcelain*.

**DE RADA, MARTIN**, also called MARTIN DE HERRADA, an Augustinian missionary, a native of Pampeluna in Navarre. With several other missionaries he was sent from Mexico with the expedition for the conquest of the Philippines, and arrived there in 1565. In 1574 Luzón was attacked by a Chinese pirate, but the Spaniards defeated him. This good deed led to a conference between the Spanish Governor and the Chinese commander who had been in pursuit of the pirate, and it was agreed that a mission should be sent into Fukien. DE RADA and Friar GERONIMO MARIN were chosen. DE RADA had already felt such an enthusiastic desire to evangelize China that he had proposed to some Chinese merchants to be carried back by them as

a slave. The mission landed at Kanhai on July 5, 1575, went to Chin-chou and to Fuchow and re-embarked at their port of arrival on September 14, 1575. They were thus less than three months in the country, according to the account given by MAJOR in his introduction to the Hakluyt Society's re-issue of MENDOZA'S *History*. In other works it is stated that DE RADA spent three years in China and was then beaten and driven out. FAVIER in his *Peking*, and the *Bulletin Catholique de Pékin* both tell the story so, but give no authorities. According to MAJOR the mission was wrecked on its way back, and rescued by a Spanish ship. DE RADA died at Manila in 1577.

His narrative of the visit to China was carried home to PHILIP II by the Friar MARTIN who had been his companion, and the result was the embassy in which MENDOZA took part. The embassy, like DE RADA'S mission, was a failure; but it led to MENDOZA'S collecting DE RADA'S narrative and others, and from them making up his *History of China*.

MENDOZA: *History of China*; MAJOR: *Mendoza's History of China*, Introduction, Hakluyt Society, 1853; FAVIER: *Peking*, c. vi; *Le Bulletin Catholique de Pékin*, 1915, p. 198.

**DESGODINS, AUGUSTE**, of the *Société des Missions étrangères de Paris*, was born in France in 1825 and died near Darjiling in 1913. He started for Tibet in 1855, but got shut up in Agra in the Mutiny. Failing to enter Tibet from India he settled in W. Szechuan. His writings, nearly all on Tibetan subjects, include a Tibetan-French Dictionary. A list of them is given in the *T'oung Pao*, 1913, p. 783.

**DES VŒUX, GEORGE WILLIAM**, Sir, was born in 1834. After occupying various posts in the West Indies and elsewhere, he was appointed Governor of Hongkong in October, 1887. He resigned and retired on May 7, 1891, and died December 15, 1909. He became C.M.G. in 1877. K.C.M.G. in 1883 and G.C.M.G. in 1893. He published *My Colonial Service*, etc., (1903).

**DEVA** 提婆, a general term for all the gods of Brahminism and all beings who dwell in the six Dêva lōkas: they are subject to metempsychosis.

**DEVÉRIA, GABRIEL**, was born in 1844 in France. He went to China as student-interpreter in 1860, and after filling several posts returned to France in 1876. In 1882 he was made secretary-interpreter in Chinese in Paris, and in 1889 became Professor in the Ecole des Langues Orientales Vivantes. He had been promoted Consul-General in 1888 and made officer of the Legion of Honour in 1896. He died in 1899. A list of his many writings is given in the *T'oung-pao*, 1899.

**DIAGRAMS, EIGHT.** See *Pa kua*.

**DIALECTS.** Mandarin or *Kuan hua* is the spoken language of about two-thirds of China. There are three forms of it, spoken typically in Peking. Nanking and Chêngtu. The Pekingese though considered by sinologists as a debased form of the language is the Court speech, used by all officials throughout China. It would seem absurd to call mandarin a dialect, since it is the tongue of 250,000,000 people.

South of the Yangtze basin there are eight well-defined dialects. Of these the Canton speech is one of the most important. It is much nearer to early Chinese speech than mandarin is. It is very regular, and easily put into character. The Amoy dialect, spoken by some ten millions of people, differs very widely from the book-language. The Foochow dialect has a much narrower range; the reading and spoken sounds approximate more closely than in Amoy. At Ningpo the idioms are similar to the mandarin, but the proportion of unwritten sounds is so great that no attempt has been made to write the colloquial in Chinese character. The Shanghai dialect has also marked affinities with mandarin, though quite unintelligible to a native of Peking.

**DIAMONDS** 金剛石 are found in Shantung and on the Yunnan-Burma frontier, but just on the Burma side. They are not favourite gems of the Chinese. They are used to cut glass and to drill holes in clamping and mending broken porcelain.

**DIAMOND SÛTRA, THE,** *Chin kang ching* 金剛經, called in the original Sanskrit *Prajñā-paramitā*; one of the most metaphysical of the works ascribed to GAUTAMA, esteemed in China above almost any other Sûtra. It is known in Tibetan, Mongol and Manchu translations. The first Chinese translation was made by KUMARAJIYA (384-417), and another is ascribed to HSÜAN TSANG.

It has been translated from Sanskrit into English by MAX MÜLLER, and into French by DE HARLEZ; and from Chinese into English by BEAL and by GEMMELL; and there are other European translations.

BEAL: *Journal, Royal Asiatic Society*, 1854-5; DE HARLEZ: *Journal Asiatique*, 1892; GEMMELL: *The Diamond Sûtra*, London, 1912.

**DIAZ, EMMANUEL, (Senior);** 李瑪諾 *Li ma no*, a Jesuit Father born in Portugal in 1559. He reached Macao, became Rector of the College there, then was sent as Visitor to Nanking, Nanch'ang, and Chao-chou. In 1608 he reached Peking, and on his return to Macao reported so favourably on his conferences with RICCI, that the powers of the latter were confirmed and he became independent of the Rector of Macao. DIAZ then worked and bore persecution at Nanch'ang; in 1609 he again became

Rector of Macao. In 1622 he was made Visitor of the mission stations, and ten years later was appointed Father General-Visitor for China, Japan and Tonkin. He died at Macao in 1639.

HAVRET: *La Stèle chrétienne de Si-ngan-fou*, ii, p. 55, note.

**DIAZ EMMANUEL** 羅瑪諾 *Yang Ma-no*, a Jesuit Father, the younger of that name, born in Portugal in 1574. Having finished his studies at Goa he taught theology for six years at Macao and went to Chao-chou in 1611. He was driven thence by the hatred of the *literati*. He was then sent to visit all the existing missions. After the persecution of 1616 and the consequent exile to Macao he was sent to Peking in 1621. Two years later he was made Vice-provincial of the China Mission, and occupied this position and that of Visitor during 18 years. After labouring in many cities and writing many works in Chinese he died at Hangchow in 1659. His grave is still to be seen there. HAVRET: *La Stèle chrétienne de Si-ngan fou*, ii, p. 330, note; MOULLE: *Chinese Recorder*, vol. xxi p. 509.

**DICAËUM**, a genus of the Family *Dicaeidae*. It comprises the Flowerpeckers. *D. cruentatum*, the Scarlet-backed Flowerpecker, is found in China from Fukien to Yunnan. *D. minullum* is the smallest of all the birds of the Far East, and is only found in Hainan. *D. ignipectus* HODGS., common in South China. *D. formosum*, lately discovered in Formosa.

**DICRURIDAE**, a Family of the Order of *Passeres*, comprising the Drongos. *Buchanga leucogenys*, the White-Cheeked Drongo, is found at certain seasons in the central provinces, and twice a year may be met with in small numbers in Chihli and even in Manchuria. *B. cineracea*, is found in Hainan and S. China. *B. atra*, the Black Drongo, occurs throughout E. China, is resident throughout the lower hills and the plains of Formosa, and in Hainan. *Chibia hottintotta* may be found in summer spread all over China. *Chaptia brauniana*, the Bronzed Drongo, resident in the mountains in the interior of Formosa.

DAVID ET OUSTALET: *Les Oiseaux de la Chine*.

**DICTIONARIES.** See *Lexicography*.

**DIOSPYROS.** See *Persimmon*.

**DISTRICT MAGISTRATE,** 知縣 *Chih hsien*. (q.v.).

**DIVORCE.** The *Book of Rites* mentions seven defects for which a man may divorce his wife (出妻) :—i. sterility of male infants; ii. adultery; iii. disobedience or neglect of parents-in-law; iv. a bad tongue; v. theft; vi. jealousy; vii. an

incurable disease. But any of these seven reasons is not sufficient for divorce under three conditions; i. if the wife has mourned three years for her father-in-law or mother-in-law; ii. if the husband, formerly poor, has become wealthy; iii. if there are no relatives left in her father's family to receive her. But these three conditions will not avail if the defect is adultery or neglect of parents-in-law.

If husband and wife cannot live in harmony, they may agree to separate, and the wife can return to her father's family, but may not marry again.

A divorced wife may not be sold by her husband. A woman who has been divorced may marry again.

HOANG : *Le Mariage chinois*.

**DOCTRINE OF THE MEAN, THE**, 中庸, the third of the Four Books. The English name is *LEGGÉ's*; the title has also been translated *The Middle Way*, *The Invariable Milieu*, *The Universal Order*, etc.

It is Book 31 in the *Li Chi*, but it was also studied as a separate work at least as early as the beginning of the fifth century, A.D. It is generally accepted as the work of K'UNG CHI commonly called Tzù Ssü 子思, grandson of CONFUCIUS. See *Classics*. LEGGÉ : *Chinese Classics*, vol. i, p. 35.

**DOGSKINS** are made up into rugs for sleeping mats and clothing. The hair is long and thick and of all colours, from a rich black through all shades and combinations of brown, yellow and grey to pure white. The last are the finest. There are thousands of dog farms dotted over S.W. Manchuria and E. Mongolia, where from twenty to some hundreds of dogs are reared annually as a source of wealth; e.g., a bride will have as her dowry a number of dogs in proportion to her father's means. Nowhere else in the world are found such splendid dogskins for size, length of hair and quality, as the extreme cold develops there. A full sized robe is 80" by 68", taken from eight dogs. The dogs are cruelly strangled when eight months old, in midwinter, the coats being then at their best. The export in 1916 was Tls. 690,940.

CUSTOMS REPORTS.

**DOG, WILD**; *Canis alpinus*; there are two varieties in China, one from the Tibet-Kansu borderland, the other from the Manchurian forests; they are gradually getting scarcer. They are closely related to the Red dog of the Decan. It is said they work together in packs of from forty to a hundred, killing out the deer.

SOWERBY : *Journal*, N.C.B.R.A.S., vol. xlvii.

**DOLON NOR**, Mongolian for *seven lakes*, a town in Mongolia on the road from Peking to Jehol by the Ku pei k'ou (pass); it is 150 miles north-east of Kalgan, Chang chia k'ou. The Chinese name for the place is Lama miao. There are about 20,000

inhabitants, mostly Chinese. The lakes from which the place got its Mongol name are now dry.

MACARTNEY's embassy was taken to Jehol by this route.

PRJEVALSKY : *Mongolia*.

**DOMESTIC AND FOREIGN MISSIONARY Society** of the Protestant Episcopal Church in the U.S.A. (American Church Mission).

*Headquarters* :—New York.

*Entered China*, 1835.

Works in Anhui, Hunan, Hupei, Kiangsi and Kiangsu.

The field consists of three missionary dioceses, Shanghai, Anking, and Hankow.

The first missionaries of the Society in China were the Revs. HENRY LOCKWOOD and F. R. HANSON, who reached Canton in 1835. As there was little hope of doing effective work there, they left almost at once to work among the Chinese in Batavia.

The early years were full of disasters. Mr. LOCKWOOD's wife, a daughter of Dr. MEDHURST (q.v.), died in a few months. Mr. HANSON withdrew through ill-health in 1838, Mr. LOCKWOOD following him in the next year; and the Rev. W. J. BOONE, M.D. and his wife, who had reached Batavia in 1837, were left alone. In 1840, the BOONES both broke down, and went to Macao to recuperate. They never returned to Batavia, for the Home Board pressed for the removal of the Mission to the mainland of China, and Dr. BOONE chose Amoy as his future residence, partly for climatic reasons and partly because he had learned the dialect.

Mrs. BOONE died early in their stay at Amoy, and in 1843, Dr. BOONE went to the U.S.A. to appeal for more workers. He returned with a party of nine, and landed in Shanghai in 1845, it having been decided to begin work in the Yangtze Valley with Shanghai as a base, rather than to return to Amoy. This date, therefore, is regarded as the time when the Mission in China began its work as at present constituted.

*Diocese of Shanghai*.—Dr. BOONE had been consecrated Missionary Bishop to China while on furlough, and took up his residence in Shanghai with his party. The first convert was baptized in 1846, an Amoy man, who had been with Dr. BOONE to the United States; and in the same year a boys' school was opened, the humble beginning from which have sprung St. JOHN's University at Shanghai, and BOONE University at Wuchang. Educational work for girls was begun in 1851 by a Miss JONES, and the well-known Miss LYDIA FAY.

Translation of Scriptures, Catechism, etc., followed, and missionary excursions into the country were frequent in spite of official restrictions on travel, and some tentative medical work was started.

In the meantime, great trials fell upon the personnel; there were a number of deaths, and some retired through broken health, while in Chefoo, where the Bishop had tried to plant a station, one worker suffered martyrdom at the hands of a mob in 1861. In consequence of these reverses, the educational and medical work had to be suspended, and the evangelistic staff dwindled to two, Mr. (afterwards Archdeacon) Thomson, and WONG, the first convert, who was ordained priest in 1863. The American Civil War also affected finances, and on the field the T'ai P'ing rebellion was a great hindrance. To complete the disappointments, the Bishop himself died in 1864.

For two years the Mission was without a head, and then from 1866 to 1877 Bishop WILLIAMS had the oversight both in China and Japan—an impossible task.

Bishop WILLIAMS' successor in the China Field was the Rev. S. I. J. SCHERESCHESKY (q.v.), who had arrived in 1859, and who was consecrated Bishop of Mid-China in 1877. Next year he established St. JOHN'S College at Jessfield, Shanghai, with the two existing boys' schools as a nucleus.

Bishop SCHERESCHESKY met with a sunstroke in August, 1881, which caused paralysis, and made him a cripple for the rest of his life; and when recovery was seen to be impossible, he resigned his jurisdiction in 1883, and spent his remaining years in translation work. He was succeeded by Bishop BOONE's son, the Rev. WILLIAM JONES BOONE, born and brought up in China. During this episcopate, the work of the Mission was greatly extended. Hankow had been opened in Bishop WILLIAMS' time, (see below), and the six hundred miles which separated it from the earlier sphere at Shanghai, was bridged by work at Chinkiang, (afterwards given up), Wuhu and Anking; and 300 miles beyond Hankow, Shasi was opened, as well as Ichang, one hundred miles further.

Bishop BOONE died at Hankow in 1891, and was succeeded by the Rev. F. R. GRAVES, who had arrived ten years before.

While all these developments were taking place on the upper Yangtze, the work at Shanghai was extending in every direction. St. JOHN'S College had added a department of English in the early eighties; St. MARY'S School for Girls was opened at Jessfield in 1881; permanent medical work was begun under Dr. H. W. BOONE, son of the first bishop, and St. LUKE'S Hospital built; and there were other activities too numerous to mention.

In 1902, St. ELIZABETH'S Hospital for Women and Girls was opened; a new building in connection with St. LUKE'S was put up in 1903; and in 1906, St. JOHN'S was incorporated as a University.

In 1916, the Mission reports itself as planning to remove St. LUKE'S to a better site, and to again

extend the medical work; also to remove St. MARY'S Hall from Jessfield, that it and St. JOHN'S may both expand.

The work in the Shanghai diocese is highly centralized, fifty-five of the ninety-two workers given in the Missionary Directory for 1916 being stationed in Shanghai; while the remaining thirty-seven are divided among seven stations. Of these, Wusih 無錫, was opened in 1900. This centre has a hospital, and a fine church was consecrated there in 1915, which was destroyed by fire in 1916. Soochow was occupied in 1902; Yangchow in 1907; and Nanking in 1908, specially with the view of working among the higher classes.

*Diocese of Hankow.*—In 1868 work was begun at Wuchang. A boys' school was opened in 1871, the nucleus of the present University, and somewhat later a school for girls, now St. HILDA'S.

Medical work was begun in 1874 under Dr. BUNN, who was obliged to retire five years later, through the ill-health of Mrs. BUNN. About this time other workers also were compelled by sickness, or by the needs of the Shanghai district, to leave Wuchang, and for some months one man, the Rev. S. R. J. HOYT, was alone, and with the help of two partially-trained Chinese, kept going the boys' and girls' boarding-schools, the three chapels, the hospital and the dispensary.

Hankow, where the work had been superintended from Wuchang, was made a central station in 1885, and in the same year the Divinity School of the Mission was transferred from Shanghai to Wuchang.

In 1889, a Catechists' Training School was opened in Hankow, which was to have a great share in the development of the mission; and very possibly the evangelistic work of these trained men was one cause of the anti-foreign outbreak in 1890-1. The whole of the Yangtze Valley was disturbed, and at Shasi (opened 1886) the Mission property was burned.

The result of the evangelistic campaign mentioned above was that 379 were baptized in eleven months—a phenomenal figure for those days. In 1892, a new church was opened in Hankow; it was the largest in Central China, and could accommodate fourteen hundred. An English department was opened in Boone School in 1892. A college course was added in 1902, and in 1909 the college became BOONE University.

The Medical work in Wuchang is reported in 1916 as undergoing long-needed expansion,—the work deserving better hospitals than are at present in use.

A long-required division of jurisdiction took place in 1901, and the field was divided into two dioceses, the Province of Kiangsu, with Shanghai

as see city being one, and the Hankow diocese taking the remainder. The first Bishop of the new diocese was Rev. J. A. INGLE, who had been in China 10 years. He died two years later at the early age of thirty-eight, and was succeeded by the Rev. L. H. ROORS of Hankow.

In 1909, the American Lutheran Mission in Hankow was handed over to the American Church, as the Lutherans wished to concentrate on the newly-opened province of Hunan. This province had already been occupied by the American Church also, Changsha becoming a permanent station in 1902, under a native clergyman, the Rev. S. C. HUANG. In the "rice riots" of 1910, the mob looted the Mission property, but the missionaries were not injured.

After the Boxer rising, BOONE College was reopened with 100 students. "BOONE Library" was built in 1910, and a Normal School for Women was begun in Hankow in 1912.

In 1911, when Hankow was the centre of the Revolution and the native city was burned by the Northern army, many of the Christians suffered grievously. All the institutions in Wuchang were closed for several months, and other work was taken up. Dr. MACWILLIE of St. PETER'S Hospital was President of the Red Cross work, and even St. PAUL'S Cathedral was turned into an auxiliary hospital. The missionaries cared for the sick, the wounded, and the homeless, and buried the dead, preaching the Gospel as they worked.

*Diocese of Anking.*—Anking was opened as a station with foreigners in charge in 1895, when Dr. and Mrs. MERRINS went there to begin medical work. Ten years later, St. JAMES' Hospital, was built, the finest at the time in Central China. By 1910 the work centering round Wuhu (opened 1885), Anking, and Kiukiang (1901), had developed to such an extent, that it was decided to divide the Hankow district into two dioceses. The new diocese was to comprise Anhui, and Kiangsi north of 20° N. Lat. Anking was chosen as see city, and the Rev. D. T. HUNTINGTON of Ichang, was consecrated as first Bishop. The Cathedral, the largest church in the China Mission, was completed in 1912, and very strangely, "The great city temple was dismantled almost at the same time. The building was white-washed, and made into a market and most of the idols were thrown into the river,"—part of the great movement against idolatry which was set going by the Declaration of Religious Liberty proclaimed at the establishment of the Republic. On the whole this is one of the most successful and encouraging Missions in China; and its educational work is rapidly rivalling that of the two older dioceses.

Statistics, January 1st, 1917.

	Shanghai	Hankow	Anking	
	Diocese	Diocese	Diocese	Total
Foreign ordained				
workers	13	22	8	43
" unordained				
workers & women	79	52	24	155
Chinese staff ordained	21	16	10	47
" unordained				
and women including	216	264	135	615
Teachers				
Communicants	1,640	1,726	910	4,276
Baptized non-				
communicants	1,733	1,971	850	4,554

**DOMINICANS**, a mendicant Order of Friar Preachers founded in 1217. They first came to China in the 14th century and probably provided Archbishops to Khanbalig (Peking) early in the 15th century.

GASPARD DE LA CROIX reached China in 1556 but stayed only one month. A Portuguese Dominican, JEAN DE LA PIÉTÉ, was Bishop of Macao in 1605. Several fruitless attempts to evangelize China were made by Dominicans from the Philippines,—in 1587, 1590, 1596, 1598 and 1611. At last, in 1625, a mission was founded in Formosa; it was destroyed by the Dutch in 1642, but the time had been sufficient to give the Dominicans a footing in the Fukien province, where they remained. Being Spanish this was their way into China instead of through the Portuguese Macao. Since 1716 all the Vicars-Apostolic of the Dominicans have been of the Province of the Very Holy Rosary (Philippines). In the question of the Rites the Dominicans were against Ricci's practices.

They have the two Vicariats of Fukien and Amoy, and the Prefecture-Apostolic of Formosa. There are 58 European and 31 native priests, with about 61,000 Christians. The agency (Procure) is at Hongkong.

**DOOLITTLE, JUSTUS**, a missionary under the American Board, born in 1824, who arrived in China in 1850 and spent most of his missionary life in Foochow. He was the author of a very popular book, *The Social life of the Chinese*, and of a dictionary or miscellaneous handbook of great service in its time. His health obliged him to return to America in 1873 and he died there in 1880.

**DOOR OF HOPE, THE**, a philanthropic work started in Shanghai in 1900 by a Committee of five missionary ladies, to rescue such of the many Chinese prostitutes in the Foreign Settlement as desired to leave a life of shame. The first Home was opened in a Chinese house in November, 1901, the first worker being Miss CORNELIA L. BONNELL (died 1916).

In 1904, a number of philanthropic Chinese offered to assist in the work, and the offer was accepted. They opened a Receiving Home in the most notorious quarter of the settlement, and also secured by their influence the enactment of new municipal regulations favourable to public morality, especially one limiting to 15 years the age at which girls might enter the brothels. One result of this was that a large number of kidnapped children were freed, and given into the charge of the Mission, which in 1906 opened a Children's Home in the country at Kiangwan, near Shanghai. In the same year, an Industrial Home was opened, where the girls could be taught to work towards self-support.

In 1912 the Municipal Council pressed the Mission to undertake the care of the strayed, stolen and abandoned children found in the streets of Shanghai by the police, and guaranteed the necessary finances from time to time. The request was acceded to, and a Home for Waifs and Strays was begun.

In January, 1917, the Mission reported 8 foreign lady workers, 36 Chinese assistants, and 420 women and girls in their care.

**DOUBLE DRAGON.** See *Decorations*.

**DOUGLAS, ROBERT KENNAWAY**, was born in Devon, 1838, and died in England in 1913. He entered the Consular Service of China in 1858, and left it in 1865 to take a post in the British Museum, where he was Keeper of Oriental Books and MSS. at the time of his retirement in 1907. He was Professor of Chinese in King's College, London University, and was several times Vice-President of the Royal Asiatic Society. He was knighted in 1903.

His published works are *The Languages and Literature of China*, (1875); *Confucianism and Taoism*, (1877); *China*, (1882); *A Chinese Manual*, (1889); *Chinese Stories*, (1893); *Society in China*, (1894); *The Life of Li Hung-chang*, (1895); *China*, (1899), in *Story of the Nations Series*; *Europe and the Far East*, (1904).

**DOVES.** See *Columbae*.

**DRAGON BOAT FESTIVAL.** The festival so called by the westerner is one of the most important in the Chinese year and is known as 端陽 *turn yang*. According to DE GROOT the name indicates that the festival is properly that of the summer solstice, though now held earlier, on the 5th day of the 5th moon; while the offerings, the prominence of the dragon, etc., are with the object of procuring sufficient rain. The popular account is that the feast is to commemorate the death of OH'ü YÜAN (q.v.), who drowned himself in the 3rd century A.C., that the offerings are to appease

his spirit and the racing boats are in memory of the search for his body.

The dragon-boats are narrow, seating two men abreast, and are from fifty to a hundred feet long; they are moved by paddles while drums and gongs make a great din. Races are run for small prizes.

Besides the out-of-door celebrations, which of course are what the foreigner takes most notice of, there are ceremonies performed in every home, offerings to ancestors, etc.

DE GROOT: *Les Fêtes annuelles à Kmoai*.

**DRAGON FLOWER SOCIETY, THE,**

is said to have been founded by LO HUI, who is also regarded as the founder of the Hsien T'ien and Wu Wei Societies (q.v.). The sect is of Buddhist origin. The name Lung Hua is sometimes given to Buddhist monasteries; it would seem to have some affinity with the White Lotus sect (q.v.) and it is recorded that the Lung Hua Temple and Pagoda near Shanghai was a White Lotus centre before the 11th century.

In contrast to the Hsien T'ien sect, the members are drawn from the lower and middle classes and are much more numerous. All are vegetarians and their places of meeting are called Vegetarian Halls.

The teaching is eclectic, and all manner of Confucian, Taoist and Buddhist saints and worthies are worshipped, in addition to many gods and goddesses; but as with the White Lotus Society, MAITREYA is the favourite. All members are under the control of a Bishop who resides in Fukien and has the title "Empty of the Empty".

Nine degrees of officials are under him and at their meetings in addition to recitations of sūtras and other religious exercises, elaborate exertions are made to help the souls of the dead. The initiation rite is part of the consecration ritual of Buddhist monks, and private devotions are considered very important. See *Secret Sects*.

CHINESE RECORDER, 1906, p. 474; DE GROOT: *Sectarianism*, etc.

**DRAGON, THE, 龍 lung.** In China the dragon is a benevolent beast, not connected with the powers of darkness as in the West. It is the symbol of fertilizing rain, the god of waters, especially supplicated in times of drought or flood. Its importance must therefore be very great among such an agricultural people as the Chinese; hence its prominence, especially at the summer festival. Hence also its benevolent life-giving services have been compared with good administration by officials, and the dragon became the symbol of imperial dignity.

In its shape it is probably derived from the crocodile, once common in China, which hides in the winter and appears again in the spring. Im-



agination has embellished the creature till it has become a 'most artistic beast, worthy of its high position in the ornamental world. For art's sake it must be hoped the Republic will spare it.

DE GROOT: *Les Fêtes annuelles à Emoui*; P'EN TS'AO KANG MU; HUAI NAN TZÜ; DENNY: *The Folklore of China*.

**DRAGON KINGS** 龍王, *lung wang*. Chinese mythology honours a number of men with this title, and the Indian origin of their names shows the superstition to be Buddhist. The lists of them differ in different authors. DORÉ gives names, pictures and stories concerning them.

DORÉ: *Recherches sur les Superstitions*, tome vii, p. 234.

**DRAMA.** The drama is not indigenous to China, but was introduced together with the novel, by the Mongols in the Yüan dynasty. Prior to that, solemn dances or posturing, accompanied by chanting, had been performed on ceremonial occasions. It has been assumed that because actors still call themselves "Students of the Pear-Garden"—the Pear-Garden being the name of a Conservatoire established in 720 A.D. by the Emperor HSÜAN TSUNG of the T'ang dynasty, for the training of young musicians, that the actors' profession existed at that time. But the training at this college was limited to the teaching of instrumental music and the singing of dramatic poetry. In 736 a troupe of barbarian musicians performed plays of a sort called *Yo-yu* 樂舞 at the Imperial court. But it was not till the Mongol dynasty that the drama came to China to remain.

The majority of plays acted in China are those composed in the Yüan and the early Ming dynasties, and the airs to which the recitatives are sung are chiefly melodies of the Yüan period. There were 85 dramatists of the Yüan dynasty, of whom 4 were courtesans and 11 were anonymous writers. They composed 564 plays. The best-known collection of Mongol plays is the *Yüan ch'u hsüan tsu chi* 元曲選雜劇 containing 100 plays in 8 volumes. The most famous of these is "The Orphan of the Chao Family," which was translated into French by the Jesuit missionary PRÉMARÉ in 1731. The most interesting of the Yüan plays is *Hsi Hsiang Chi* or "The Story of the Western Pavilion" by WANG SHIH-FU. Of the Ming plays, by far the most celebrated is *Pi Pa Chi*, (q.v.) or "Story of the Guitar," by KAO TZÜ-CH'ANG, first performed in 1404. It is regarded by Chinese critics as the masterpiece of Chinese drama.

K'ANG HSI was a great patron of the drama, gorgeous representations being given in his theatres. CH'EN LUNG also encouraged the drama, but owing to the fact that his mother had been an actress, he forbade any women taking a part on the stage,

a rule which has obtained to the present day. A well-known dramatist of this reign was HUNG SSÜ-FANG. The most famous play-wright of the 19th century was LI-YÜ, some of whose plays are based on Buddhist legends.

The Chinese play resembles the European in its division into acts and scenes. The dialogue is interspersed with poetry which is sung, and which resembles the recitative of European opera. There are two kinds of plays, the "military," or historical play, and the "civil" play, which is often a farce. The majority are short, from half an hour to an hour in length, though there are long ones found in books, from which short extracts and given on the stage. Actors are engaged by trade-guilds, magistrates and wealthy persons to perform on special occasions, a play by a large troupe costing from \$3.00 to \$10.00. There are also theatres in all large cities where plays are acted all the year except at the New Year festivities. The Chinese theatres at the treaty ports show the influence of foreign drama by introducing curtains, wings and scenery. In some theatres in Shanghai a modern style of acting has been adopted, which abandons the old stage conventions, and the orchestra, but shows a deplorable tendency to borrow from the detective stories of the foreign cinematograph. A popular actor in Shanghai is sometimes paid \$1000 a month, while famous actors in Peking receive even larger pay. Plays are usually performed in the Pekingese dialect of Mandarin.

Actors are of a low social caste. The descendants of an actor for three generations were forbidden to compete in examinations. One reason for this contempt for the profession was that the children of slaves were brought up to be actors. Training begins between the ages of nine and fourteen. The boy must undergo strenuous physical exercises to become a skilful contortionist, and practise vocal exercises to become a good singer, for long sustained passages of recitative must often be rendered in a single breath. He must have a perfect repertoire of between 100 and 200 plays, as there is no prompter on the Chinese stage. The parts of women are taken by boys and men, sometimes by eunuchs.

Chinese plays are moral in character, exalting virtue, exposing vice, and exhibiting the comic and the pathetic sides of life. Great liberty is taken with the text, however, and many objectionable gags are introduced by the actors. The plot is usually of a simple character. One striking feature of the Chinese stage is the absence of properties. Actors, musicians and theatre attendants occupy the stage together. Emperors, generals, magistrates, doctors, coolies, courtesans, gods and demons are all represented, and the costumes are often

magnificent. There are five classes of characters in a play :—1, the hero, *shéng* 生, who wears a black beard, 2, *tan* 旦 the female characters, 3, *ching* 淨, secondary characters, 4, *mo* 末, and 5, *ch'ou* 丑 different minor parts.

Chinese Plays translated by foreigners :—

*Le Jeune Orphelin de la Famille de Tchao* PRÉMARÉ  
An Heir in Old Age DAVIS  
The Sorrows of Han DAVIS  
L'Histoire du Cercle de Craie STANISLAS JULIEN  
Les Intrigues d'une Soubrette BAZIN Ainié  
La Tunique Confrontée (Joining the  
Shirt) by CHANG KUO-PIN, a courtesan „ „  
La Chanteuse „ „  
Le Ressentiment de Teou-Ngo by

KUAN HAN-KING „ „  
L'Histoire du Luth (P'i Pa Chi) „ „

BAZIN : *Théâtre Chinois*; MACGOWAN : *Historionic Notes*, Journal, N.C.B.R.A.S., vol. xxi; *Chinese Theatricals*, Ibid., vol. xx; GILES : *Chinese Literature*.

**DREAM OF THE RED CHAMBER** 紅樓夢 *hung lou meng*. One of the best known, and probably the best of Chinese works of fiction. The proper title of the book is 增評補遺石頭記 *t'eng p'ing pu t'u shih t'ou chi*, but it is generally known by the shorter name. The English title is a mis-translation of this name, but it would be too late now to correct it. The book is in Mandarin, and, like most such works in Chinese, is of great length, filling about four thousand octavo pages. About four hundred characters appear in the story, and their drawing is most skilful. It abounds in humour and pathos, and is invaluable for anyone who would study the social life of the Chinese.

It is supposed to belong to the latter part of the 17th century; but the author is not known; it has been attributed to Ts'ao HSÜEH-CH'IN, 曹雪芹.

A very good *résumé* of the story by Professor GILES will be found in the Journal of the N.C.B.R.A.S., for 1885, (vol. xx), transferred with some additions to GILES' *Chinese Literature*.

A translation of the first part of the work was published by H. JOLY.

**DRONGOS.** See *Dicruridae*.

**DRUMS.** See *Musical Instruments*.

**DRUM, SACRIFICE TO THE.** It was a very ancient custom to sacrifice to the regimental drum before a fight. YÜAN SHIH-K'AI is said to have performed this rite even in 1900 when marching against the Boxers.

PARKER : *Ancient China Simplified*, p. 32.

**DRUMS, STONE**, important relics inscribed with the character used in the early part of the Chou dynasty. They are ten large water-worn boulders, roughly chiselled into the shape of short

pillars 1½ to 3 feet high and averaging 7 feet horizontal circumference. They are much weathered, so that on one stone no characters remain, and only one has the inscription nearly complete.

They were discovered early in the T'ang dynasty, half buried in some waste land in Fêng-hsiang fu 鳳翔府 in Shensi, which was the ancestral territory of the founder of the Chou dynasty.

The inscriptions are in the great seal script 大篆 *ta chuan*, a separate ode on each stone, each apparently commemorating some hunting or fishing excursion or excursions. Most authorities assign them to the period of HSÜAN WANG, B.C. 827-782; their authenticity has been doubted, but not by many. The original number of characters was about 700; an author of the Sung dynasty speaks of 466; one in the Yüan dynasty mentions 386; in the CH'EN LUNG period there were only 310.

Happily a rubbing was taken in the Sung dynasty and fac-similes preserved and engraved on stone in the period CHIA CH'ING; it contains 462 characters.

At the beginning of the ninth century the stones were placed in the Confucian temple at Fêng-hsiang fu; but in the troublous times of the Five Dynasties they were dispersed and lost sight of. They were got together again in the Sung dynasty, and when the court fled before the Liao Tartars it took the drums and set them up in the new capital, P'ien Ching 汴京, in 1108. When the capital was taken by the Chin 金 Tartars in 1126, the conquerors carried the drums to Peking, where they were more or less neglected till the Yüan dynasty. But in 1307 they were placed in the gate-way of the Confucian temple, and have remained there ever since.

The Chinese literature on the subject is voluminous. In the N.C.B.R.A.S. Journal the first reproductions of the inscriptions are given, with the text in modern form and a translation, the whole having been prepared by Dr. BUSHELL.

JOURNAL, N.C.B.R.A.S., vol. viii.

**DRUSES or DRUZES.** A mysterious people who have been known in the Lebanon mountains since the twelfth century, but whose origin is unknown. They themselves state that they came from China; they expert at the end of all things to be re-established in their ancestral home, and meanwhile all good Druzes, at their death, are supposed to go to China.

GRAHAM :—*Journal of the Geographical Society* 1858, p. 262.

**DUCKS.** See *Anseres*.

**DU HALDE, JEAN BAPTISTE**, a Jesuit priest whose fame rests on his 'Description géographique, historique, chronologique, politique de l'Empire de la Chine.....'. This work was

published in Paris by LEMERCIER in four folio volumes in 1735. There are two English translations, the earlier being in four octavo volumes, dated 1736: the translator was R. BROOKES, and the edition is incomplete and unsatisfactory. The next was published by E. CAVE in two folio volumes, one in 1738, one in 1741.

DU HALDE was born in Paris, February 1, 1674, entered the Society in 1692 and died on August 18, 1743. On the death of LE GOUEN, DU HALDE was chosen to continue the series of *Lettres Edifiantes*, and the volumes ix-xxvi were edited by him. It was the large amount of surplus material that gave him the idea of preparing his *Description*, in which he used the manuscripts of twenty-seven of the Jesuit missionaries. He was never in China.

CORDIER: *DuHalde et d'Anville*, in *Recueil de Mémoires Orientaux*, 1906.

**DUKE.** See *Nobility*.

**DUNN, JOHN GEORGE**, a Shanghai merchant, afterwards special agent of The Eastern Extension Telegraph Co. His name is given here because he was chosen by LI HUNG-CHANG as a messenger to the Superior of the Lazarist Mission in Paris with a view to settling the difficulty about the Pei T'ang by the appointment of a nuncio or legate from Rome. The mission was nearly a success: Mgr. AGLIARDI accepted the nomination and DUNN announced the date of departure for China; France, however, interposed and the legate was never sent. See *Agliardi*; *Protectorate of Missions*.

CORDIER: *Histoire des Relations de la Chine*.

**DUNYŃ-SZPOT, THOMAS IGNATIUS**, a Jesuit Father born in Podlachia in 1643. Very little is known of him, but the Society of Jesus preserves in its archives three manuscripts by him, on the Missions in China and on Chinese history.

HAVRET: *La Stèle Chrétienne de Si-ngan-fou*, ii, p. 71.

**DURAND-FAREL, CHARLES LOUIS MAXIME**, sent on a mission to China by the French Minister of Public Instruction, has written some medical works in that connection. He was Associate Member of the Academy of Medicine. Born in Paris in 1815, he died there in 1899. For his writings see *T'oung Pao*, 1899.

**DURGAN** or **DORGUN**, 多爾袞 *To érkh kun*. The name of the Manchu Regent who established the Ch'ing dynasty by putting his nephew on the throne with the title **SHUN CHIH**.

**DUTCH FOLLY**, a small island in the river near the south-west corner of Canton, "French Folly" being another at the south-east corner. It is said that it was granted to the Dutch in the seventeenth century for trading purposes, but that

they began to fortify it, and were then driven off. The Chinese proceeded to build a fort there, and called it Pearl of the Sea Fort 海珠砲臺 *hai chu p'ao t'ai*.

**DUTCH RELATIONS WITH CHINA.** The relations of Holland and Spain at the end of the sixteenth century in Europe are to be borne in mind. Portugal was supremely influential in the Far East; and Portugal and her dependencies were administered by PHILIP II of Spain, the arch-enemy of the Netherlands.

The Dutch being unable to get Chinese produce through Lisbon, in 1595 sent a great trading expedition round the Cape to Java. In 1598 a second one was sent, and as a result the Dutch East India Company was formed in 1602. It not only had a trade monopoly but exercised sovereign powers in the settlements it made, which included Cape Colony and Ceylon. It massacred ten or twelve English at Amboyna (q.v.) in 1623. Having failed in an attack on the Portuguese at Macao, the Dutch took the Panghu island in the Pescadores in 1624, and thence made a successful expedition to the mainland. Thereupon the Emperor gave them permission to settle in Formosa and trade there if they would give up the Panghu island; or according to another account they left being defeated by the Chinese. They settled at Taiwan fu, Formosa being in reality a No-man's land, built a fort named Fort Zealandia, expelled the Spanish from Kelung in 1642 and became masters of the island. In 1662 Koxinga took Fort Zealandia after a nine-months' siege and the Dutch retired to Java. Their forts at Taiwan fu and Tamsui are now parts of the British Consulates.

Attempts to trade at Canton being again frustrated by the Portuguese an embassy was sent to Peking in 1655 under PETER DE GOYER and JACOB DE KEYSER, merchants of Batavia. The envoys took rich gifts which they themselves termed tribute, they knelt thrice and 'knocked heads' nine times, the complete kotow (q.v.); but all they obtained was permission to send an embassy accompanied by four trading ships once every eight years.

They do not seem to have taken advantage of this generous permission, but after the retreat from Formosa a splendid embassy was sent in 1668 under Lord PETER VAN HOORN, a Privy Councillor and chief Treasurer of India. It was received in very friendly style by the Emperor K'ANG HSI, but the Dutch got no particular benefit through it. On the contrary they were enrolled among vassal states, were summoned to send naval aid in an attack on Formosa, and obeyed. They carried on a certain amount of clandestine trade in Fukien ports, buying permission each time, and it was not till 1762 that they established a factory at Canton.

In 1798, after MACARTNEY'S Embassy, another Dutch embassy was sent under ISAAC TITTSINGH and A. E. VAN BRAAM. These were more humble than their predecessors even, and their self-abasement has been described in scorching terms in WILLIAMS' *Middle Kingdom*; DE GUIGNES, who was present as a guest, also describes their reception. The only result of the embassy was to increase the self-complacency of the Chinese: the Dutch got nothing.

During the next century there has been no intercourse which requires special notice.

The following is the complete list of all the Ministers and Chargés d'affaires who have represented the Netherlands in Peking.

IAN HELENUS FERGUSON, Minister-Resident and Consul-General from 1870 till 1895.

F. M. KNOBEL, Minister-Resident and Consul-General; nominated January 22, 1895; credentials presented November 11, 1895; departed November 27, 1901.

JONKHEER JOHN LOUDON, Chargé d'affaires ad int., November 27, 1901—January 31, 1903.

W. J. OUDENDYK, Chargé d'affaires ad int., January 31, 1903—October 30, 1903.

JONKHEER ADOLF JACORUS VAN CITTERS, Envoy Extraordinary and Minister Plenipotentiary; nominated June 10, 1903; credentials presented November 20, 1903; departed October 1, 1908.

W. J. OUDENDYK, Chargé d'affaires ad int., October 1, 1908—April 19, 1909.

JONKHEER FRANS BEELAERTS VAN BLOKLAND, Envoy Extraordinary and Minister Plenipotentiary; nominated March 13, 1909; credentials presented April 22, 1909.

**DYER, SAMUEL**, a missionary of the London Missionary Society, born at Greenwich, January 20, 1804. He reached Penang on August 8, 1827, and, being in feeble health, remained there instead of proceeding to Malacca. He devoted a good deal of his time to the cutting and perfecting of Chinese metal type. In 1835 he removed to Malacca, devoting himself there to the printing office and to type-founding. In 1843 he went to a Conference of missionaries at Hongkong, then just open, but fell ill on the return journey, was put ashore at Macao and died there on October 21, 1843. He was buried by the side of Dr. MORRISON.

DAVIES: *Memoir of the Rev. Samuel Dyer*, London, 1846.

**DYE-STUFFS.** The following are the chief dyes produced in China:—

Blue; from so-called "indigo" plant, *tien* 靛 which name is given to (1) *Strobilanthes flaccidifolius*, central and western China, (2) *Indigofera tinctoria*, a leguminous shrub of South China largely grown also in India, (3) *Isatis tinctoria*, (4) *Polygonum tinctorium*, the Dyers' Knotweed,

grown in Manchuria, Hupei, and other districts in N. China. *Indigofera* is the most widespread of these.

The chief indigo-growing districts,—and cultivation, which had been dying out under the competition of aniline dyes, has since the war been resumed on a considerable scale,—are the Sungari basin in Manchuria, the districts of Anhui on the Yangtze, parts of Kiangsi and Hupei, central Chékiang, and, in the south, the hinterland of Pakhoi and the West River in Kuangsi. Three crops of leaves are gathered annually in the best districts and one mow of land yields 700 catties in a good season. The shoots are steeped in concrete pits in cold water for several days, when they are removed, leaving a greenish-coloured water which, after being well stirred and exposed to the air, becomes darker. Slaked lime is placed in the water to precipitate the indigo, the water is drained off, and the dye is left.

The inter-provincial trade in indigo, used to dye the "blue gown", was at one time enormous, but export abroad was never very great, as the dry article required in Europe is not produced. At the beginning of this century foreign artificial indigo and aniline dyes began to oust the native indigo, and in 1914 the trade had died down to a small figure. The export of liquid indigo for 1916 was Pels. 90,059, value Tls. 765,613.

Red; the best known red dye in China is safflower, *Carthamus tinctorius* or *kung hua* 紅花, the seed of which is said to have been originally brought to China by CHANG CH'EN from Turkestan. The chief centre of production is, or was, for there is now little demand for this beautiful dye, central Szech'uan, though it is also cultivated near Ichang and in N.W. Anhui. The red worsted cord, for which Wuhu was famous all over the Empire, was dyed with Szech'uan safflower.

The balsam, *Impatiens balsamina*, or *fêng hsien hua* 鳳仙花, is used in combination with alum as a finger-nail dye, called *hai-na*, apparently in imitation of the Arabic *henna*. Other plants used for the same purpose are *Anchusa tinctoria* in the north and *Lawsonia* in the south; the latter produces the familiar rouge employed by Chinese ladies. Madder, *Rubia cordifolia*, the Chinese *ch'ien ts'ao* is a creeper whose stems and roots are used to dye a deep red, whence its name *jan-fei ts'ao* 染絳草. A purple dye is got from the bark of *Lithospermum erythrorhizon*, *tsü ts'ao* 紫草, now used chiefly as a drug in the northern and central provinces. The colouring matter is brightest if the plant is dug up in spring. Formerly 4,000 piculs of this dye were exported from Chefoo yearly and sent to the south. Sappan-wood dye from Malaysia and the Philippines is an important article of import.

Yellow; Turmeric 薑黃 *chiung huang* is the produce of *Curcuma longa*, *yü chin* 鬱金, found in Ssüch'uan and Tibet and also on the West River delta and in Formosa, whence it is imported to China. The powdered roots are used for dyeing cotton cloth, especially women's clothes. The export of this dye from Chungking reached the extraordinarily high figure of 60,000 piculs in 1912, apparently owing to the failure of the Indian crop. The plant is still extensively cultivated on the Lower Min in Ssüch'uan. The export for 1916 was Pels. 26,659; Tls. 110,365.

A yellow dye for silks and cottons is obtained from the buds of *Sophora japonica* the *huai shu* 槐樹, a familiar tree widely scattered over China. The *Koelreuteria*, also named *huai*, is used for the same purpose. The *Gardenia florida* produces a yellow dye used for staining woods.

Green; green dyes are obtained from the leaves of *Rhamnus tinctorius* and other species of buckthorn. The bark of two varieties is boiled together in Chékiang to produce the dye, which is very expensive, and therefore sparingly used, mostly for grasscloth. It is a very permanent colour, and constitutes the sap-green of water-colour painters. The pigment is named *lü-chiao* 綠膠. It has been almost totally displaced by aniline dyes, and the same fate has overtaken the dye obtained from a species of *Polygonum* in Ssüch'uan.

Black; the "nutgalls" produced by an insect on the *Rhus javanica*, the fu-yang tree 漆樹, are extensively employed for dyeing fabrics, especially silk, black. The cloth must first be dyed blue. This process has been elaborately described by HOSIE in his report on Ssüch'uan. Mixed with cochineal and other colouring substances the powder from the galls (Chinese *wu pei tsü* 五倍子), produces grey, brown and fawn tints. See *Nutgalls*.

As a dye for silk the cupules of two very common oaks, the *hua-li* 花櫟, and *hou-k'o-li* 厚殼櫟

are employed. Used with sulphate of iron a dye is produced very similar to that extracted from the *Vallonea* oak of Asia Minor. In dyeing silk with this dye the fabric does not require to be dyed blue first. This dye is used in Manchuria, Hupei, and the West generally. In the country districts of Ssüch'uan local use is made of the leaves of the walnut, alder, tallow-tree, etc., for the same purpose, and soot from pine-wood, mixed with millet spirit, is also used.

Brown; the dye yam, *shu liang* 薯莨, or false gambier yields a dark brown dye and tanning agent, commonly used in Yunnan and exported thence to Tonkin. It is also widely grown in Kuangai, and shipped to Kuangtung from Wuchow. It is used for native and foreign cottons, grasscloth and silk, and furnishes the lustrous dark-brown waterproof-looking colour so much affected by the Chinese in summer. If a darker colour is required, alum and nutgalls are added, and in Canton the juice of green or unripe persimmons is frequently applied as a varnish to the outside of the cloth. It is waterproof, and perspiration does not show upon it; to remove dirt only superficial washing is necessary. [N. S.]

**DYNASTIC HISTORIES.** See *Histories of China*.

**DYNASTIES** are divided into 正 *chéng* and 偏 *piên*, or principal and partial; the former having possessed the whole of the contemporary China, the latter only a portion. Of the former there are twenty-four from the Chou 周 to the Ch'ing dynasty. The others include some of importance, such as N. Wei, Chin, 金, etc., but most of them were of short duration and little interest. All will be found under their respective headings.

GILES: *Dictionary*, Table III; HOANG: *Concordance des Chronologies Néméniques*, Appendix I.

## E

**EAGLES.** Several species are found in North China. The golden eagle (*Aquila chrysaetos*) is so called because of the colour of its long neck-feathers. It is as big as a good-sized turkey and its spread of wing is about six feet. It is found all over Kansu, Shensi and Shansi, and is very common in Mongolia.

The spotted eagle (*A. clanga*) is a much smaller bird, found in both North and South China.

The white tailed sea-eagle (*Haliaetus albicilla*) belongs to N. China. Though a sea-eagle it goes up river courses far inland. It is about as big as the golden eagle, but is lighter in colour, has a white tail and a heavier bill.

A related species is the so-called bald-headed eagle (*H. leucocephalus*) which is found even away from river courses and in mountainous districts.

Père DAVID once saw in China an eagle of the much larger species *H. pelagicus*, which is said to

breed in great numbers in the Sea of Okhotsk. It is remarkable for its enormous yellow bill. See *Accipitres*.

**SOWERBY**: *Fur and Feather in North China*.

**EAGRE**, a name formerly used for the phenomenon on the Ch'ien t'ang river, now generally spoken of as the Hangchow Bore. The name was used, of course, for bores anywhere.

**MACGOWAN**: *The Eagle of the Tsien-tang River*; Journal, N.C.B.R.A.S., 1853-4.

**EARL**. See *Nobility*.

**EARTHQUAKES**, have been common enough in China, and history records again and again that taxes were remitted in certain districts because of loss by an earthquake. One is mentioned as destroying 6,000 lives in Honan in B.C. 70, but generally the loss of life is slight because of the style of building.

The important works on this subject are BIOT, *Catalogue général des Tremblements de Terre . . . observés en Chine depuis les temps anciens jusqu'à nos jours*, (1841); F. OMORI, *Tremblements de Terre en Chine*, (1899); E. H. PARKER, *A list of Chinese Earthquakes*, (1909); and P. PIERRE HOANG, S.J., *Catalogue des Tremblements de Terre signalés en Chine*, 2 vols., (1909 and 1913). The last-named work is the latest. It was the last work of Père HOANG; he finished the first volume at the age of 80 after three years' work on it and died the next day.

It is a list of earthquakes recorded in Chinese annals from B.C. 1767 to A.D. 1895, arranged according to provinces, with latitudes and longitudes and dates; the total number is 5793. This work was issued as No. 28 of the *Variétés Sinologiques*, and a second volume, prepared by P. TOBAR, has been numbered 28 bis.

In spite of keen research the data still seem insufficient for decided conclusions as to periodicity, etc.

**GILES**: *Adversaria Sinica*, No. 9.

**EAST OF ASIA, THE**, a magazine published quarterly in Shanghai from January, 1902 to October, 1906. It was illustrated and non-political. It was also issued, with slight differences, in German as *Der Ferne Osten*. Both were edited by C. FINK.

#### EBENEZER MISSION.

*Headquarters*: Toronto, Ontario Canada. An offshoot of the South Chihli Mission (q.v.) working in 濮陽縣 Piyang hsien, Honan, with 5 foreign workers in 1916.

**ECHO DE CHINE, L'**, a French daily newspaper in Shanghai, founded in 1895.

**ECLIPSE**. The earliest eclipse of the sun recorded in Chinese history is that which took place in the reign of Yü 禹 (B.C. 781-770), recorded

in the *Shih Ching* Pt. II, Bk. 4, Ode 9. Nature was supposed to show thereby its disapproval of the Emperor's conduct with regard to Pao Ssü (q.v.). The date (28th cyclic day in the beginning of 10th moon) was August 29, 776 B.C. and CHAVANNES claims it is accurate to the day. Reliable chronology begins with this date.

In the *Ch'un Ch'iu* CONFUCIUS records 37 eclipses of the sun between B.C. 720 and B.C. 481. Of these according to E. H. PARKER twelve are fairly correct and the rest remain to be examined.

The common idea of an eclipse is that a monster is swallowing sun or moon; gongs and drums are used vigorously to drive the monster off and save the luminary. The Chinese terms 日蝕 *jih shih*, 月蝕 *yueh shih*, mean the eating up of the sun and moon respectively.

**EDKINS, JOSEPH, B.A., D.D.**, was born in Gloucestershire in 1823, graduated at London University, and arrived in Shanghai in 1848 as an agent of the London Missionary Society. In 1861 he opened Tientsin to the Society and in 1863 went to Peking. He received the honorary D.D. from Edinburgh in 1875. In 1880 he became translator to the Imperial Customs of China, first in Peking, then for the last fifteen years of his life in Shanghai. He was a noted philologist and had a wide knowledge of Chinese literature. His Chinese works are numerous and his *Chinese Buddhism, Religion in China, China's Place in Philology and The Religious Condition of the Chinese* are well known. He died in Shanghai, 1905.

For a list of his works see *Chinese Recorder*, vol. xxxvi, p. 282.

**EDRISI**, a geographer who wrote under the patronage of ROGER II of Sicily. His account of China, written about 1153, is meagre and confused, and contains many names which it is impossible to identify. **YULE**: *Cathay and the Way Thither*. **PARKER**: *Ancient China Simplified*.

**EDUCATION**. A recent work on this subject by a Chinese begins with the obvious statement that "the beginnings of education in China can be traced as far back as the beginning of her civilization." This may be said of any people, but it is typical of the Chinese desire to attribute everything they have to the days of YAO and SHUN. Because it is said that "Yao examined his officers every three years" he is regarded as originating the modern competitive examination.

Omitting reference, however, to education as mentioned in the earlier part of the *Shu Ching*, we find that in the Chou dynasty there were two kinds of school, one kind in the capital and one kind in the country, in the imperial domain and in the feudal states alike. We are expected to believe that each hamlet 閭 *lu* (twenty-five families) "had

its hall of study called *Shu* 塾; each village a school called *hsiang* 庠 or *hsü* 序; each district a school called *hsü* 序, and each department of a State a college called *hsiang* 庠." Every day "all the inhabitants of each village, men and women, in going out to the fields in the morning and in returning home in the evening, received instruction in the halls of study." The instruction was given by "men of strong moral character," officials retired from public service at 70 years old. Truly a Golden Age! As an enthusiastic New-China student says, the Chou ideal represented "a combination of Spartan and Athenian ideals of education."

This wonderful system however began its decadence in the eighth century B.C.; and though schools existed in the days of CONFRUCIUS and MENCIUS, they were private ventures, without government supervision or aid. These philosophers had not only to exhort the state to do its duty, they also provided the chief material and text books for all Chinese education down to last generation.

The Han dynasty was marked by a great revival of learning, and educational work was reorganized under Wu Ti (140-86 B.C.). China became filled with schools. It must be noted however that public offices were not, as in earlier times, filled with successful students alone; there were also other ways to civil employment. Further, by education being henceforth confined to one system of philosophy, it became conservative and formal.

During the three centuries after the Han dynasty, education, like all institutions, had an irregular and troubled time. Not to mention ordinary schools, the T'ai Hsüeh 太學 and the Kuo Tzû Hsüeh (later Kuo Tzû Chien *q.v.*) 國子學 were opened and closed again several times. Confucianism had to contend with Buddhist and Taoist influences during this period. The practice of selecting officials by examination fell into abeyance and offices became more or less hereditary.

With the coming of the T'ang dynasty education colleges established in the capital, the Kuo Tzû was once more reorganized. There were six colleges established in the capital, the Kuo Tzû Chien being the chief and controlling the others. In the country every village had its school. The Five Classics were the chief part of all education and officers were selected by a literary examination. In 740, the Han-lin Yüan was established, a kind of Imperial Academy attached to the court and largely devoted to the study of difficulties in literature.

After the first century of T'ang rule, Taoists returned to favour and colleges to study Taoism were instituted, of equal rank with the Confucian. Changes also took place with regard to the selection of officials.

The Sung dynasty restored the Kuo Tzû Chien and other colleges extinguished during the Five

Dynasties Period, and organized provincial schools. Law, Medicine, Mathematics, etc., also had special schools which, however, did not last long. The system of examination was laid down, and rules made which have lasted almost till the present. Selection of officers by competitive examination was the rule, especially towards the close of the period. Two Sung philosophers who had a great influence on education were CHU HSI and WANG AN-SHIH.

The Kuo Tzû Chien was once more opened by KHUBILAI Khan, schools were encouraged and the examination system re-established, but with Mongolian for the Mongols added. In the middle of the dynasty, there were 24,000 schools in the country, but it is said that many had only a nominal existence and the imperial decrees were not fully carried out. Probably the same is true in all dynasties.

The famous Three-Character Classic 三字經 *San tzû ching* was produced in this period, by WANG YING-LIN.

During the Ming dynasty there were many decrees for the re-organization of colleges and schools, and once again every village was provided for, on paper at least. The competitive examinations were also modified. The philosopher and educationist WANG YANG-MING lived during this period.

Of the Manchu dynasty we have the usual announcement that it restored the Kuo Tzû Chien. The great literary monarchs, K'ANG HSI and his successors, promoted education both Chinese and Manchu, and once again a very complete system seems to have been decreed, with monthly, quarterly and annual examinations in all schools and colleges! It is stated that this last perfection ruined the provincial schools, because students soon found that promotion depended on attendance at the examinations, not at the school.

Competitive examinations reached their fullest development. Education was not sought for its own sake but for office; and the State cared for the education of the people only so far as it might thus supply itself with servants.

The educational system which thus lasted for centuries until the end of the nineteenth may be briefly described as follows:—

When about seven years old a boy began school life. His first book was the *Three Character Classic* (*q.v.*). The characters were learned by sound and shape, but the meaning was not explained at first. The learning was done by chanting or shouting, a few words at a time, till the whole had at last been got by heart. As each pupil shouted a different part of the book in his own key and according to the strength of his lungs, the din and discord were striking. The master heard each boy repeat what he had learned, the pupil turning his back that he

might not glance at the open book. He thus learned some 400 characters.

He then attacked in the same way the *Thousand Character Classic* (q.v.), thus adding a large number of new characters, after which he began on the serious work of his scholastic life, the *Four Books*. These were all committed to memory by shouting, and after a time explanations were given of the parts already learned. At the same time the student learned to write,—a long and difficult labour. When some way on in his course, he also learned to compose an essay or *wên chang* (q.v.) according to very artificial rules of composition. Then poetry was attempted.

The youth next sat for two test examinations which would qualify him to enter the contest for the degree of bachelor *hsiu ts'ai* (q.v.). This last examination was held twice every three years in each prefectural city, and lasted one day. If successful, he became nominally a servant of the State, might wear official dress and could purchase from an official, or get by influence, some subordinate civil post from which he might work his way upward.

Or the bachelor might proceed with his studies of the *Five Classics* (q.v.), then sit for the master's degree, *chü jen* (q.v.). This examination was held triennially at the provincial capitals and lasted nine days. Accurate knowledge of the *Four Books* and *Five Classics* with considerable skill in composing essay and poems were required.

There might be thousands of competitors, while only a few tens of passes were permitted.

The successful candidates might then pass to the triennial examination at Peking, for the Doctorate, *chin shih*, 進士 *advancing scholar*.

There might be some eight or nine thousand candidates. A first examination was a repetition of the *chü jen* examination; it lasted three days, (not consecutive), and was simply to select the three or four hundred best scholars who might proceed to the examination for the doctorate. But even this number was reduced by a further preliminary examination which lasted only one day. Then came the real examination for the degree. Successful candidates then sat for the examination called *tien shih*, as being held within the palace; it lasted one day. The ten successful candidates at the head of the list had special honour, being presented to the Emperor, etc.; the first three could leave the palace by the central portal, while others must use the side doors; they were entertained by the 'Mayor of the capital' 順天 *shun t'ien*, etc.; the first of the three, and therefore the first scholar in the empire in that examination was termed *chung yüan* and became First-class compiler in the Han-lin Yüan.

After this a further examination of the new doctors was held, the best of them becoming

Members of the Han-lin, others secretaries, sub-prefects, etc., etc.

With the opening of ports in 1842 a certain amount of western education was introduced by the Protestant missionaries, and increased in quantity and influence year by year. After the Tientsin treaty (1860) the need was evident for translators and interpreters, in order to carry out diplomatic intercourse with the various Treaty Powers, and in 1862, the *T'ung Wen Kuan* 同文館 was established in the capital for the training of official interpreters. In 1866 it was first called a College, science was added to the language curriculum, and in 1869, Dr. W. A. P. MARTIN was made President. Two auxiliary schools were opened in Canton and Shanghai.

After this various schools were opened, for mechanical engineering at the Kiangnan Arsenal, for naval students at Foochow, etc., etc.

Apart from these special foundations, the introduction of some mathematics into the public examinations was a striking change, though it was a merely nominal improvement at first, in the absence of capable teachers or examiners. The publication of CHANG 'HIN-TUNG's 勸學篇 *Ch'ün hsüeh p'ien* had a very powerful effect on education. Serious reforms began after the Boxer Outbreak. In 1903 a Committee of Educational Affairs, 學務處 *Hsüeh Wu* 'Ch'u, was established, and developed in 1905 into the Ministry of Education 學部 *Hsüeh Pu*. Detailed and far reaching schemes were prepared, and some progress was being made when the Revolution threw all things into disorder. The Republic has been too much occupied and impoverished to deal very effectively with education so far, but at least it is certain that the antiquated system which had lasted too long is now swept away for ever.

P'ING WEN-KUO: *The Chinese System of Public Education*; LEWIS: *The Educational Conquest of the Far East*; ETIENNE ZI, S.J., *Pratique des Examens littéraires* (Var. Sin., No. 5).

#### EDUCATIONAL ASSOCIATION OF CHINA,

The, was founded in May, 1890, by some teachers present at the General Missionary Conference held that year in Shanghai. The Conference had at its disposal the books, blocks, etc., of the School and Text-book Series (q.v.) which had dissolved, and it handed all over to the new Association. Thirty-five members were enrolled. Seven triennial meetings were held in Shanghai, the last taking place in 1912. During these 22 years, the Association published a considerable number of text-books, and did a good deal of terminological work, while the triennial meetings were stimulating and helpful to missionary educators. In 1912, the membership was over 500, but it was felt that a radical change in organization



was necessary to meet the changed conditions in China. The sales had greatly declined, owing to the Chinese themselves having begun the publication of text-books, and foreign firms also coming in as competitors; while the great impetus given to Western education by the establishment of the Republic, demanded that a more aggressive work should be done than was possible on the old lines. In 1915, therefore, the Christian Educational Association of China (*q.v.*) was formed, on the foundation of the earlier Association.

The Educational Association published (1) a "Monthly Bulletin," which (2) became in January, 1908 the Monthly Educational Review and (3) this was made a quarterly in January, 1912.

#### EGG BOATS. See *Tanka*.

**EGGS.** The export of eggs has become very important in China of late years, and in 1915 the total exports exceeded Hk.Tls. 8,000,000. In 1914 a million and a quarter Taels worth of frozen eggs were sent to Great Britain alone, and over double this value of fresh and preserved eggs were sent to Asiatic ports. But the chief trade is in albumen and yolk, the value amounting to nearly five millions (half to Britain). This trade is confined to Tientsin, Kiaochow, and the Yangtze ports, Hankow having about a dozen albumen factories. The preparation of albumen is merely an evaporating process, requiring no chemicals or preserving materials—only cheap eggs and labour, which, especially the former, are abundant. Dried albumen is used in cotton printing, also in the manufacture of biscuits. The preserved yolk is chiefly used in the preparation of glove leather (*Wuhu Trade Report*, 1899). Other uses of yolk are for leather belting, and of albumen in photography. One picul of eggs makes 6½ cattles of albumen and 35 cattles of yolk. 1,000 duck's eggs or 1,300 to 1,600 hens' eggs are counted to one picul in weight.

The albumen is churned and put into large hogsheds, where it ferments for a period ranging from five days to two weeks, according to the temperature. The volatile constituents rise to the top and the usable portion is drawn off from the bottom, mixed with a little ammonia and evaporated in a special room in shallow pans by heating through worm flues. The result is clear, transparent, amber sheets, which are cooled and ventilated, and placed in air-tight tins ready for export.

Preserved eggs are an important item in the feast of the Chinese epicure.

In 1916 the export was as follows. Egg albumen and yolk, Pcls. 288,346, Tls. 7,702,403; Fresh and preserved, Pcls. 535,134, Tls. 4,629,074.

#### EIGHT DIAGRAMS. See *Pa Kua*.

**EIGHT DIAGRAMS SOCIETY, 八卦** or Nine Palaces 九宮 Society, *i.e.*, the diagrams arranged in

a circle, plus the centre. A secret sect said to have been founded towards the close of the Ming dynasty by one LI HSIEN-T'IEH 李先天, or about the beginning of the Ch'ing dynasty by one HAN KU-TZŪ 漢谷子. They may be one and the same, for EDKINS considers the first name is an assumed one, LI representing LAO-TZŪ (whose surname it was), and HSIEN-T'IEH the "former heaven," referring to the FU HSI form of the Eight Diagrams as opposed to that of WEN WANG. The founder was a poor labourer to whom one of the Taoist genii in the guise of a mendicant monk gave a revelation of the Great First Cause as 無生 or 無生老母, "the Unbegotten," or the "Unbegotten Venerable Mother"; no thought of sex is included, guardianship or providence being the leading thought. The epithets All-Merciful, Most Holy, Highest, Incomparable etc., are used in speaking of the "Unbegotten," and in various ways the idea approximates to that of God as conceived by Christianity.

LI is supposed to have thus become an incarnation of the "Unbegotten," and he proceeded to develop his doctrine on the basis of the Eight Diagrams, choosing eight followers, one for each diagram, secretly to spread his religion.

The sect allied itself with political movements at the time of the great Mohammedan rebellion in Kashgaria, assisting the Emperor (K'ANG HSI) in crushing the rebels. LI declined both office and money, seeking only toleration for his followers, which is said to have been informally given. For some reason, the meetings of the sect began to take place at night, which was always a reproach in the eyes of others, as men and women joined in them. It seems certain that the Society altered its aims and became anti-dynastic, though this was unknown not only to acolytes, but to the majority of members, who only regarded it as a religious organization.

The Society is one of the largest of secret sects, and is widely spread. The organization is simple. The eight branches are again divided into four Military and four Civil, with different methods of arriving at the desired results. There are three grades of officers who alone can receive new members. The meetings are held at the equinoxes, solstices, and other fixed times; contributions are compulsory at the chief meetings. Religious exercises, of which deep breathing and the reciting of charms are an important part, are followed by a feast, and by a clairvoyant séance. The medium is known as 明眼, or the Clear-eyed One, and is often a woman or girl, whose chief duty seems to be to scrutinize the life and heart of the members to detect insincerity or other unworthiness. A short list of some of the literature of the Society is given in the *Chinese Recorder*, 1886, p. 4.

CHINESE RECORDER, 1886, pp. 1, 64, 245.

**EIGHTEEN PROVINCES 十八省** *shih pa shêng*, a common name for China proper. The

provinces have varied in number, and have not always been called *shêng*. Not to go back to more ancient times the empire in 629 A.D. (T'ang dynasty), had ten 道, Kuan-nei 關內, Ho-tung 河東, Ho-nan 河南, Ho-pei 河北, Shan-nan 山南, Lung-yu 隴右, Huai-nan 淮南, Kiang-nan 江南, Chieh-nan 劍南, and Ling-nan 嶺南.

T'AI TSUNG of the Sung dynasty (976-998) made fifteen 路, Ching-tu 京東東, Ching-tu Hsi 京東西, Ho-pei, Ho-tung, Shensi, Huai-nan 淮南, Hu-nan, Hu-pei, Fukien, Kiangnan, Ssüch'uan, Kuangtung, Kuangsi and two Chê-kiangs.

The present arrangement into *shêng* dates from the Yüan dynasty, when, with the two metropolitan provinces 中書省 Pei Chihli and Nan Chihli (or Kiangnan), containing the northern and southern 'capitals' Pei Ching (Peking) and Nan Ching (Nanking) respectively, there were instituted thirteen 中書行省 or 'ambulatory' departments. As far as the territory (not the official rule) was concerned the Ming dynasty made no change, and the names were the same as to-day, with the exception that it remained for the Ch'ing dynasty to constitute Kansu from part of Shensi, to make Kiangnan into Anhui and Kiangsu, and Hukuang into Hupei and Hunan. This brought the number to eighteen. Secret Societies often used the expression *The Thirteen Provinces* for China because they sought to restore by revolution the old state of things.

At one time (1905) a nineteenth was made by the division of Kiangsu.

To the eighteen provinces of China Proper must be added the three Manchurian provinces 三東省, Shêngking, Kirin and Hei-lung chiang.

Besides the ordinary name each province has another, derived from ancient territorial nomenclature and used for literary purposes. Lists are given in GILES' *Dictionary*, MAYERS' *Reader's Manual* and RICHARD'S *Geography*. (See separate articles).

**EIGHT IMMORTALS, THE, 八仙** *pa hsien* are a group of eight who are venerated by the Taoist sect as having drunk the Elixir of Life or otherwise obtained immortality. Their names are Chung-li Ch'üan, Chang Kuo, Lü Tung-pin, Ts'ao Kuo-ch'ü, Li T'ieh-kwai, Han Hsiang-tzû, Lan Ts'ai-ho and Ho Hsien-ku, but the lists vary. The legends told of them may be found under their names in MAYERS' *Chinese Reader's Manual* or in GILES' *Biographical Dictionary* or in DORÉ, *Recherches sur les Superstitions*, tome IX. As a group they are not mentioned before the Yüan dynasty, though the individual legends are found earlier.

**EIGHT-LEGGED ESSAY.** See *Wên chang*.

**EITEL, ERNST JOHANN, Ph.D.** studied in Tübingen and, after a brief pastorate in a Lutheran Church, was sent to China by the Basel Mission in 1862. In 1865 he joined the London Missionary Society, and in 1879, he left missionary work to become Inspector of Schools under the Hongkong Government and private secretary to the Governor (Sir JOHN POPE HENNESSY). He wrote a great deal, in German, Chinese and English, including *History of the Hakkas, Three Lectures on Buddhism, Handbook for the Student of Chinese Buddhism, Chinese Dictionary in the Canton Dialect, Fêng shui*, and *Europe in China, the History of Hongkong*; besides many articles in Reviews and Magazines. He was also for many years editor of the *China Review*. He ended his life as a Lutheran pastor in Adelaide, S. Australia. He died in 1908. A complete list of his writings is given in the *T'oung Pao*.

T'OUNG PAO, vol. x; CHINESE RECORDER, 1909.

**ELAPHURE.** *Elaphurus davidianus*, a deer discovered by DAVID and called by the Chinese Ssü-pu-hsiang 四不像, and often confused by them with the reindeer. Its habitat was the Imperial Park 南海, south of Peking. It is doubtful whether it was indigenous or brought by the Manchus.

It probably existed wild in the region south-west of Ko-ko nor, and perhaps also in Eastern Manchuria. A Manchu traveller, who wrote in 1777, records its existence in Tarbagatai 塔爾巴哈台.

The proper Chinese name for it is 麋 *mi* as proved by VON MÖLLENDORFF in his paper cited below.

DAVID states that in 1865 he himself saw a herd of about 120 of these animals in the Imperial Park, but that it was extremely difficult to obtain one, because, as in England once, the penalty for killing a deer was death. No doubt the Manchu guardians of the park killed and ate as they wished, but it was a different matter to sell any portion of the beast outside the grounds. BUSHELL states that he was accustomed to ride there among herds of them, but that in 1894 the park wall was breached by floods and the deer escaped, to be devoured by the famished people. It is generally supposed to have been killed out during the occupation by foreign troops in 1900.

The colour is a reddish-grey, becoming more or less brown in the male, and with blackish marbling in the summer. It drops its horns after the winter solstice, and the young are born in May or June. The animal has the feet of the reindeer, the horns of the deer, and the long tail of certain antelopes.

No living specimens have been procurable in China for some time, and the animal must be considered as extinct in a wild state; but the Duke

of Bedford has about one hundred head in England. A female specimen may be seen in the Museum of the Royal Asiatic Society (North China Branch) in Shanghai.

*Ssu-pu-hsiang* means 'four dissimilarities'; the Chinese say it is not like the horse, not like the ox, not like the deer and not like the goat. But there are other explanations of the name.

DAVID: *Journal d'un Voyage en Mongolie*, p. 44; VON MÖLLENDORFF: *Journal, N.C.B.R.A.S.*, vol. xi, p. 72; SOWERBY: *ibid.*, vol. xlvii, p. 71; BUSHELL: *Notes and Queries on China and Japan*, vol. iv, p. 29; SWINHOE: *P.Z.S.*, 1870, p. 434; BUSHELL: *ibid.*, 1898, p. 588.

**ELDER BROTHER SOCIETY**, *ko lao hui* 哥老會. A secret brotherhood which had been known for some time to exist, when three membership tickets were found in 1886 on a man arrested in Shanghai. The Yangtze valley riots in 1891 were believed to have been caused by Elder Brothers, the object being to embroil the Manchus with the foreign powers. An early origin is claimed for the cult in Ssüch'uan; in its present form it dates from the beginning of the Manchu rule, but while anti-dynastic it was pro-T'ang and not pro-Ming.

The Society builds itself on three famous friendships recorded in Chinese annals, and each member calls the others "Brother." There is an elaborate ritual, a system of secret signs with many grades of membership, and there is said to be a considerable resemblance to Freemasonry. The Society, which consists of eight guilds, early divided into East and West, the latter being the stronger, especially in Ssüch'uan, Kansu and Shensi. In 1900 they became mere bandits, and in 1911, getting the upper hand of the Revolutionaries, with whom they had allied themselves, they were responsible for the massacre of at least 10,000 Manchus in Hsi-an fu, as well as of some of the missionaries. See *Secret Sects*.

**ELEEPOO**, another way of writing ILIPU; used by DAVIS and others. See *Ilipu*.

**ELEGIES OF CH'U**, 楚辭 *Ch'ü tz'ü*, a collection of the poetry of the Ch'ü State, consisting chiefly of the poems of CH'Ü YÜAN, including his famous *Li Sao*. The style of writing is unique, on account both of the time and the country. Many editions have been issued, including one by CHU HSI. See *Ch'ü Yüan; Li Sao*.

WYLIE: *Notes on Chinese Literature*.

**ELEPHANTIASIS**, a disease apparently connected with the presence of *Filaria bancrofti*. As a rule the leg or legs become swollen, perhaps to many times the natural size. See JEFFERTS and MAXWELL, *Diseases of China*.

**ELEUTHS**, also called Oliut Mongols or Öloth Mongols; the meaning of the name probably being 'separated.' They are western hordes, inhabiting the country from the Selenga and Orkhon sources to the T'ien shan 天山 and Upper Irish. They are divided into four branches, the best-known being the Turgut branch, which, two centuries ago, carried their conquests and migrations to the Volga. The horde of which DE QUINCEY wrote his famous description was the Turgut branch of Eleuths.

YULE: note in *Prjevalsky's Mongolia*, vol. i, p. 231; ROCKHILL: *Diary of a Journey in Mongolia*, etc.; HOWORTH: *History of the Mongols*.

**ELGIN, LORD**, Earl of Elgin and Kincardine, was appointed by the British Government as High Commissioner and Plenipotentiary when the Second War (*q.v.*) began; he reached Hongkong on July 2, 1857. His action was hindered, first by the necessity of diverting soldiers to India, where the Mutiny had broken out, then by the lateness of the arrival of Baron Gros and the French forces. It was too late to proceed north, so Canton was stormed and the Commissioner YEH seized and sent to Calcutta. The forces then went north and took the Taku forts, with the result that the Treaty of Tientsin was signed by Lord ELGIN on June 26, 1858. After a visit to Japan he left Shanghai on November 8 to select the three ports on the Yangtze which were to be opened to foreign trade. He then left Hongkong on March 4, 1859, met in Ceylon his brother the Hon. F.W.A. BRUCE, the new envoy to China, bearing the ratification of the treaty, and reached London on May 19. As was natural since most of the foreign trade was British, the lead in the negotiations had been given to Lord ELGIN; his policy served British interests well, while he spoke truly in saying 'I have been China's friend in all this.'

When BRUCE, proceeding to Peking for the ratification of the treaty, found the Pei-ho blocked and was repulsed in the attack on the Taku forts, Lord ELGIN was sent out as Ambassador-extraordinary. He, with Baron Gros, the French Ambassador, reached Hongkong on June 21, 1860, after being wrecked at Point de Galle and losing all their effects. They then joined their forces, the British being at Talien wan and the French at Chefoo. In the advance to Peking, in the midst of negotiations, PARKES and others were treacherously seized and imprisoned, a number of the party dying of their ill-treatment. The Anting gate at Peking was opened to the Ambassadors after they had threatened force. Lord ELGIN gave orders for the destruction of the Yüan Ming Yüan, which had been already looted by the French troops, as a punishment for the treachery and brutality used to the PARKES party. The Convention of

Peking was then signed on October 24, 1860, and the ratifications of the Tientsin Treaty of 1858 were exchanged.

He died as Governor General of India in 1863.

**ELIAS, NEY**, was born in Kent on February 10, 1844. He became a Fellow of the Royal Geographical Society in 1865, and studied under the Society's instructors. In 1866 he went to Shanghai in connection with a mercantile house, and in 1868 volunteered to explore the old and new courses of the Yellow River; the account of the expedition was published in the journals named below.

In 1872 he made a difficult and dangerous journey across the Gobi Desert; the results were given in a paper to the Royal Geographical Society. He received the founder's Gold medal, and his services were retained by the Indian Government.

He was second in command of the overland mission to China which turned back because of MARGARY'S murder. He afterwards did a good deal of travel in Turkestan, Afghanistan, etc., and retired from the service in November, 1896. He died in London, May 30, 1897. He was made C.I.E. in 1888, but never accepted the honour.

Most of his writings are in the secret archives of the Indian Government; those published and having reference to China are *The New Bed of the Yellow River*, Journal, N.C.B.R.A.S., 1869; *Notes of a Journey to the New Course of the Yellow River*, R. Geog. Soc. Journal, 1870; *A Journey through Western Mongolia*, *ibid.*, 1873; *Visit to the Valley of the Shweli in Western Yunnan*, *ibid.*, xlv; *Introductory Sketch of the History of the Shans in Upper Burma and Western Yunnan*, Calcutta, 1876.

[WHEELER]: *Dictionary of National Biography*.

#### ELLIOT, CHARLES NORTON EDGEcumBE,

Sir, was born in 1864, and educated at Cheltenham and at Balliol College, Oxford, where he took many honours. He was 3rd Secretary to the Embassy at St. Petersburg from 1888 to 1892; was at Constantinople from 1893 to 1898; was Chargé d'affaires in Morocco in 1892 and 1893; was in Bulgaria, 1895, and Serbia, 1897; was Secretary to the British Embassy at Washington in 1898, British High Commissioner at Samoa in 1899; Commissioner and Commander-in-chief for the British East Africa Protectorate, Agent and Consul-General at Zanzibar from 1900 to 1904. He then resigned and became Vice-Chancellor of the Sheffield University. In 1912, he became the first Principal of the Hongkong University. He was made C.B. in 1898, and K.C.M.G. in 1900. He is known as a linguist and as a student of Buddhism.

His published works are *A Finnish Grammar*, (1890); *Turkey in Europe*, (1900); *The East Africa*

*Protectorate*, (1905); *Letters from the Far East*, (1907); with many papers on Marine Zoology.

**ELLIOT, CHARLES**, not to be confounded with his cousin Admiral GEORGE ELLIOT, was a nephew of the first Earl of Minto, and was born in 1801. He entered the Royal Navy in 1815, and attained post rank in 1828, after which he was not on active naval service but spent two years in British Guiana as Protector of Slaves. In 1834 he was sent to China with Lord NAPIER (q.v.) as Master-attendant to the Commission. On the resignation of J. F. DAVIS he was made Third Superintendent in 1835, and in the same year, on the resignation of ASTELL, he became Second Superintendent. In June, 1836, he became Chief Superintendent, though nominally this office was abolished. At first his troubles were in getting into direct communication with the Viceroy, but soon the question of the opium trade became all-important. The trade was expanding and there was an enormous amount of smuggling, and ELLIOT was regarded as responsible for all. The situation began to be acute in 1837, and in 1839 the crisis came with the appointment of Commissioner LIN. Immediately, foreigners were ordered to surrender all opium and were meanwhile forbidden to leave Canton. At great personal risk ELLIOT at once went to Canton and demanded liberty for the foreigners; but in a few days, on March 27, 1839, he found himself under the necessity of delivering up to the Chinese all the opium in the hands of British subjects. He refused however to sign the bond promising that opium should never again be brought, and he ordered all the British to leave Canton; he left with the last of them on May 24. The Chinese were then willing to resume trade, but ELLIOT gave orders that British ships should not proceed to Canton, pending instructions from England.

Trouble was precipitated by a drunken riot at Kowloon by British and possibly American sailors, in which a Chinese, LIN WEI-HSI, was killed. ELLIOT tried and sentenced to fine and imprisonment five sailors who took part in the riot, but could not find the man or men to whom the death was due. The Chinese were dissatisfied and sought to cut off all supplies from British ships, besides ordering all compradores, servants, etc., to leave British employ. The Governor of Macao was called on to expel all English merchants and their families, and they all departed in haste for Hongkong in all sorts of vessels.

In this time of anxiety the British were without any gun-boat for their protection; and their fears were much increased by the *Black Joke* affair (q.v.). War junks hindered the British on their ships from provisioning at Kowloon and Hongkong, though the natives were willing to sell, till ELLIOT

lost his temper and opened fire on the junks from H.M.S. *Volage* which had arrived on August 31.

Insistent demands were made for the murderer of LIN WEI-HSI, a most peremptory one being sent on October 25, with an order that the British ships should either enter the river or else sail away, under penalty of complete destruction by fire. ELLIOT in reply sent the *Volage* (28 guns) and the *Hyacinth* (20 guns) for the protection of the merchant shipping. Twenty-nine war junks advanced, apparently to attack, but offering to withdraw if LIN WEI-HSI's murderer were produced. In self-defence the English opened fire, destroyed four junks and damaged the rest: this was the beginning of the First War, wrongly called the Opium War.

By June, 1840, war-vessels and transports arrived; and the blockade of the Canton river was established. Admiral the Honourable GEORGE ELLIOT, cousin of CHARLES, brought a commission which appointed himself and Captain CHARLES ELLIOT respectively as first and second Commissioner, procurator and plenipotentiary.

The two went north and reached Tinghai in Chusan on July 6; it had been occupied by Commodore BREMEN the day before. They established a blockade of Ningpo and the Yangtze mouth, and went to the Pei-ho. Two months were spent in negotiations through KISHEN; the plenipotentiaries reached Macao on November 20. Three days later Captain CHARLES ELLIOT became sole plenipotentiary through the resignation of the Admiral. Negotiations with KISHEN at Canton were begun and were broken off on the question of ceding Hongkong. ELLIOT however, after the long experience of merchants and their families living on ships with no base for trade, was firm; he proceeded to take the forts at Chuenpi and Taikoktow outside the Bogue on January 7, 1841: next day negotiations were resumed.

The Convention of Chuenpi (*q.v.*) resulted, by which Hongkong was ceded; six millions of dollars agreed on as indemnity to the British; and official intercourse allowed on a footing of equality. This was promptly disavowed by the British government as being altogether inadequate and contrary to instructions given; ELLIOT was recalled and Sir HENRY POTTINGER succeeded him.

MORSE: *International Relations of the Chinese Empire*; EAMES: *The English in China*.

**ELLIOT, GEORGE**, the Hon., Rear-Admiral. See *Elliot, Charles*.

**EMBASSIES.** The following complete list of embassies from European powers to China is by Père L. PFISTER.

1521.—First Portuguese embassy, THOMAS PIRÆS, sent by King DON EMMANUEL. It was unsuccessful and PIRÆS was cast into prison.

1655.—First Dutch embassy, PIERRE DE GOYER and JACQUES DE KEYSER, sent by the Dutch India Company to SHUN CHIH. (They seem to have been received in the Throne Hall).

1656.—First Russian embassy.

1661.—Second Dutch embassy, I. V. CAMPIEN and C. NOBEL, sent to SHUN CHIH by the Dutch India Company.

1664.—Third Dutch embassy, PIERRE VAN HOORN, sent to SHUN CHIH by the Company.

1670.—Second Portuguese embassy, DON MANOEL DE SALDAGNA, sent to K'ANG HSI by ALPHONSO VI.

1676.—Second Russian embassy, sent to K'ANG HSI. It had been twice refused admittance.

1689.—Third Russian embassy, FÉODOR A. GOLOWIN, sent to K'ANG HSI by the Regent SOPHIA, for the delimitation of the frontier.

1693.—Fourth Russian embassy, ISBRANTS-IDES, sent to K'ANG HSI by PETER the Great.

1705.—First Papal embassy, the Patriarch THOMAS MAILLOT DE TOURNON, sent by Pope CLEMENT XI, to arrange the question of rites.

1715.—Fifth Russian embassy, THOMAS GOLWIN and LAURENT LANGE, sent to K'ANG HSI by PETER the Great.

1719.—Sixth Russian embassy, LÉON WASSILIOUITCH ISMAILOW, sent to K'ANG HSI by PETER the Great. LANGE remained in Peking as Agent of the Russian Mission. (*v. sup.*, 1715).

1720.—Second Papal embassy, the Patriarch MEZZABARBA, sent to K'ANG HSI by CLEMENT XI.

1725.—Third Papal embassy, Fathers CARMES, GOTHARD and ILDEPHONSE sent to YUNG CHENG by Pope BENEDICT XIII.

1726.—Third Portuguese embassy, DON ALEXANDRE METELLO DE SOUZA Y MENÊSES, sent by King JOHN V to YUNG CHENG.

1726.—Seventh Russian embassy, Count SAWA WLADISLAWITCH RAGOUSINSKI, sent to YUNG CHENG by CATHERINE I.

1753.—Fourth Portuguese embassy, DON FRANÇOIS XAVIER ASSIS PACHECO Y SAMPAYO, sent to CH'EN LUNG by JOSEPH I.

1767.—Eighth Russian embassy, KRAFOYTOW, sent to CH'EN LUNG by CATHERINE II.

1793.—First British embassy, Lord MACARTNEY, sent to CH'EN LUNG by GEORGE III.

1794.—Fourth Dutch embassy, TITSINGH, sent to CH'EN LUNG by the Dutch Republic.

1805.—Ninth Russian embassy, Counts GOLOWKIN and POTOCKI, sent to CHIA CH'ING by ALEXANDER I.

1808.—Tenth Russian embassy, sent to CHIA CH'ING by ALEXANDER I.

1816.—Second British embassy, Lord AMHERST, sent to CHIA CH'ING by GEORGE III.

1820.—Eleventh Russian embassy, TIMOWSKY, sent by ALEXANDER I.

It will be seen from this list that France, Austria and Spain have sent no embassies to Peking.

HAVRET: *La Stèle chrétienne de Si-ngan-fou*, ii, p. 225, note; K., *Audiences granted to Western Envoys*, in *China Review*, vol. iii, p. 67; JAMIESON: *The Tributary Nations of China*, *ibid.*, vol. xii, p. 94.

**EMBERIZINAE**, a Sub-family of *Fringillidae*, comprising the Buntings. The following species are known in China.

*Plectrophenax nivalis*, in Chihli occasionally in winter. *Calcarius lapponicus*, common in the North to the valley of the Yangtze. *Emberiza passerina*, common in northern provinces. *E. pyrrhulina* and *E. continentalis*, N. China to valley of Yangtze. *E. elegans*, Chihli to Fukien and at Mu-p'in. *E. pusilla*, the Little Bunting, throughout China in winter. *E. rustica*, found in winter to the valley of the Yangtze, and even as far south as Fukien. *E. fucata*, the Grey-headed Bunting, throughout China. *E. chrysophrys*, common in the north in migration. *E. tristrami*, Chihli to Fukien in winter. *E. godlewskii*, the Eastern Meadow-Bunting, Chihli to West China. *E. cioides*, in Mongolia and in the hills all over China. *E. leucocephala*, the Pine-Bunting, in N. China and the Ch'inling mountains in winter. *E. personata*, taken at Shaweishan on migration. *E. spodocephala*, the Black-faced Bunting, China generally; very common in Central China in winter. *E. melanops*, comes to breed in Yangtze valley. *E. sulphurata*, in S.E. China. *E. rutila*, the Chestnut Bunting, and *E. aureola*, throughout E. China on migration. *Melophus melanicterus*, the Crested Bunting, resident in S. China. *Junco siemseni*, N.W. Fukien. *Fringillaria variabilis*, taken at Shaweishan on migration.

DAVID ET OUSTALET: *Les Oiseaux de la Chine*.

**EMBROIDERY.** The art of needlework is nearly as old as that of weaving. So soon as fabrics were made the need for embellishment arose. It is due to the impermanence of the materials that embroideries more ancient than the old bronzes do not now exist. Inasmuch as the art of embroidery is largely one dealing with work in silk, and sericulture having originated in China some 4,000 years ago, it is reasonable to conclude that embroidery also originated in China. Some of the earliest embroideries still existing were discovered by AUREL STEIN in the hidden chapel of the Cave Temple of the Thousand Buddhas at Tun-huang, and date back to the 10th century.

STEIN describes a large embroidered picture on silk of BUDDHA and his disciples, with good drawing and harmonious colouring; a cushion cover

with floral ornament and tracery resembling that used in Chinese embroidery of the present day; together with some silk tapestries and damasks. Although Khotan was a sort of half-way house between Eastern and Western Asia, it is probable that these embroideries were of Chinese design although influenced by Græco-Buddhist art as developed in Central Asia; the technique and the whole treatment of these STEIN embroideries is frankly Chinese.

In dealing with any department of Chinese art it may be remembered that China was a mature nation long before any of the present European nations existed. Printing originated in China 400 years earlier than in Europe. The art of China, as we see it preserved at the present day in Museums and elsewhere, represents the result of a very complete and slow-moving evolution. As in other arts, so in embroidery and allied textile arts, religion has been a potent influence, particularly Buddhism. The other influences which inspired textile ornament were the ceremonies of the court and officials, whose robes and trappings, especially during the T'ang dynasty and later periods, gave full scope for the decorative artist. These were later reflected and elaborated in the costumes of the theatre. It may be noted that of the costumes and trappings of the Buddhist religion, court officials and the theatre, the most resplendent were intended for masculine adornment. In China it has ever been the male bird that was most resplendent and outwardly attractive.

The consummation of art textile work came in the reign of CH'EN LUNG, A.D. 1736 to 1795, when the most beautiful tapestries, brocades, damasks and embroideries were produced. The subsequent decline of taste and art craft was gradual, but during recent years the decadence has been accelerated since the country was flooded with factory-made goods. Perhaps the last stage is represented by the so-called "Canton embroidery" made to meet a "foreign taste," which is synonymous with vulgarity, and for the special delectation of the globe-trotter, whose pockets the Chinese know too well how to empty. The average globe-trotter likes realism and prefers pure imitation of natural forms to the formal fancies of earlier date which have made Chinese art the individual thing that it is held to be to-day. It is scarcely necessary to say that the modern "Canton embroidery" with its meretricious ornament has practically no artistic merit and is merely a product of a period of crude commercialism. Art textile work, so far as China goes, has sung its swan song and it will probably be many years before the art spirit will again descend among the people.

Embroidery is essentially a personal art and requires no little apparatus as to render it the most accessible and commonly practised of all art crafts. This fact alone, making for keen competition, tends toward a comparatively high degree of excellence. Considered as an art of expression, apart from its decorative value, embroidery has its own particular virtue, certain textiles and surfaces in Chinese work, such as the plumage of a bird and the colour and surfaces of flowers, being rendered by the needle with a beauty and truth beyond the ordinary range of pictorial art. In the retinue of beauty, among her sister arts of design, embroidery holds a special place.

DESIGN. So soon as, by the observation of beauty and incident, certain superior workers found that art did not consist in the imitation of nature, real designs would be evolved, and, as these became repeated, they would be stored up in the memory and transmitted to the next generation to be finally recorded in books. Such books have been available in China certainly as early as the Sung dynasty (960-1279 A.D.). Later there were books for the special use of embroiderers, with woodcuts of conventional designs and decorative schemes. The Chinese are indebted to plants, flowers, and fruits for many of their best designs. That these are rarely a mere imitation of the original shows the Chinese to be good designers, for natural forms are only of real value for design after they have passed through the artist's brain. The peach, peony, pomegranate, narcissus and lotus are treated so as to be full of rhythmic vitality and in keeping with the best conventional and aesthetic ornament. They appear to have the right perception of what detail to suppress and what to retain. They appreciate the worth of simplicity in ornament and know the value of an empty space. They practise restraint in decorative design. If one takes a good piece of hand-woven work or embroidery, it is seldom that any part of the decoration can be removed without sacrificing the general effect.

As a rule Chinese design in textile work is very conventional and there is little growth, the pleasing effect being obtained by good arrangement and colour. Their figures are drawn with vigour but the details, such as hands and feet, are usually incorrect. In some cases, especially where the elements of decoration are symbolic, they are scattered without apparent design, the pleasing result being due to colour and the use of gold thread. In the matter of background the Chinese appear to have a passion for restless motives. While, in Europe, it is a generally recognised principle of design that the background should serve to show up the subject to the greatest advantage and not detract from it by asserting its

self in any way, in China it is often necessary to scrutinize a piece of work to find out which is the principal subject and which is secondary matter. Thus, in the coat badges (*p'u tsu*) the background frequently consists of recurrent curved cloud and wave forms suggesting continuous motion: this would be considered wrong by a European designer but, in China, by frequent acquaintance, especially with the virtues of the Chinese fret, it produces a result giving complete artistic satisfaction.

Recurrence in art expresses repose and is frequently used for border patterns, in which the Chinese are past masters. A border is required to give a sense of completeness. The elements used for border decoration are chiefly drawn from the key pattern and the *svastika* with its numerous modifications; from bats usually alternated with a written character such as *shou* 壽 or *hi* 喜, floral scrolls, dragons and birds. A corner will nearly always be found treated in a satisfactory manner by the Chinese as they are quite at home with geometrical patterns—the Chinese appear to have used the Grecian fret before the Greeks.

The Chinese make a quite special use of winged creatures in textile ornament. Birds, bats and butterflies may be considered the particular decoration of Chinese embroidery and hand-woven work. Butterflies are worked with marvellous nicety and wonderful vitality. There is no slavish imitation of nature and these insect forms are idealised in a beautiful way. The bat is perhaps the most frequently used of all elements of decoration partly because of the beauty of the idealised animal and also because it is the emblem of happiness. Birds are drawn with admirable spirit and spontaneity. In the use of cloud and wave forms the Chinese approach perfection, as may be seen in the fine *Ch'ien Lung* tapestries, in which also some amazingly good work is got in on the dragon and phoenix motives. In dealing with designs used in Chinese textile ornament an important point to note is their antiquity. The embellishment of silk was one of the earliest art crafts and the decoration invented for this purpose has been repeated in other arts. The comparatively modern arts of porcelain manufacture and enamelling on metals found in the old embroideries and brocades the chief inspiration for their patterns, most of which were copied with little modification from the older textile art. The examination of embroideries and woven work will in a large proportion of cases show how beautiful a factor of ornament in Chinese art is the written character.

COLOUR. Colour is the chief charm of Chinese art textile work. Even where the design is weak, the glorious massing of colour captures the eye and brings complete satisfaction. In the

same manner the large use of gold thread both in embroidery and woven work, much increases the richness of the effect. Many of these richly wrought fabrics show an oriental splendour, which the occidental appreciates more when they are toned down by considerable fading. In the East there is a craving for brilliant colour doubtless due to the intensification of the rainbow hues of life. When new, the colours are a trifle flamboyant sometimes; but it is more than probable that the Chinese, with their reverence for age, think beyond the present and purposely make the original colours too bright in order that the final result after years of mellowing may be the more perfect. They certainly have this in view in painting pictures.

In embroidery we look for colour in mass rather than line work. In Chinese embroidery the colour schemes are most brilliant, the blues being especially good and satisfactory, the yellows and oranges less so. The colours are usually high in tone and harmonize well in most cases. They have the effect of making our low-toned Western work appear very subdued by comparison.

By the use of French knot for filling in forms the Chinese obtain the fullest colour value, the tint being reflected from the depths of the projecting knots and producing a very deep and intense effect unattainable by other means. Satin stitch worked with floss silk gives very pure and lively flat colour effect and shading. The colours in all the best embroideries and woven work appear to be vegetable in origin. The pure blue was derived from indigo, the reds and yellows from safflower; the scarlets from madder.

**METHOD OF WORKING AND MATERIALS.** The materials used in Chinese embroidery are floss silk, gold thread and a tightly twisted variety of silk like English purse silk. The floss silk is an untwisted glossy silk which is used for filling spaces, producing a lively effect of light and shade when the direction of the stitch is changed. It is also used for shading, at which the Chinese are particularly clever, formalising their work in a way which is very decorative. The gold thread is usually made of tinsel twisted spirally round a scarlet silk core. It seldom tarnishes and is almost invariably fixed in position by couching with yellow silk. It is very frequently used for outlining floral and other ornament; in spirals for representing the sun and the centres of flowers; in masses when a particularly rich effect of cloud or sea is required; and in borders for meanders.

The stitches used are simple and few in number, namely: (1) Satin stitch, and long and short stitch which is a development of it. (2) French knots. (3) Stem stitch. (4) Couching. (5) Chain stitch,

which is worked beforehand and applied to the material afterwards and (6) Split stitch.

In Chinese work the outlines are quite true, most remarkably so for stitchery: they never seem to lose their drawing. The design is, of course, first drawn with a brush.

The colour and workmanship in Chinese embroidery are in most cases so excellent that they compensate for any deficiencies there may be in design. Compared with Western embroidery that of China shows few stitches. All the stitches, on the other hand, used in China are used in the present day in the West. From the Western point of view there is too much couched outline in Chinese work: this is considered a quick way of hiding a poor margin: couched outline makes a clear line, however, and is the only way of using gold thread in embroidery. The use of French knot to fill in forms is one of the characteristics of Chinese work. The Chinese satin stitch is usually perfect work, spidery in its fineness, as is also their shading; in both of which they make special use of floss silk. In Chinese embroidery the texture of the ground material is not shown so much nor is the twist of the silk made to give its value to the ornament so much as in Western work. But in the actual skill with the needle the Chinese appear to be far ahead of most Western embroiderers.

The Chinese use pretty much the same implements as the Western world and embroidery is mostly worked in a frame pivoted on two upright supports.

Chinese embroidery is the model for good flat treatment of plant forms. Their method of work is almost unapproachable. They produce marvellous effects, often with one or two shades, mainly with their skill in placing the stitches, the direction of which they constantly change, obtaining a pleasant play of light and shade. They frequently use the method of voiding, that is to say, leaving the ground to show between the petals of flowers and leaves in a manner which is somewhat like the use of ties in stenciling. Their manipulative skill is wonderful. They have certainly reached the top notch in French knot. The term "French knot" is somewhat of an anomaly considering the special frequency and delightful effect of its use in Chinese work. In China it goes by the name of "Peking" stitch, although most of it comes from Mid-China, especially Soochow and Hangchow.

The articles most frequently embroidered are costumes, temple hangings and shrine cloths, shoes, pipe-cases, purses and fans. In some of the fans the back and front are precisely similar, the ends of the threads being neatly concealed.

[A. S.]



**EMIGRATION.** In the Western sense of the term emigration can hardly be said to exist for the Chinese. Ancestral worship and the custom of the entire family assembling at stated times make it generally impossible for Chinese to go abroad with the intention of settling there. Besides this, in former times the Chinese laws forbade a native to leave China: the offender was liable to death if he returned and the crime might be visited on his family left behind. Yet for centuries Chinese have left their country, especially coolies from the southern provinces. The officials are, however, to-day generally opposed to any new experiments in contracted coolie labour. An attempt was made to ship coolies from Shanghai to Mexico, but at the last moment the officials forbade it. At Ningpo a similar experiment ended in the coolies being fetched back from Singapore. Futile attempts have also been made at sending coolie labour from Foochow to California. In 1902 the French made an unprofitable venture with coolies sent to Madagascar.

On the other hand there is a constant stream of these so-called emigrants to districts they have long been in touch with. For many years a hundred thousand or more have gone annually from Swatow to Siam and the Straits, and though 75 per cent. return it is calculated there are three million abroad. Even larger numbers go from Canton. From Kongmoon large numbers go every year, even to America and Australia, some four million Mexican dollars being the annual sum sent home or brought by them. Thousands go from Samshui to Australia each year, and from Kiungchow thirty thousand a year go to Singapore.

Emigration of Chinese to the United States has been the most difficult problem to arise between the two countries. In spite of the law large numbers went abroad in the nineteenth century as coolies to Peru, Chile, Cuba and elsewhere. (See *Coolie Trade*). From these countries, where their treatment was shameful, large numbers found their way to California, and many more came there direct from China. In 1870 the census shewed there were about 55,000 Chinese in the States, nearly all west of the Rocky Mountains.

By the BURLINGAME Treaty of 1868 the right of voluntary emigration was recognized. It was not long however before American labour became angry and at Los Angeles in October, 1871, slew 15 of these voluntary immigrants. Other affairs of the same kind took place along the coast. In 1876 a committee was appointed by both Houses of Congress to study the problem, and in 1879 Congress sought to violate the BURLINGAME treaty by restricting, almost to the point of excluding, Chinese immigration. The President, HAYES, vetoed the bill, but he sent three commissioners to Peking who were able to make a new treaty (November 17, 1880), allowing

the States to limit or suspend to a reasonable extent the immigration of Chinese labour but not to prohibit it. Chinese students and merchants were still to be allowed free ingress. In 1882 Congress passed an act supposed to be founded on this treaty, prohibiting all further entry of Chinese labour for twenty years. President ARTHUR promptly vetoed this as not being justifiable under the treaty. It seems somewhat amusing to find that the restriction was then reduced to a term of ten years only, from 1882, and then, in 1892, continued for ten years further: it is easier to sin by instalments. During the first ten years many difficulties arose. For example, labourers already in the States were allowed to visit China and return to their work; but in spite of certificates it was often one coolie who went and another who came. There was also extensive smuggling of Chinese labourers over the Canadian border.

Stricter regulations were put in force in 1884, but the feeling against Chinese became such that in 1885 there was an atrocious massacre of them in Wyoming, followed by others at various points on the Pacific coast.

The Geary Act, May 5, 1892, was entitled An Act to prohibit the coming of Chinese persons into the United States. Supplementary legislation required that duplicate photographs of all Chinese in the country should be filed with government officers for the purpose of identification.

Another effort was made in 1894, not to pass laws in accord with treaties but to make treaties suit the laws. A new treaty in that year debarred all Chinese labourers from entering the States, except returning coolies who had lawful wives and families in the States, or \$1,000; this prohibition being to last for ten years with a possible prolongation.

One of the objections against the Chinese is that they do not become citizens of the United States; yet at the same time the law forbids their being naturalized.

There have been similar difficulties connected with emigration to Canada and to Australia; but the numbers have been smaller and there have been no acute political troubles arising from the question. There are only 35,000 Chinese in Australia, and the numbers are kept down by a heavy poll-tax. In the United States there are 150,000 Chinese.

#### EMMANUEL MEDICAL MISSION.

*Headquarters* :—Glasgow, Scotland.

Works at Nanning 南寧 in Kuangsi, with three missionaries in 1916.

**EMOUI**, the French way of writing Amoy. See *Amoy*.

**EMPEROR.** The emperor was called *Huang Ti* or *Huang Shang* 皇帝 or 皇上. A title of respect was *T'ien Tzu* 天子 Son of Heaven, and a

popular title was 'The present-day Buddha' 當今佛爺 (*Tang chin Fo yeh*).

The Empress was called *Huang Hou* 皇后, and her title of respect was Mother of the State 國母 *Kuo mu*. See *Imperial Titles*.

**EMPEROR'S MERCHANT, THE.** See *Co-hong*.

**ENAMEL**, called by Chinese *fa lan* 法蘭, is a vitreous glaze fused to a metallic surface. The name *fa lan* is said by some to mean Frank or France. The Chinese ascribe the introduction of the art to the Arabs, but some authorities believe it also came overland. The time appears to have been in the Yüan dynasty. There are three kinds of enamel-work—cloisonné enamels, (see *Cloisonné*), champlevé, and painted enamels. In champlevé enamels the cell walls inclosing the enamel colours are actually imbedded in the metal foundation. Painted enamels on copper are usually known as *yang ts'ü* 洋磁, foreign porcelain; those on porcelain are called *yang ts'ai* 洋彩. (The first Chinese painted enamels were copies of foreign enamels and of foreign porcelain). Painted Cantonese enamel was made for the Persian, Siamese and Armenian market. No important copper painted enamels have been made since the CH'EN LUNG period.

BUSHELL: *Chinese Art*.

**ENCYCLOPAEDIAS.** The Chinese have no works corresponding to the Western encyclopaedias. They have, however, a very important class of books called *Lei shu* 類書, in which subjects are placed under categories (*lei*) and illustrated by extracts from various authors who have written on the subjects. For these works see *Lei shu*.

#### ENGLISH BAPTIST MISSION.

*Headquarters*:—London.

*Entered China*, 1845.

Works in Shantung, Shansi and Shensi.

Shortly after the opening of the five Treaty Ports, two English Baptist Missionaries were sent out to China, reaching Ningpo in 1845; but in a few years it was found necessary to hand over the work to others.

In 1859, another start was made at Chefoo, and in the course of sixteen years, eight agents were sent out. The work was hard, the results were small, and in 1875, only one worker (the Rev. TIMOTHY RICHARD) remained. In that year the work at Chefoo was handed over to the United Presbyterian Mission of Scotland.

*Shantung Mission.*—This mission, as at present constituted, dates from the year 1875, when Mr. RICHARD chose Ch'ing-chou 青州, 250 miles W. of Chefoo, as his new station. He adopted as his policy, "the offering of the Gospel in the first place to the worthy," being led to do this by a sermon of the celebrated EDWARD IRVING. This line of procedure brought him into touch with a

considerable number of followers of the secret sects, numerous in Mid-Shantung, some of whom afterwards proved to be very staunch and satisfactory converts.

In 1876, Mr. RICHARD was joined by the Rev. A. G. JONES. These two devoted men were soon called upon to distribute famine relief; and with Chinese assistance they ministered to 70,000 persons; but before long, Mr. RICHARD went to Shansi to assist in distributing relief funds in that still more stricken province, while Mr. JONES was left alone with the work in Ch'ing-chou fu. At one time he had six hundred orphans on his hands.

The popularity caused by famine relief was but short-lived; Mr. JONES met with grievous opposition and persecution, his water supply being poisoned, and himself threatened with stoning, and for some time he was virtually a prisoner. Reinforcements arrived in the early eighties, and in 1887, a Theological Training School was opened under the Rev. J. S. WHITEWRIGHT, and a Boys' High School under Rev. S. COULING.

The Theological Training School was expanded into the GORTON-ROBINSON College in 1893, and in the same year a new Boys' High School was built. Both these institutions were merged in 1904 into the Shantung Protestant University (*q.v.*)

In connection with the Theological Training School, a small collection of interesting objects was early made for the enlightenment of the students, who also used them as a means of attracting outsiders. The result was so satisfactory that the collection was developed into a Museum (built 1893), and this branch of the work broke down a great deal of opposition to Christianity, and became widely known through the province.

In 1888 the county town of Tsou-p'ing 鄒平 was opened, and from here evangelistic work was begun over fourteen counties; three quarters of the district lies in a region subject to Yellow River floods, and is very poor; but in less than ten years there was a membership of 2,000. Tsou-p'ing as a foreign-manned station was closed in 1915, the large mart of Chou-ts'ün 周村, 8 miles distant, which had been opened in 1903, taking its place.

In 1900, owing to the firmness of H.E. YÜAN SHIH-K'AI, then Acting Governor of the province, Shantung came off lightly compared with some other provinces; nevertheless 130 Christians suffered death in the Tsou-p'ing field, and many more had their homes destroyed. Since that date, developments have been many in all departments of the work.

As a basis for work, north of the Yellow River, Pei Chên 北嶺 in 蒲臺 Pu-t'ai, was opened in 1903.

In 1904, in connection with the opening of the Shantung Protestant University (*q.v.*), two mission-

aries and their wives, were sent to 魏縣 Wei hsien, 40 miles east of Ch'ing-chou fu, to teach in the Arts College; and in the same year, Tsi-nan fu, the capital of the province, was at length occupied, though intermittent attempts had been made to this end from the earliest days of the Mission. Here was built shortly after, in connection with the University, the Union Medical College (opened 1910), with hospital (opened 1915). The Tsi-nan Institute (*q.v.*) was built in 1906.

In 1913 it was decided to move both the Arts College at Wei hsien and the Theological College at Ch'ing-chou to Tsi-nan, and building was begun in 1915, to be completed in 1917.

The Shantung Mission in 1916 reports 4 Associations, eighteen pastors all supported by the native church, and an evangelistic committee of foreigners and Chinese in equal numbers.

*Shansi Mission.*—Dr. RICHARD, with relief funds, reached T'ai-yüan fu 太原府, the capital of the province, in 1877, side by side with the C.I.M., two of whose members, the Revs J. J. TURNER and F. H. JAMES, were afterwards transferred to the Baptist Mission. Opium-smoking was fearfully prevalent, and success came more slowly than in Shantung, for after 13 years' work, there were only 30 converts.

Dr. RICHARD was one of the first missionaries to aim at directly influencing the mandarinates, and for 3 years he gave monthly limelight lantern lectures, then a great wonder, to the many expectant officials and others, on all manner of subjects. Evangelistic work was also systematically carried on in the neighbouring counties, and small day-schools opened. The Mission was reinforced in the eighties by 7 workers; Hsin Chou 忻州 was opened in 1885, and Tai Chou 代州 in 1892. Just before the Boxer outbreak, the membership in Shansi was 256, with 150 scholars in elementary schools.

In 1900 every E.B.M. missionary on the field in Shansi suffered death by order of Governor Yü Hsien. (See Dr. EDWARDS' *Fire and Sword in Shansi*. Of converts 120 were killed, and all were shockingly persecuted, and Mission property was destroyed. In reconstruction after 1900 Dr. MOIR DUNCAN took a leading part. The premises were partly rebuilt by the Chinese Government, and the Chinese Christians gave one-tenth of their indemnity to rebuild chapels.

Dr. RICHARD, then working in Shanghai, also mediated between the Government and the Protestant Missions which had suffered loss, urging the establishment of a University, with Chinese and Western faculties, in lieu of indemnities. Thus arose Shansi University (*q.v.*). The first Principal was Dr. MOIR DUNCAN, who died in 1906.

In the Boxer year, the Shou-yang Mission (*q.v.*) was taken over, all the workers there having been massacred. In 1903 Dr. and Mrs. E. H. EDWARDS, formerly independent workers in T'ai-yüan fu, joined the E.B.M. and two new hospitals were built in place of the one destroyed.

The Revolution of 1911, while disturbing the work, was neither anti-foreign nor anti-Christian in character, and indeed opened the way for new efforts. In 1915 the Mission provided a building for the Y.M.C.A., and reports success in reaching the young men, and a general spirit of enquiry, new in this field.

*Shensi Mission.*—Mohammedan rebellions having depopulated Shensi, the Chinese government for some time encouraged immigration, offering land at nominal prices, and guaranteeing freedom from taxes for three years. Among some thousands of emigrants from Shantung, were a small number of Christians. Of these, some fifty belonged to the English Baptist Mission, who, arriving in 1889 in 三原縣 San-yüan hsien, built Fu-yin ts'un 福音村 'Gospel Town,' one of the few Christian villages in China. As there were at that time no missionaries anywhere near, the Revs. A. G. SHORROCK, B.A. and MOIR DUNCAN, M.A. were sent from Shansi in 1891-2, the Christians having pleaded for foreign pastors. Mr. DUNCAN returned in 1902 to be the first Principal of Shansi University, but not before he had opened Hsi-an fu, the capital of the province, as a mission station. In 16 years, Fu-yin ts'un had become the centre for 60 out-stations, had been provided with a church capable of seating 500 persons, and the church-members totalled 1,000. It was found, in course of time, that the work could be better carried on from San-yüan city, which the C.I.M. had yielded to the E.B.M. in 1893, and foreign workers were gradually withdrawn from Fu-yin ts'un. As reinforcements arrived, the work was developed by the opening of Boys' and Girls' Boarding Schools, and of Medical work.

In 1900, all the missionaries were obliged to go to the coast, but there was no serious persecution of the Christians, nor destruction of mission property, owing to the firm stand taken by H.E. TRAN FANG, then Governor of the province.

Yen-an fu 延安府, was opened in 1910, as well as Sui-tê chou, afterwards transferred to the American Board.

In 1911, during the Revolution, the missionaries were in great peril, owing to the Ko-lao Hui (*q.v.*) getting the upper hand of the Revolutionaries, with whom they had been supposed to be allied. Most missionaries were obliged to flee to the coast, but the doctors and several others remained behind to render service, and for seven months an extensive

Red Cross work was done impartially for Imperialists, Revolutionaries, Ko-lao Hui men, and civilians, which won the gratitude of the Chinese government as well as of the local officials and people, and opened many new doors of usefulness.

The Shensi Mission has a remarkable problem to deal with, in that it works not only among the natives of Shensi, but also among immigrants from Shantung, Hupei and Szech'uan, who, owing to the clannishness of the Chinese, are very difficult to combine in one organization. It is also remarkable for the large measure of self-support attained, the strong initiative of the native churches, and for the large number of foreign workers who have died, in the midst of usefulness and honour.

*The Baptist Zenana Mission* has been working in China in connection with the General Society since 1893. It has agents in all three of the above-mentioned provinces; but the statistics of this auxiliary are included in those of the older organization.

Statistics 1915-16.

Foreign workers	...	...	...	...	...	129
Native workers	...	...	...	...	...	201
Organized Congregations	...	...	...	...	...	283
Communicants	...	...	...	...	...	7,875

**ENGLISH PRESBYTERIAN MISSION.**

*Headquarters* :—London, England.

*Entered China*, 1847.

Works in Fukien, Kuangtung and in Formosa.

*Amoy Mission.*—The Rev. W. C. BURNS was the first missionary of the Society. He reached China in 1847, and with his colleague, Dr. JAMES H. YOUNG, worked in Hongkong and Canton for some years, after which they removed to Amoy, where the Dutch Reformed Church of America, and the London Missionary Society were already working.

In 1863, the first Presbytery in China was constituted as a union of the converts of the Dutch Reformed and English Presbyterian Missions, which are of the same faith and order.

In 1866 work was begun at Ch'uan-chou fu 泉州府 (Chin-chew fu), 60 miles from Amoy, where long and persistent opposition on the part of officials and gentry was experienced. This was the first inland station of the E.P.M. A Hospital was opened in 1881.

In 1914 "Westminster College School" was established in place of the Boys' Middle School, which, with a Girls' School, had been begun early in the station's history.

Evangelistic work was begun at Chang-pu 漳浦 in 1880, and a hospital was started in 1889. It has Boys', Girls' and Women's Schools.

Eng-chhun 永春 was opened in 1890, and a hospital was built about 1894, which is the official Opium Refuge.

In 1881 the Amoy presbytery was divided into two and a Synod organized in 1894.

A Theological College was opened in Amoy as early as 1866, and a middle school was added a little later. After a time the former was made a Union Institution for the two Presbyterian Missions, the Dutch Reformed undertaking the Middle School work for both.

The Middle School became known as the TALMAGE College in 1914 and works for all three Missions operating in Amoy.

The Anglo-Chinese College is a union effort of the E.P.M. and L.M.S.

*The Swatow Mission* works from three centres, Swatow, Chao-chou fu and Suabue.

The work was begun in 1856 by Mr. BURNS taking up the threads of what had been done by Pastor LECHLER of the Basel Mission, who had been compelled to leave in 1852.

In addition to evangelistic work a hospital was opened in 1863, a Girls' Boarding School in 1873, a Theological college in 1874, and Boys' Boarding School in 1876. At first all instruction was given in the vernacular, but in 1905-6 an Anglo-Chinese College was opened, teaching both in English and in Chinese. It was largely built by local subscriptions and both Christian and non-Christian students were admitted.

A small printing press was established in 1881, to work in the romanized colloquial.

Swatow Presbytery was formed in 1881, and at first included the Churches in Hakkaland, but in 1900 it was divided into two, and a Synod established. Swatow Hospital has been repeatedly rebuilt. In 1915 the accommodation was greatly increased by the building of a large new ward; to this a local merchant generously gave more than \$2,000, as a thank-offering for benefits received.

Chao-chou fu 潮州府, after many stormy experiences, was settled in 1888, and a hospital was shortly after opened.

Suabue 汕尾 was opened in 1898; this station is supported by the Young People of the Presbyterian Church of England, and has a hospital and a Boys' Boarding School.

*The Hakka Mission* was opened from Swatow in 1870, and in 1882 Wu-king fu 五經富 was chosen as a centre. Owing to the difference of language it was found convenient to disjoin the Hakka from the Swatow work in 1880. Wu-king fu has a Theological College, a hospital, Girls' and Boys' boarding-schools, and a printing press, working in romanized Hakka and also in character. Sain-ho pa 三河坝 was opened as the centre for the North of Hakkaland in 1902, and has a High School and Hospital.

Shang-hang 上杭 was opened in 1914, with medical work in native quarters. A hospital was built in 1916.

*Formosa Mission.*—The E.P.M. began work in Formosa in 1865, led thereto by the fact that the great majority of Chinese there are emigrants from Amoy. Medical and evangelistic work was begun in Taiwan, the capital, but the opposition encountered was so great that it was found necessary to remove to a place 30 miles south for a time.

In 1868, severe persecutions of Christians, both Roman Catholic and Protestant, broke out.

The occupation by Japan in 1895 changed the aspect of the mission's work in many ways. Medical work was not so urgently required, owing to the fine hospitals established by the conquerors all over the island, and a school for the blind started in 1890 by Rev. W. CAMPBELL was practically superseded by the school established by the Government, which adopted Mr. CAMPBELL's system of writing devised for his pupils.

When Taiwan (the name of which the Japanese altered to Tainan) was about to be besieged by them the E.P. missionaries were able to save the city by the judicious suggestions and arrangements they made.

In 1916, there were three foreign-manned stations in Formosa, Tainan, Takow, and Shoka (or Chianghoa); the first with Theological College and Middle Schools; the third with Boys' school (opened 1913); and all three with hospitals:

Since 1912, the E.P.M. has united with the Canadian Presbyterians to form one Synod; the theological students are trained together; and a Union College at Taihoku for the purpose is decided upon but deferred because of war economies.

There are 23 foreign missionaries, 6 ordained Chinese, and 4050 communicants in Formosa in 1917.

*Women's Work.*—The Women's Board of the E.P.M. had in 1916 a total of 30 workers in the China field, including 4 women doctors.

Statistics for year ending December 31, 1915 (not including Formosa).

Foreign Staff	...	...	...	79
Chinese	„	...	...	596
Communicants	...	...	...	8,175
Baptized non-Communicants	...	...	...	3,945

## ENGLISH RELATIONS WITH CHINA.

See *Great Britain and China*.

**ENVOY, CHINESE.** The first envoy sent abroad in modern times was CH'UNG HOU (q.v.) after the Tientsin Massacre. The first resident Envoy sent abroad by China was Kuo SUNG-RAO 郭嵩燾 sent in 1876 to the Court of St. James'.

The Chinese now have Ministers at all the more important foreign Courts.

**EQUIDÆ**; there are probably three species of the horse Family in Chinese territory; viz:—

*Equus hemionus*, and *E. caballus*, in Chinese Turkestan; *E. przewalskii*, Chinese Turkestan and W. Mongolia.

SOWERBY: Journal, N.C.B.R.A.S., vol. xlvii.

**ÉR H YA** 爾雅 *nearing the standard*, an ancient work sometimes ascribed to the twelfth century B.C. and also to Tzû HSI, the disciple of CONFUCIUS, born B.C. 507. It was once included in the Confucian Canon. CHU HSI, however, says we are not justified in accepting it as ancient. It was first edited by Kuo P'o (A.D. 276-324) with a commentary. It is a dictionary of terms. See *Lexicography*.

**ESMOK.** See *Szema*.

## ESPERANTIST MOVEMENT IN CHINA.

For a considerable number of years, individual Chinese had been studying Esperanto (chiefly through contact with Russians in whose country the language originated), when in 1909 the first Group was formed in Shanghai, where a few score pupils attended free evening classes.

The first effective step in propaganda was taken in 1912, in the first year of the Republic, when the "China Esperanto Association" was formed, with Mr. K. C. SHAN as the first President, having its headquarters in Shanghai. Morning and evening classes are held, and tuition by correspondence carried on—the latter with at least 1,000 pupils.

There are Groups in Canton, Peking, Changsha, Tientsin, Hankow, Hongkong, Kirin, etc.

The movement has been much retarded by the unsettled conditions in China, by the prior claims of English for commercial purposes, and latterly, by the European War. The organ of the Association is *La Ĥino Bileteto*, translated as 華星 or *Chinese Star*, which first appeared in January, 1916, and is issued monthly.

**ETIQUETTE, CHINESE.** As in other East-ern lands the rules of polite behaviour are exceedingly elaborate. Innumerable formalities govern the intercourse of subjects with the ruler, subordinates with superiors, children with parents, and there are special ceremonies to be observed at visits, dinners, weddings, funerals, birthdays, and festivals. Etiquette prescribes certain styles of dress and modes of travel, and regulates deportment in standing, sitting, meeting friends, etc.

To give details on these regulations is manifestly out of the question. It may be remarked, however, that polite behaviour and observance of the rules of etiquette are not neglected amongst the humblest and poorest classes. Coolies and peasants will, before eating, ask others to partake, will offer the right seat to anyone entering a room, will use the

proper salutations or modes of address, etc., as naturally as the wealthy and cultivated. It is certain that much misunderstanding has been created through the foreigner, content with his own system, often scorning or at least ignoring the Chinese ideas of what is polite. While he himself is in a position to understand that manners differ in different lands, the untravelled Chinese conceive either that lack of Chinese manners means lack of all politeness—which produces contempt for the foreigner, or that every transgression is an intended insult,—which produces antagonism. Yet there are few foreigners so careful and instructed as not to do things every day in their intercourse with Chinese that must be construed as either intentional rudeness or barbarian ignorance.

In these matters, as in many others, a great change is coming over Chinese society; which is sufficient reason for not giving here any of the rules of etiquette; they will be found in the works referred to below.

SIMON KIONG: *La Politesse chinoise* (Var. Sin.); CHRISTIE: *Chinese Recorder*, vol. xxvi; WARREN: *ibid.*, vol. xxix; JONES: *ibid.*, vol. xxxvii.

**EUNUCHS 太監.** They were employed in the Imperial Palace, 3,000 for the service of the Emperor and smaller numbers for others of the Imperial family. The descendants also of the eight Manchu chiefs who helped to establish the Ch'ing dynasty had to use them. They were drawn mostly from the province of Chihli, and were condemned to this life while quite young, by their parents, for the sake of gain, or were driven in later life to the voluntary sacrifice through poverty. Their use in China seems to date from the Chou dynasty (1100 B.C.), and so far as they appear in Chinese history they have always been, as might be expected, a curse and 'open sore' in the State. They have two large cemeteries some miles west of Peking. The whole of this revolting subject is very fully discussed in STENT's paper.

STENT: *Journal, N.C.B.R.I.S.*, vol. xi; MATIGNON: *Superstitions, Crime et Misère en Chine*, 1899.

**EURASIANS.** A name, of apparently modern origin, for children born of European parentage on one side, and of Asiatic (Asian) on the other. The Chinese characters 歐亞人, proposed by some as an equivalent for the English term, would not be generally understood without explanation. But if the name is of modern origin, the race to which it applies is not. The mingling of Europeans with Asiatics was as much a fact of ancient as it is of modern times. Before the Christian era, the East and the West met together both in Eastern Europe

and in Western Asia, as also in parts of North Africa. Jews and other oriental traders were found in Rome and in all the principal cities of Greece, and Roman soldiers and Roman officials, as well as men of Greek race, were resident in Asia Minor and in Palestine. Of these facts there is abundant evidence in the New Testament, and especially in the book of Acts. There we read [Chap. xvi, 1] of Timothy, a chosen companion of St. PAUL in his missionary journeyings, that he was an Eurasian, his father being a Greek and his mother a Jewess. Of FELIX, a Roman Governor of Judea, we are told [Acts xxiv, 24] that his wife was a Jewess. Referring to such facts as these, Sir WILLIAM RAMSAY says "The Roman Emperors regarded the Jews as faithful friends and subjects and granted or confirmed many privileges in their favour. There can be no doubt that the Jews married into the dominant families. The case of TIMOTHY's mother may be safely regarded as typical; it is an example of the flood of light which the rational study of that great historical work [the Acts] throws on Roman social history in the Eastern provinces." The Eurasians of modern times in India, Ceylon and the Far East are, many of them, descendants of European adventurers who came out to India in the 16th, 17th and 18th centuries. Goa was the first territorial possession of the Portuguese in India. ALPHONSO D'ALBERQUERQUE desired, in 1510, to make it both a naval base and a colony. He encouraged the men who accompanied his expedition to marry native wives and to settle on the land as farmers, artisans or retail traders. The descendants of these men and of other Portuguese who at a later date settled in China, principally in Macao and in the neighbourhood of Ningpo, retain for the most part the Portuguese name and nationality. They are more or less a community by themselves and are recognized members of the Roman Catholic Church. They are still probably more numerous in Macao than in any other part of China. Their number in that place was returned in 1895 as being 3,106 Portuguese of Macao birth, 177 born in other Portuguese possessions, and 615 natives of Portugal; total, 3,998. The Shanghai Census returns for the International Settlement in 1915, (exclusive of residents in the French Concession) gives the number of the Portuguese as 1,323 out of a total foreign population of 18,519. It seems impossible to give any even approximately correct statistics as to the number of other Eurasians, either in Shanghai or elsewhere in China. In the Shanghai census returns for 1890 a note was added to the effect that among the entire foreign population in the International Settlement were 41 Eurasian adults and 101 Eurasian children. In the census for 1915 no estimate of the Eurasian population seems to have been attempted.

It remains to say something of the present status and of the future prospects of Eurasians in the Far East, although this is not the place to deal with these matters in detail. This much, however, may be said: some well-meant attempts to benefit Eurasians that have been made in the the past, must be held to be quite inadequate to meet the real and imperative needs of the situation to-day. The THOMAS HANBURY School in Shanghai "founded for the purpose of a Day and Boarding School, first for the education of Eurasian children, and secondly for the education of others than Eurasians" is a much-needed institution. It has done, and is doing, a good work for the destitute, or partly destitute, children who were present to the thought of the benevolent founder whose name the School bears. A full account of the institution and of its work appears in the Shanghai Municipal Report for 1914.

But no such institution as that can do anything to meet the deepest need of the Eurasian community in China as a whole. The average Eurasian in China is neither in a state of destitution nor anxious to receive favours in lieu of rights. Many such persons, and their European or American friends, are feeling keenly that a slur is being cast on them and on their parents which in the case of many, at least, is wholly undeserved. Complaints of this treatment have been strongly voiced recently in the public Press in Shanghai, (see e.g. *North China Herald*, 1916-17, Vol. cxix, Nos. 2540, 2542 and 2549; and Vol. cxix, Nos. 2582 and 2583), especially, but not exclusively, in connexion with the rights of British Eurasians to receive their due in the British Army and as volunteers. During the present war a number of them have distinguished themselves alike by their patriotism and by their bravery. Why then should they be refused the proper recognition of their British inheritance? All movements in history against class-privilege and caste-distinctions have for a while been stoutly resisted, but in spite of such resistance there is always in Christian society, where it is not in a state of decadence, a steady influence at work in the direction of giving liberty and social justice to all classes, however much some of the super-man race may still favour that caste system which is characteristic of Indian paganism, but is entirely opposed to the whole genius of New Testament ethics. There is here, however, no cause for despair. On more than one occasion proposals made in Shanghai and elsewhere in China to exclude Eurasians from the Public Schools have been successfully resisted by the good sense and right feeling of a majority of the ratepayers. The result has justified the policy, children of Eurasian birth showing constantly in the competition of school life that they were in no respect inferior either in ability,

diligence or conduct to their school fellows of wholly European or American parentage. The same force of good sense and right feeling is already working in other quarters and is bound gradually to ameliorate the social injustice from which many Eurasians are now suffering. [A.F.]

### EUROPEAN INTERCOURSE WITH CHINA.

See *Foreign Intercourse; Spanish, French, etc., Intercourse.*

### EVANGELICAL ASSOCIATION OF NORTH

America.

*Headquarters* :—Cleveland, Ohio.

*Entered China*, 1904.

Works in Hunan and Kueichou. The chief station in Hunan is Shen-chou fu 辰州 opened in 1906, where two schools, a mission press, and industrial training are in full operation (1916). The chief station in Kueichou is T'ung-jên fu 桐仁府, opened 1913, where a hospital with 100 beds was completed in 1916. *Statistics* (1917): Stations occupied by foreigners, 2; Foreign workers, 13. Chinese assistants, 24; Communicants, 74.

### EVANGEL MISSION.

*Headquarters* :—Oakland, California, U.S.A.

Works at Shiu-hing 肇慶 in Kuangtung, since 1904, with four missionaries in 1916.

### EVANGELICAL LUTHERAN MISSIONARY

Society.

*Headquarters* :—Gaylord, Minn., U.S.A., It had two missionaries in 1917, working in Hankow.

**EWO.** The Chinese style or name of Messrs. Jardine, Matheson & Co. (*q.v.*).

**EXHUMATION.** The removal of bodies is of very frequent occurrence in China, where burial is not in public cemeteries but in ground belonging to the family. It may be that the land passes into other ownership, or geomancy may show that the place of burial is not pleasing to the departed. There is much ceremony connected with the removal, the formalities having been first fixed in the T'ang dynasty and revived, after long disuse, in the Ming dynasty. A full description of the ceremony may be found in *The China Review*, vol. xxv, p. 176.

**EXTRATERRITORIALITY** arises out of incompatibility of laws, giving rise to an *imperium in imperio*.

In the earliest times the traveller was protected by no laws, but with the extension of Roman domination, the assumption was that the traveller carried his own law with him.

But by degrees law became paramount, and law of locality was not set aside for convenience of the traveller. Europeans who first came to the Far

East were subject to *lex loci*, though long before the signature of any treaty the British asserted and maintained their right to privilege to the full extent of their power. But practically the rights to life, liberty, and the pursuit of happiness were only enjoyed in the small foreign settlements or "factories," and there are cases on record of English and Americans causing death and being executed by the Chinese after arrest and trial, even though the death was the result of accident.

The principle that in cases of litigation between foreigners and Chinese the case shall be tried by the proper officer of the defendant's nationality and the law administered shall be the law of the

nationality of that officer, has been secured by two wars and by treaties with seventeen Powers. The principle was accepted in the earliest treaties of land powers made with China, (Nerchinsk, 1689; Kiakhta, 1727), and even earlier, in the agreement with Koxinga, 1620; but the English, American and other maritime powers at Canton early in the nineteenth century had no such privilege; it was gradually obtained by treaties from 1842 onwards, its full expression being found in the Chefoo Convention of 1876. No foreigner in China is now subject to Chinese law, as regards either his person or his property.

PICQUOT: *Extraterritoriality*.

## F

**FABER, ERNST**, was born at Koberg in South Germany on April 25, 1839. He studied at Basel and Tübingen, and then took special courses in Natural History at Berlin. He arrived at Hongkong as an agent of the Rhenish Mission on April 25, 1865 and worked in the interior of Kuangtung. In 1880 he resigned his connection with the Rhenish Mission and worked independently, settling in Hongkong in 1883. In 1885 he joined the General Evangelical Protestant Missionary Society, or Weimar Mission, and moved to Shanghai the next year. He received from the Jena University the degree of *Doctor Theologiae* in 1888. As soon as Tsingtao became German he removed thither, but died the next year, 1899.

He was a fine scholar as well as a devoted missionary; besides valuable contributions to our knowledge of the flora, etc., of the country, he published many works of value in Chinese, German and English. Among his best known books in English are *A Systematic Digest of the Doctrines of Confucius*; *The Mind of Mencius*; *Introduction to the Science of Chinese Religion*; and *Prehistoric China*.

**FACTORIES**, the celebrated buildings where foreigners had their only foothold in China during the days when all foreign trade was confined to Canton. The word must not be understood to mean places where things are made. The factories were the residences and business places of the *factores*, or agents, of the East India Companies of the different foreign nations. They lay between the west suburb and the river, 300 feet from the water, and extended in an east and west direction, that is, parallel with the stream, for a thousand feet.

There were thirteen of them, including one occupied by CHUNGQUA. (or later by MINQUA), one of the Hong merchants (*q.c.*); and their order, from west to east, was as follows: the Danish, separated by New China Street (with Chinese shops in it) from the Spanish; then the French; CHUNGQUA's factory; then Old China Street, beyond which came the American, the Imperial (Austrian, doing Belgian trade); Paou Shun, (occupied in part by the DENT firm), the Swedish, the Old English and the Chow-chow or Mixed; Hog Lane came here, then the New English, the Dutch, and the Creek Factory.

The Chinese names of these are as follows; the spelling is as found in books made in the south, but the characters are added with the northern romanization.

- 1 Danish, *Wang ke* 董旗 *Huang ch'i*, Yellow flag.
- 2 Spanish, *Luy sung* 呂宋 *Lü sung*, Luzon.
- 3 French, *Kao hung* 高公 *Kao kang*, High public.
- 4 Chungqua, *Man yune* 萬源 *Wan yüan*, Ten thousand fountains.
- 5 American, *Kwong yune* 廣源 *Kuang yüan*, Wide fountains.
- 6 Imperial, *Ma ying* 雙 雙 *Twin eagles*.
- 7 *Pau shun* 寶順 *Pao shun*, Precious and prosperous.
- 8 Swedish, *Sui* 瑞 (the name for Sweden).
- 9 Old English, *Lung shun* 隆順 *Gloriously prosperous*.
- 10 Chow chow, *Fung tai* 豐太 *Fung tai*, Great and affluent.
- 11 New English, *Pow wo* 保和 *Pao ho*, Ensures harmony.
- 12 Dutch, *Tseeh ee* 集義 *Chi i*, Assembled righteousness.
- 13 Creek, *E wo* 義和 *I ho*, Justice and peace.



The national names probably survived from the first tenants, but do not imply continued occupancy.

Each factory consisted of rows of three-storeyed buildings one behind the other, parallel with the frontage and numbered from front to back. An arched passage pierced each row. The Danish had seven rows, the Dutch eight; the others each had fewer, the American fewest.

A row is hong 行 and hence the alternative name of *Foreign Hongs* given to the Factories. The terms 'factory' and 'hong' are often synonymous, but generally the factors used the word 'factory' of the residence and hong rather for the whole considered as a place of business.

The space in front of the factories or the space between Hog Lane and Old China Street, was paved and walled in to the east and west. This made The Square, and it was to this and to Jackass Point, the landing stage, that the foreigners were restricted. Even rowing on the river for pleasure was forbidden. The younger ones might sometimes make a bold excursion to a temple in the suburb, or to White Cloud Mountain, but this was contrary to the Chinese regulations and was always attended with danger.

Behind the Factories ran the street called Thirteen Factories Street; it still exists, with the same name. To the east lay the Hongs of the Hong Merchants.

The factories were owned by the Hong Merchants individually,—chiefly by HOWQUA and PWANKIQUA,—and were rented by the factors.

It was within these limits that the merchants were confined during the shipping season; that MORRISON spent the earlier part of his time in China, and that the foreigners were practically imprisoned by LIN until all opium had been surrendered to him.

Very irksome rules were made for the residents, as that only eight Chinese employes might serve in each factory; that there must be no rowing on the river for pleasure; that no foreign women or arms should ever be admitted, and so on. Through the goodnature of the Hong Merchants frequent infringements of these rules were winked at: except the rule against women and weapons, which was strictly enforced. The factories were nearly all destroyed by fire in 1822 and rebuilt, and again in 1843. After SEYMOUR's bombardment in 1856 they were razed by the Chinese. They had served for a hundred years; but the victorious foreigners returned to occupy a better spot,—Shameen.

HUNTER (*Bits of Old China*), gives a plan of the Factories, but plan and text do not quite agree. A different plan may be seen in the *Chinese Repository* and another in LLOYD's book (v. inf.).

It must be borne in mind first, that no contemporary plan of the early factories is extant, and next, that they were more than once rebuilt in whole or in part, in consequence of fires, and no doubt with alterations.

HUNTER: *The Fan Kwae at Canton, and Bits of Old China*; MORSE: *The Trade and Administration of China*, p. 232. CHINESE REPOSITORY, vol. xv, et passim; LLOYD: *From Hongkong to Canton*.

**FA HSIEN 法顯.** The religious name of a Buddhist priest, a native of Shansi, 4th and 5th century A.C. His family name was KUNG 龔. He went to Ch'ang-an (Hsi-an fu) to study Buddhism, but finding insufficient material there he started in A.D. 399 for India with several companions, hoping to obtain a complete set of the Buddhist Canon in its original language. He went by land, but returned by sea, reaching home A.D. 414, having visited Ceylon and Sumatra on his way. He settled in Nanking and wrote, or dictated to an Indian Buddhist, the account of his travels. It is known as *P'o kuo chi* 法國記 Records of Buddhist kingdoms. This has been translated into French by RÉMUSAT, with notes by KLAPROTH, and into English by BEAL, (1869, with a revision in 1884 in his *Buddhist Records of the Western World*), by GILES, (c. 1875), and by LEGGE, (with text, 1886). See WATTERS: *Fa Hsien and his English Translators*, China Review, vol. viii; also N.C.B.R.A.S., Journal, vol. xxi, p. 314.

FA HSIEN spent the rest of his days in translating the books he had brought from India, and died at the age of eighty-eight.

**FAIRY FOXES.** See *Foxes*.

**FALCONS.** See *Accipitres*.

**FAMILY SAYINGS OF CONFUCIUS.** See *Chia Yü*.

**FANS.** The primitive fan developed gradually from birds' wings and from leaves. A fan of pheasants' feathers is recorded to have been made by KAO TSUNG of the Shang dynasty. WU WANG is reputed by others to be the inventor (1122-1115). In 1106 B.C. fans were used to keep off the dust raised by chariot wheels. Ivory fans are mentioned as being invented in 991 B.C. The round fan consisted of a frame-work of bamboo, wood, or ivory, over which silk was stretched. We hear of a decree issued by HSIAO WU (373-397) forbidding the use of silk in fans; a similar command was given by AN TI in 405. Soon after the establishment of the Yüan dynasty, an official of the South-East barbarians was laughed at for carrying a chu t'ou 竹頭 fan. The folding fan was the invention of the Japanese, introduced into China through Korea in the 11th century A.D.

The following kinds of fans are made in China : bamboo and paper; bone; bone and feather; bone, ivory and paper; feather, ivory and bone; feather and sandalwood; feather and tortoise-shell; ivory and satin; lacquered and paper; lacquered and silk; mother-of-pearl; bamboo with paper or silk; peacock's feathers; palm-leaf; etc.

The most expensive are those of mother-of-pearl. Ornamental fans are made in large quantities in Canton, and the fine fans made from eagle and other plumes also exported. Sunwui, in the West River delta, is the seat of the palm-leaf fan industry (see *Palms*). Of these fans over 50 millions are imported from the Straits, in addition to the Chinese production. Hangchow is a great centre of foldable oiled-paper fan manufacture; 3,000,000 pieces are made there yearly; at Nanking the paper fan industry employs nearly 70,000 people; Ningpo is another centre; a great variety of paper fans is made there, from the plainest kinds costing less than \$3 per hundred to those which are decorated and have carved handles and cost ten times as much.

The manufacture of cheap paper fans, similar in size to those imported from Japan, is said to be driving the foreign article out of the market. The value of imported palm-leaf fans in 1916 was Hk.Tls. 442,292, and the export of fans amounted to Tls. 543,354.

CUSTOMS DECENNIAL REPORTS, etc.; GILES : *Historic China*; Mrs. LITTLE : *Intimate China*; WERNER : *Sociology* (China).

**FANG SHÈNG** 放生, *release life*. It is a meritorious act, according to the Buddhists, to buy and release captive birds and animals, and societies are formed for this and similar purposes. The practice is said to have begun in the reign of LIANG Wu Ti, 梁武帝 A.D. 532—550, who was himself a Buddhist monk.

**FANG TAN** 方單 *square document*; a term used in Shanghai to denote a title-deed to land issued in place of the original deed when lost, etc. There are various explanations of the meaning,—as that the character [田] *t'ien* (land) is square; that the document itself is square, and that the seal on it is square. GILES : *Glossary of Reference*.

**FAN-I-MING-I** 翻譯名義, a Sanskrit-Chinese Glossary, or Collection of names turned from Sanskrit into Chinese, made by FA YÜN 法雲, about A.D. 1152. The preface has been translated in *T'oung Pao*, 1910, p. 407.

**FAN QUI**, 番奇 barbarian devil, the term of revilement used for foreigners in southern China. The equivalent in the north is *Yang kuei tzü*, 洋鬼子 foreign devil. These terms, once so excessively common as to be often used without malice, are less and less heard at present.

*The Fan-Qui in China in 1836-7* is the title of a book descriptive of life in China, by C. Toogood DOWNING. (London, 1838).

**FANTAN**, 番攤 *fan 'tan*, a method of gambling with cash, *fan* meaning number of times, and *'tan* meaning to appertion.

A heap of cash is covered by a bowl; the question is what the remainder will be after the coins have been divided by four. Stakes are placed on numbers 3, 2, 1, 0. Coins are then subtracted four at a time till a remainder is left. A winner receives three times his stake less seven per cent. for the good of the bank, besides his original stake; thus a dollar on a winning number brings a profit of two dollars and seventy-nine cents. Stakes may be put midway between two numbers or nearer to one than to the other; in case of one of the numbers being the correct number, payment is made according to rules, but less of course than when the stake is put right on the winning number.

The game is famous or infamous in the South. In Hongkong it is illegal; in Canton it is sometimes permitted, at other times not; the changes of policy respecting it being due to the financial needs of the province and to the views of the local officials.

It is a monopoly in Macao, and is the chief source of revenue there. In 1916 tenders were received for the purchase of the monopoly for five years from July 1, 1917. Eleven tenders were received, the highest being Mex. \$1,286,660 per annum, equal to about £120,000 sterling; the lowest being \$610,000 per annum. The payment during the previous period was \$603,000 per annum.

CULIN : *The Gambling Games of the Chinese in America*.

**FAN WANG** 梵王, BRAHMA, who has been made by the Buddhists into an attendant or vassal of BUDDHA. He may be seen occupying this position in various temples in company with Yü-ti 玉帝 the supreme god of the Taoists.

According to some INDRA, FAN WANG and Yü-ti are the same, god of heaven, in Chinese T'ien-shih 帝釋 or T'ien-ti shih 天帝釋. The Taoists seem to have borrowed him from Buddhism under the name Yü-ti as their supreme god, and now the Buddhists in some of the temples represent Yü-ti with FAN WANG as vassals and attendants of BUDDHA. He is sometimes represented as feminine.

DORÉ : *Recherches sur les Superstitions*, tome vii, p. 210; WIEGER : *Textes philosophiques*, p. 327.

**FAN WANG CHING** 梵王經 *Brahma's Net Classic*, the monastic Code in Chinese Buddhism, which has more or less taken the place of the previous recensions of the Vinaya. DE GROOT says that it is "the centre of gravity of the Church, the marrow, the heart, the axis on which turns the whole existence of the monks." It is said to have

been translated into Chinese by KUMARAJIVA in 406, being one chapter out of some Sanskrit work. The original is unknown; but some of its contents are such as might have been produced in China at a later date. It expounds a late and even degenerate system of Buddhism, for example, branding oneself as a religious practice; and there is no evidence that, even if translated early, it had any great authority before the eighth century. The *Hinayāna* is several times denounced in it as heretical, but on the whole the spirit of the book is a lofty one, urging to charity and all good works. The work seems to be known and honoured in all Buddhist monasteries throughout China. It has been translated and commented on by DE GROOT, who also gives the text.

DE GROOT: *Le Code du Mahāyāna en Chine*.

**FAR EAST, THE**, a monthly journal, illustrated by photographs, issued simultaneously in Tokyo, Shanghai and Hongkong. The first number (New Series) appeared July, 1876, an earlier series having been published in Japan. J. R. BLACK was publisher and proprietor, and the Journal was printed at the *Celestial Empire Office*.

**FARGHANAH**. See *Khokand*.

**FASTING** 喫素 *ch'ih su*. The Buddhists have many fast-days, when wine and all flesh and vegetables of strong flavour must be avoided. A short list of such days is given in DORÉ's book *Recherches sur les Superstitions*, p. 314.

**FAUVEL, ALBERT AUGUSTE**, was born at Cherbourg, November 7, 1851. He came to China in the Customs Service in December, 1872, but when the war between China and France broke out he joined the Messageries Maritimes as Inspector. While in the Customs he was stationed at Chefoo for about four years, and it was at that time that he began to be interested in natural history. He made several journeys in the interior of Shantung. He is especially remembered as the discoverer of the Alligator in China. He died at Cherbourg, November 3, 1909. His works are as follows:—*Trip of a Naturalist to the Chinese Far East*, (China Review, vol. iv); *The Wild Silk-worms of the Province of Shantung*, (ibid. vol. vi); *Alligators in China*, (Journal, N.C.B.R.A.S., vol. xiii); *Promenades d'un Naturaliste*, etc., (Mem. Soc. Sc. Nat. de Cherbourg, 1880); *The Wood of the Tea Boxes*, (China Review, vol. xii); *La Province chinoise du Chan-Toung*, 1890-2.

CORDIER: *T'oung Pao*, 1909, p. 700; BRETSCHEIDER: *History of European Botanical Discoveries in China*.

**FAY, LYDIA MARY**, was the first American single woman to come to China as a missionary. She was sent by the American Protestant Epis-

copal Church to Shanghai, where she started a Boys' School, which was the seed from which St. JOHN'S University grew. She had a remarkable knowledge of the classics and of the Shanghai dialect, and was commended by Dr. S. WELLES WILLIAMS in the preface to his Dictionary. She died in 1878.

**FEAST OF LANTERNS**. See *Lanterns*, *Feast of*.

**FEATHERS**. In 1913 over a million and three-quarter taels-worth of duck and fowl feathers were sent out from the Treaty Ports, almost all of which went abroad. This is one of the articles in which every port has a share, but chiefly the Yangtze towns, (especially Wuhu and Shanghai), Kowloon and Nanning. Luchow, Anhui, is the leading producer. Pedlars collect the feathers and sell them to the dealers. Large quantities were sent to the bedding factories at Berlin and Stuttgart. Duck and goose feathers are preferred, but fowl feathers are mixed with these, washed in congee water to prevent detection. The quills are split and filled with sand or gypsum to add to the weight. But these malpractices are less frequent than in the past. The Ssüch'uan feathers have a good reputation.

Chicken feathers are used to make dusters or as manure, for which nothing is rejected in China.

Wing feathers of the eagle are made into fans.

The little egret, once common in Ssüch'uan, has been almost wiped out of existence. Kingfishers' feathers are used in ornamental work of the various kinds, especially of Canton.

**FEI YEN** 飛燕, a celebrated beauty of the 1st century B.C. She was the concubine and afterwards the Empress of CH'ENG TI.

**FELIDÆ**. This Family of Carnivora is represented in North China by some nine species, distributed as follows.

*Felis tigris longipilis*, Manchuria, Corea, Chihli, Shansi; *F. pardus villosa*, Chihli, Shansi, N. Shensi, Kansu; *F. fontanieri*, S. Shensi; *F. catas*, Chihli, Shansi; *F. manul*, N. Chihli, Mongolia; *F. eupilura*, Chihli; *F. chinensis subsp.* Shansi, Shensi; *F. microtis*, S. Shensi; *F. isabellina*, Tibet, Kansu, Manchuria.

SWINHOE's list for South China gives *F. tigris*, *F. pardus*, *F. macroctis*, *F. viverrina*, *F. chinensis*. Some of these may be identical with those named above. See *Tiger*; *Leopard*; *Manul*.

SOWERBY: *Recent Researches*, etc., Journal, N.C.B.R.A.S., vol. xlvii; SWINHOE: *Catalogue of Mammals*.

**FEMALE EDUCATION IN THE EAST**, Society for promoting, was formed in London in

1834. The first worker married Dr. GÜTZLAFF. The best-known early missionary was Miss ALDERSEY, who, after working in Java and Singapore, arrived in Hongkong on the very day the five treaty ports were opened. She went to Ningpo, and there opened the first mission girls' school in China in 1844. She died in Australia in 1857.

In 1899, the Society ceased to exist, its agents joining the C.M.S. in Foochow and Hongkong.

**FÉNG-HUANG.** See *Phoenix*.

**FÉNG SHUI** 風水 *wind and water*. (The outward and visible signs of celestial Yang and Yin). The art of adapting the residence of the living and the dead so as to co-operate and harmonize with the local currents of the cosmic breath (Yin and Yang, *q.c.*); often incorrectly called "geomancy."

It is believed that at every place there are special topographical features (natural or artificial) which indicate or modify the universal spiritual breath (氣 Ch'i). The *forms* of hills and the *directions* of watercourses, being the outcome of the moulding influences of wind and water, are the most important, but in addition the *heights and forms* of buildings and the *directions* of roads and bridges are potent factors. From instant to instant the force and direction of the spiritual currents are modified by the motions of the sun and moon, (see *Astrology*), so that at any particular time the directions of the celestial bodies from the point considered are also of great importance.

The professor of Fêng Shui employs a *Lo-pan* (graduated astrolabe with compass) to observe directions and astrological harmonies, while at the same time he notices the *forms* which the spiritual forces of nature have produced.

By *talismans* (dragons and other symbolic figures on roofs or walls, pagodas on hills, or bridges) and *charms* (pictures of spirits or "words of power" inscribed on paper scrolls or stone tablets), the unpropitious character of any particular topography may be amended.

Artificial alteration of natural forms has good or bad effect according to the new forms produced. Tortuous paths are preferred by beneficent influences, so that straight works such as railways and tunnels favour the circulation of maleficent breath.

The dead are in particular affected by and able to use the cosmic currents for the benefit of the living, so that it is to the interest of each family to *secure and preserve the most auspicious environment for the grave*, the ancestral temple and the home.

There is a copious native literature on the subject with elaborate rules, plans and theoretical information.

EITEL: *Fêng Shui*; DONÉ: *Researches into Chinese Superstitions*; DE GROOT: *The Religious System of China*. [H.C.]

**FÉNG TAO** 馮道, a politician who served under ten Emperors of four different houses, but is famous as the inventor of block-printing. He was born in A.D. 881 and died in 954, just before the close of the T'ang dynasty.

**FÉNG-T'IENT FU.** See *Mukden*.

**FERGANA** or **FERGHANA.** See *Khokand*.

**FERNANDEZ, JUAN**, a Franciscan friar of the province of St. John the Baptist.

He was born at Almanza in Spain in 1655 and arrived in China in 1697. He was in Kiangsi in 1705 and at Canton in 1717, as shown by his letters. A manuscript dictionary compiled by him and now in the possession of Dr. G. E. MORRISON states on the fly-leaf that it was finished at Chang-té fu (Honan) in 1724. This however may be an error, as this date is after the banishment of missionaries by YUNG CH'ENG. In the same place he is called JUAN FERNANDEZ SERRANO, but the addition of SERRANO has not been explained.

He left China in 1726, went to Mexico, returned to Almanza and died there on February 3, 1736. See *Lexicography*.

CIVEZZA: *Saggio di Bibliografia geografica storica etnografica San francescana*, 1879; CORDIER: *Bibliotheca Sinica*, col. 1192.

**FERNANDEZ, SEBASTIEN**, 鍾鳴仁 *Chung Ming-jén*, was born in Kuangtung in 1562 of wealthy parents, and was the first Chinese to enter the Society of Jesus. He was a companion to Ricci and suffered the cage, the bamboo, prison and torture in Peking, Hanchow and elsewhere. He died in 1622.

HAVRET: *La Style chrétienne de Si-ngun-fou*, II, p. 11, note.

**FERNE OSTEN, DER**, a German magazine issued in Shanghai in conjunction with *The Far East*, having the same editor and printer. It ended with its third volume, 1906.

**FERREIRA, GASPARD**, 費奇觀 *Fei Ch'i kwei*, a Jesuit Father, born in Portugal in 1571. Having completed his theological studies at Macao he was sent to Peking in 1604. Later he was sent to Chao'chou 潮州 to the church founded by Ricci 23 years before. Here he was accused, condemned and driven out in 1612. Fleeing to Nan hsiaing 南雄 he carried on successful work till obliged to flee again in consequence of the persecution at Nanking. He went to Honan, then from 1630 to

1635 was at Chien ch'ang 建昌 in Kiangsi. In 1646 he retired to Canton and died there in 1649.

HAVRET: *La Stèle chrétienne de Si-ngan-fou*, II, p. 23, note.

**FESTIVALS.** The Chinese have many festivals which are not obtruded on the notice of the foreigner. Some of the more important ones, however, are observed to generally as to affect foreign intercourse. The chief are connected with the seasons and with the worship of ancestors, not with the worship of CONFUCIUS, BUDDHA, or any deities, though of course these also have their turn. New Year (*q.v.*) is the greatest of the feasts; all debts are paid, or supposed to be paid, before the old year dies, then all business is at a standstill and all the world devotes itself to pleasure, paying visits, dressing in fine clothes, making presents, feasting and idling. There are also, however, offerings to the gods, to parents and to dead ancestors. The rejoicings last till the 15th day, but these days include other feasts and ceremonies, and must not be thought of as a fortnight of simple idling.

On the 15th is the Feast of Lanterns (see *Lanterns, Feast of*). This closes the New Year festivities and opens the shops again. The foreigner sees the processions and the mild illuminations, but knows little of the ceremonies, offerings and worship connected with the feast.

Omitting smaller feasts the next universally kept of the Chinese festivals is Ch'ing Ming 清明 the fifth of the twenty-four solar periods into which the year is divided; it falls on April 4-5. It is sometimes named the Festival of Tombs, for it is at this time that special thought is given to the dead, to whom formal offerings are made, while their graves are put in good order. It was anciently the day for the re-kindling of fires, which had been extinguished three days before. (See *Han Shih*). It is also a time for pic-nics and excursions into the country, and houses are decorated with foliage. Various things connected with this festival remind the Western student of the Christian Easter.

On the fifth day of the fifth moon comes the great summer festival, for which there is no special name, though the foreigner calls it, from what he sees of it, the Dragon Boat Festival. The Dragon is much in evidence at this time. It is the symbol of fructifying rain, so important in such an agricultural country. (See *Dragon-boat Festival*).

The Midsummer fête is not very important; but with the coming of autumn with the seventh moon there is another great festival, consecrated to the dead. On the first day of the moon the gates of purgatory are opened, and the hungry ghosts troop forth to have a month of enjoyment of the good things provided for them by the pious. It is

especially on the fifteenth of the moon that liberal offerings of food are set out, paper money is burnt for the enrichment of the dead, and masses are said for the release of the unhappy ghosts. The festival itself is a Buddhist introduction due to AMÔHA; though of course the worship of ancestors and offerings to them did not originate in China with the coming of Buddhism.

By foreigners this feast is often called All Souls' day; the Chinese name is Yü lan p'ên, (*q.v.*), which is the transliteration of a Sanskrit word.

The 'harvest festival' takes place on the fifteenth day of the eighth moon, and is the great feast of autumn. Except that it is a time of general enjoyment and holiday-making there is nothing to attract the foreigner's notice. It is much the same with the festival of the winter solstice in the eleventh moon, when again there are special offerings to the dead.

With the close of the year, as at the beginning, there are important ceremonies. The Kitchen god ascends on high to give his report on the household's conduct during the year, and he is well fêted before his departure on the 24th of the twelfth moon, a paper chariot is burned to provide his conveyance, etc. Offerings are also made to other domestic gods, more or less house-cleaning takes place; the talismanic papers stuck over the doors, etc., are renewed; debtors are sought for; creditors are avoided; and on the New Year's Eve the whole people spends the night in eating and drinking and firing off crackers,—a watch-night service but, with little solemnity in it.

DE GROOT has made an elaborate study of these and other feasts as they are actually observed at the present day in Amoy; and in the more important of the festivals there can be little difference throughout the whole country.

His work is not merely descriptive; but the origin of every custom is sought for, and its connection with the ancient superstitions of other races. Many matters connected with the festivals may seem trivial or merely quaint and picturesque, but may acquire great significance when brought into comparison with usages that obtained in Egypt or ancient Greece or Rome.

DE GROOT: *Les Fêtes annuelles à Amoy*; DORÉ: *Recherches sur les Superstitions*, etc.; DOOLITTLE: *Social Life of the Chinese*.

**FEUDAL STATES 侯國.** The earliest legends of Chinese history tell of a number of states governed by hereditary princes owning other princes, or eventually one emperor, as overlord. Hence the title "feudal." The opening words of king Wu in the documents of the Chou dynasty contained

in the *Shu Ching* are paraphrased by LEGGE (in accordance with the best Chinese exposition): "Ah, ye hereditary princes." Although king Wu made great changes in the personnel of the princes, he only perpetuated an old institution, he did not inaugurate a new one.

The central principle of the institution was ancestral worship. When the descendants of any given prince were prevented from sacrificing in the ancestral temple, the state was said to be destroyed. As long as the clan worship was continued the state continued. Hence, we find amongst the earliest arrangements made by king Wu were the appointments, or confirmation of existing appointments, to five fiefs where the five imperial families of the past might be honoured. It is interesting to note the position and insignificance of the five centres:—

Ancestor	Fief	Modern name
HUANG TI	Chi	Shunt'ien, Chihli.
YAO	Chu	Tsinan, Shantung.
SHUN	Ch'ên	Chênchow, Honan.
Yü (Hsia)	Ch'i	Kaifeng, Honan.
T'ANG (Yin)	Sung	Kuei-tê, Honan.

(The last named is the only one that attained to any considerable rank in the 'Chou days).

King Wu had a large number of brothers, and many of these were made lords, but none of their fiefs became famous. On the other hand, a nephew and a son gave rise to descendants of front rank. The son of the duke of Chou, Po CH'ING, was invested with the state of Lu 魯, southern Shantung. Lu prided itself on being the foremost state as regards conformity to ritual. In military matters it never passed the second rank. It was always under the orders of one or other of its neighbours. King Wu's son, CH'ING, was playing with a younger brother and in sport made him a feudal lord. "Of what fief?" enquired the Grand Recorder who, it would seem, had to be in attendance. "I was only saying it in fun," replied the boy king. But the Recorder would have no light speech from the king, so a fief had to be found and the boy lord became ruler of T'ang, or as it after came to be called, Chin (晉), the immense tract of country north of the bend of the Yellow River, the modern Shansi. From the middle of the seventh century B.C. to the beginning of the fifth, Chin was by far the most important of the Chinese states. One other member of the imperial family was already ruling when king Wu came to his throne, but it was away in the wild, unknown south-east, beyond the Yangtze. When the future king WEN was a babe it was announced that he would be a man of importance. His father was the third son of the grandfather. The first and second sons, therefore, afraid that the inheritance would not pass to their young nephew if they stopped at home, went forth

to the savage lands afterwards named Wu 吳. Their descendants are first heard of in the *Tso Chuan* in A.C. 583. Away on the north-east, the border lands including the plain on which Peking now stands, were named Yen 燕, and given to SHU the duke of Shao, whose military prowess has almost overshadowed the fact that he also was a half-brother of king Wu. In A.C. 805, the son of king HSUAN was given a new fief, Chêng 鄭. Even to this day the novelty has not worn off the name, for the county is still called Hsinchêng (i.e. "New Chêng"); it lies in Honan. All these (and many others) were occupied by members of the CHI (姬) clan. The Rites (rarely infringed) strictly forbade intermarriage.

Just south of Yen and north of Lu (i.e. in modern north Shantung) a state was carved out for CHIANG TAI KUNG, the most valiant and very faithful adherent of kings WEN and WU. It was called Ch'i 齊 and till the beginning of the fifth century was of first rank. The family name was Chiang 姜.

Lastly, mention must be made of two other states the rulers of which were untouched by king Wu—in all probability he knew nothing of one of them. The lands on and over the north-west bounds that were known to the Chinese of the twelfth century B.C. were then occupied by the Ying (嬴) family. When 'Chou Hsin was being overthrown, the lord of Ch'in 秦, as this state was called, was away preparing a marble sarcophagus for his overlord. When he came back, the overlord was defeated, dead and buried. The faithful follower at once committed suicide. King Wu ordered that this lord should be buried in the sarcophagus he had prepared for his king, and confirmed his son in the fief. This was the state that eventually overthrew the 'Chou empire and its feudalism. To the south-west, reaching to the Yangtze, lay the lands of Ch'u 楚, the rulers of which were called MI (婁). They came to rival both Ch'in and Ch'in, and at one time it seemed possible that they would succeed to the heritage of empire. Ch'u, Wu and the still more remote Yüeh were, however, really outside the pale of the feudal lords 諸侯, and Ch'u for long boasted of this fact. On the other hand, Ch'in, which was suspect, made every effort to show itself inside the pale. (Its efforts really showed the contrary). No bar sinister ever attached itself to Ch'in; but its position ensured constant influx of fresh Tartar blood, and kept the race much more vigorous than that of the intermarrying, petty lords of the centre, (who, though they had no intermarriage on the father's side, had little else on the mother's side).

We really know very little about the actual working of the feudal system until we come to the days from which we have contemporary records,

.e. about the eighth century B.C. There are three large collections of tractates on the ritual to be observed, viz. the *Chou Li*, the *I Li* and the *Li Chi*. But we do not know that at any time all the minutiae of form and ceremony were observed. Certainly when we come to the contemporary records, there was but little of the ritual fulfilled. The emperor was a mere shadow of the august monarch that the rites picture to us.

It is difficult to point to any thing good that the feudalism of earlier days did for China. It may have been a temporary necessity in the transition from a period of tribal to national government. But its prolongation through the centuries of the Chou dynasty was a twofold curse to the people. In the first place, it prevented China from realising its unity. In the second, it was the direct cause of innumerable and incessant wars. "There is not a single righteous war in the whole of the Annals" was the common sense verdict of MENCIUS (vii, bk. 2, Legge, p. 354). When we remember that the Annals embrace the whole period from B.C. 722 to 482, and that no year is without its story of war, we can picture somewhat what an evil it was to all classes of the population. CH'IN SHIH HUANG TI deserves more credit than he usually gets for ridding China of feudalism. It attempted to rise again with the new Han dynasty, but LIU KAO TAU was too wise and too strong. Whatever divisions have since arisen in China, they have never been a mere revivification of the feudalism of the olden days. (See under separate titles).

[G.G.W.]

## FIBRES, TEXTILE.

**ABUTILON**, 苧麻 *ch'ing-ma*, the fibre of *Abutilon avicennae*, cultivated as a summer crop in Western China up to 3,000 feet altitude. The fibre is of inferior quality, less valuable than that of true hemp. Most of the "hemp" which goes down river from Szech'uan is, according to HOSIE, the fibre of this plant. It is greyish white, tinged with a silvery, lustrous colour. The plant is also widely cultivated in Northern China, Mongolia, and Manchuria, where it is misnamed "jute." As it does not rot when wet, it is used for making fishing nets. Tientsin "jute" is largely used locally; when sent to Europe it is (*Customs Report*, 1899) used for adulterating purposes, coming into competition with a fibre grown in New Zealand.

**HEMP** 大麻 *huo-ma* in South China, 小麻 *Asia-ma* in the North; *Cannabis sativa*, or the common Russian hemp. It is found throughout China Proper and Manchuria, and produces a fibre which is of universal use. The stems grow to eight feet in height; harvested in June, they are steeped in water, sun-dried and bleached by burning sulphur, after which the fibre is removed; it is in great demand for textile and cordage purposes, the

coarse cloth making bags or mourning raiment for the poor. The fibre of the autumn crop, which is tougher, is worked into the bodies of paint brushes or even of Chinese pens. The woody stems are burnt and the ashes, mixed with gunpowder, enter into the manufacture of firecrackers. Hemp oil is used as an illuminant in Szech'uan. The leading exporting centres are Chungking, Changsha, Hangchow, and Wuchow. Exportation abroad, 1915, Pcls. 75,000, value Tls. 850,000; 1916, Pcls. 143,799, Tls. 1,699,371. It goes chiefly to Germany, Belgium, and Japan.

**JUTE**, *ching-ma* 纈麻, *Corchorus capsularis* is sparingly cultivated in Eastern Szech'uan, but is not exported from that province. A little jute may be cultivated in Chihli and in Kuangtung. It is also named *Huang ma* 黃麻.

Other fibres used by the Chinese are that from the bark of the *Sterculia platanifolia*, or *wu-t'ung* tree, hence named *t'ung-ma* 桐麻, used for making cordage, but of no commercial importance; also "Pine-apple Hemp," (*q.v.*)

The fibre of *Musa textilis* is also used for making cordage. The export in 1916 was pcls. 101,390, value Tls. 493,970.

**RAMIE**, 苧麻 *Chu-ma*, *Boehmeria nivea*, also known as *Heien-ma* (纈麻), the most important textile plant in China, is cultivated mostly in the central valleys of Kiangai, in Hupei, and in Szech'uan, where it also grows wild. It is however, found in all the warmer parts of the country up to 4,000 feet altitude. It is the China-grass of commerce, and is being exported in growing quantities, especially to Japan. In 1903 less than 2,000 piculs were exported, in 1913 over 170,000 piculs worth Hk.Tls. 2,500,000. The fibre is bleached in hot rice-paste and sulphur and woven into grass-cloth (*q.v.*) or used as twine for making fishing nets, which are exported to the Straits and Siam.

Ramie is one of the strongest and finest fibres known. It is extremely durable, and is said to be less affected by moisture than any other fibre, but is somewhat lacking in elasticity. It has a brilliant silky lustre, can be dyed readily, and is exceptionally long, the ultimate fibres varying from 3 to 16 inches in length. It is easy to cultivate and thrives in almost any soil; in China, however, it is usually grown in red clay containing sand. The fibre is prepared in China almost entirely by hand. The stems are first stripped, and the cuticle removed by scraping and washing, a tedious and expensive process. In the resulting product the fibres are embedded in a gummy substance; the getting rid of this is not carried out in China, but is effected subsequently in Europe by chemical means.

The production of ramie, so far as it can be gauged from Customs statistics, is greatly on the

increase, the quantity of original export from ports having increased from 265,000 piculs in 1913 to 318,000 in 1915. Of grasscloth, which is made from it, the exportation averages 30,000 Pcls., worth Hk. Tls. 100 each, of which quantity half is exported abroad. Formerly it was erroneously entered in the Customs Returns as hemp. The export in 1916 was pcls. 210,931, value Tls. 2,821,208.

IMPERIAL INSTITUTE BULLETIN, vol. iii, No. 1, 1905. [N.S.]

**FIGHTING STATES PERIOD** 戰國. The last two centuries of the Chou dynasty are known by this expression. The Fighting States were those contending for Empire, Ch'in, Wu, Ch'u, etc. See *Seven martial States*. The period begins at different dates according to different authorities, from B.C. 480 to B.C. 403. Taking the earlier date, the history of the period of the *Chan Kuo Ts'ê* would follow immediately on the *Tso Chuan*. The later date is that at which Ssu-ma Kuang's great History begins, and is the date when the Emperor showed his impotence to help his vassals by recognising the States of Han, Wei and Chao, divisions of the great State of Chin 晉.

Politically it was one of the worst times in Chinese history, yet some of China's great writers, philosophers, patriots, etc., MENCIUS, YANG CHU, MI Tzu, CHUANG Tzu and others, arose during this period; and PARKER calls it "the true period of Chinese chivalry".

PARKER: *Ancient China Simplified*; HIRTH: *The Ancient History of China*.

**FIGS** *Ficus carica*, 無花果 *wu hua kuo*. In N. China the fig is only grown as an exotic, in pots and tubs. In milder regions a few large specimens may sometimes be seen in the open, but the fruit does not seem to be much cared for by the Chinese, and it is not extensively cultivated.

MEYER: *Agricultural Explorations*, etc.

**FILIAL PIETY** 孝 *hsiao*. This term, so important in Chinese social and political history, is much more comprehensive than the English translation of it would indicate. *Hsiao* is the basis of the virtue we call humanity, and is also extended to rulers and made the basis of the political structure. The word is found at the very outset of Chinese history, in the *Canon of Yao* 堯典 (*Shu ching* I, 12), where it is said of SHUN that 'he kept harmony by filial piety' 克諧以孝.

**FILIAL PIETY, CANON OF**, 孝經 *Hsiao ching*. A work said to have been written according to the teaching of CONFUCIUS, by his disciple Tsêng-tzu. There are however objections to this view, and the authorship remains uncertain. The work was lost at the Burning of the Books and recovered, like others, from a wall where it had

been hidden. There are two texts, not very different but much disputed over.

It has been translated into English with notes by FABER in the *Chinese Recorder*, vol. x, and by BRIDGMAN in *Chinese Repository*, vol. iv, and into French by DE ROSNY and CIBOT.

**FILLES DE LA CHARITÉ**, a religious Society with temporary vows of a single year, founded by St. VINCENT DE PAUL in 1633. It was the first society of women to come to do Christian work in China. Its first work was begun in Macao in 1843, but the Sisters removed later to Ningpo and in 1863 to Shanghai. In Shanghai they furnished the nursing staff at the General Hospital for nearly fifty years, withdrawing in 1913. They work in all the Vicariats which are in the care of Lazarists,—having the same Superior-General as that Order. See *Jaurins, Hélène de*.

PLANCHET: *Les Missions de Chine*.

**FINCHES**. See *Fringillidae*.

**FINGERNAILS**. It is a custom to allow all or some fingernails to grow as long as possible, as an indication that the owner does not have to work with his hands. While it holds chiefly among women, the more wealthy, and the literary classes, it is also affected by some poorer people through mere foppishness. But in the nature of things the custom cannot be very wide-spread. In some cases silver sheaths are used to protect the nails.

**FINNISH FREE CHURCH MISSION**. See *China Inland Mission*.

**FINNISH MISSIONARY SOCIETY**.

*Headquarters*:—Helsingfors, Finland.

*Entered China*, 1901.

Works in N. Hunan. The first missionaries were Rev. H. SJOBLOM and wife.

The head station of this Mission is at 綽河 Tsing shih, (opened 1901) and work is also carried on at Tze-li 慈利, and Yung-ting 永定, which were both occupied in 1907; and the Mission contributes one professor to the Union Lutheran Theological Seminary at She-kow, near Hankow. There are boys' and girls' high schools, and a number of primary schools.

In 1916, the Mission reported 22 foreign workers.

**FIRECRACKERS** 爆竹 烟火, which are used daily in China for all kinds of celebrations, are manufactured in Hunan and Kiangsi, but are a speciality of the district of Yimpu in Kuangtung, between Fatsan and Canton, and of Taileung.

The cheapest kind is made of gunpowder rolled up in coarse bamboo paper, with a covering of red paper, that being the colour of good omen. Roman candles, rockets, fuses, wheels, etc., are also made. Of late years alum has been used to neutralize the smoke in them.



Total original exportation is about 200,000 piculs yearly, that is, before the war, which has naturally reduced the manufacture. The amount exported abroad is not very great, though some goes to the United States. The export in 1916 was of the value Tls. 3,510,961.

**FISH** (emblem). The fish is used to signify abundance or wealth, which arises from the words *yü* 魚 fish and *yü* 餘 superfluity being pronounced alike. Cf. *lu* 鹿 and *lu* 鱸, or *fu* 福 and *fu* 鱸.

**FISHERY PRODUCTS**: which include, besides fish, agar-agar, bicho-de-mar, isinglass, seaweed, awabi, etc., have always occupied an important place in the "sundries" item in the import list; in the sixties they comprised one-tenth of this item. In 1894 the import amounted to over five million taels, in 1934 to Tls. 8,657,000 and in 1913 to over Tls. 15,000,000. Japan has an important share of this total.

**FISHES AND FISHERIES**. In China the Fish is abundant, the species are numerous, everybody, more or less, fishes, and everybody eats fish. So one would expect to find in Chinese books of Natural History copious details on Ichthyology. Moreover, there would be obvious interest, both scientific and sinological, in being able to determine the species indicated by the ancient classics.

As a matter of fact, to take two examples, the 爾雅 *Erh ya* gives a list of 18 or 20 fishes which it is very difficult for us to identify from the mere text, and even with the help of actual pictures, as the latter do not always correspond with the text. The 本草綱目 *Pên ts'ao kang mu* gives about 50 fishes; but the illustrations are very rough and the text inexact; it is therefore of little value. More will be found, but nothing better, in general Chinese works (Dictionaries, Histories, etc.); consequently, the Lexicons, translations, and commentaries published by Europeans have been able to extract from the Chinese sources no more than the latter contain, that is to say, some vague generalities, and some errors.

From the sight of drawings of fishes, executed by Chinese artists from nature, and sent to the Museums of Europe, savants such as BLOCH, LACÉPÈDE, VALENCIENNES, RICHARDSON, and BASILEWSKI have been tempted to make up descriptions and names of species. It has been an almost fruitless labour. However, as present-day resources are more ample, there may be profit in taking up the task again according to the plan indicated by MÖLLENDORFF (*The Vertebrata of the Province of Chihli—Journal of N.C.B.R.A.S.*, 1877): that is, to scientifically determine the species on the one hand, and, on the other, to find the Chinese name (or rather, names) of each species, by consulting

fishermen and Sinology, remembering that the ancient classics have in mind the basin of the Hoangho and the shores of the Yellow Sea.

Altogether, Europeans did not begin to know the ichthyological Fauna of China till the 18th century, through the explorers OSBECK, HOUTUYN, and TRUNBERG, and, for sea-fishes, through the captains of the deep sea. In the 19th century, many collectors, even if they were specialists in other branches, sent to the Museums specimens of Fishes—J. REEVES, SWINHÖE, DABRY DE THIERSANT, the Abbé A. DAVID, to mention only the best known. The specimens sent by J. REEVES, Sen., serve as basis for RICHARDSON's work, *Report on the Ichthyology of the Seas of China and Japan*, published in 1845. BRIDGMAN in his *Chrestomathy* (1841) gives a list of 246 species of Fishes with their Chinese names, from a series of drawings which he had obtained through BEALE and which had been executed under the eye of a "foreigner." This foreigner was REEVES, and the drawings were a copy of those which RICHARDSON had used (Cf. BRETSCHNEIDER, *History of European Botanical Discoveries in China*, I, 257). In 1843, RICHARDSON had published several species, especially Cantonese, in the Zoology of the voyage of the *Sulphur*. JOHN RUSSELL REEVES continued his father's work and sent from Macao some ichthyological specimens. The ichthyological collections of SWINHÖE have been published by GÜNTHER (*Ann. and Mag. of Nat. Hist.*, Sept. 1873, pp. 240-250; Nov. 1873, pp. 377-380; Feb. 1874, pp. 154-160), to whom we owe other articles also on the Fishes of China (*ibid.* 1838, pp. 429-435; 1839, pp. 218-229; 1898, pp. 257-263). DABRY DE THIERSANT himself published a volume, *La Pisciculture et la Pêche en Chine* (Paris, 1872), with descriptions of new species. Unfortunately GÜNTHER could say of this publication: "The figures as well as the accompanying notes are the work of persons not conversant with the rudiments of descriptive ichthyology." In his preface, DABRY announced the coming publication of 850 species, which would have been the largest ever made on Chinese ichthyology. It was never produced; no doubt some of these species appeared under the signature of SAUVAGE in 1873 and 1874. The ichthyological harvest of the Abbé DAVID amounts to almost nothing. Some Fishes sent from Kiangsi arrived in bad condition; some new species were however described by GUICHENOT. The following also are entitled to a place among collectors: SIMON, published by GUICHENOT and BLEEKER; STYAN at Ningpo, published by G. A. BOULENGER; (P.Z.S., 1905, Part I, pp. 268 sqq.); WHITEHEAD in Hainan, published by G. A. BOULENGER (P.Z.S., 1899, Part IV, pp. 956 sqq.); M. DE LA TOUCHE at Chinwangtao, published in the *Decennial Reports of the Chinese Customs*

(1902-1911), Chinwangtao pp. 176-179. Some other publications must not be omitted: BASILEWSKI, *Ichthyographia Chinae borealis*, Peking 1852, in *Nouv. Mém. Soc. Nat.*, Moscow, X, 1855; JOUAN, in *Mém. Soc. Nat. Sc. de Cherbourg*, 1866 and 1868; KNER, in the *Reise der Oesterreichischen Fregatte Novarra um die Erde*, Zoologischer Theil, I Bd.; FAUVEL, *Promenades d'un Naturaliste dans l'Archipel Chusan*, Cherbourg, 1881; MÖLLENDORFF, already cited, pp. 105-111, 1877; and particularly BLEEKER, *Mémoire sur les cyprinoides de Chine*, Amsterdam, 1871. One may add, *On the Fishes of Yarkand*, by FRANCIS DAY (P.Z.S., 1876, pp. 781-807); *A Collection of Fresh-water Fishes from Corea*, by TATE REGAN (P.Z.S. 1908 pp. 59-63).

Altogether, if to the species contained in the above-named works are added those of the general Ichthyologies, and those which are to be met with more or less scattered in the Reviews, we shall arrive with difficulty at a total of a few hundred species, both deep-sea and fresh-water ones. The *Catalogue of the Fishes of Japan* by D. S. JORDAN, S. TANAKA, and J. O. SNYDER, Tokyo, 1913, totals 1236 items. Chinese Ichthyology is still almost unknown.

This is the table of the principal groups as at present established:

#### MARSIPOBRANCHIATA.

Lampreys certainly there are, but they have not yet been catalogued.

#### ELASMOBRANCHIATA (Sharks, Rays).

SELACOIDAE: *Proscyllium haberi* HILGENDORF, *Chiloscyllium indicum* GM., *Stegostoma tigrinum* GM., *Orectolobus japonicus* REGAN, *Cynias Manazo* BLEEKER, *Sphyrna zygaena* L., *Triakis scyllium* M. & H., *Carcharodon carcharias* L.

BATOIDAE: *Discobatus sinensis*, BLOCH, *Raja kenojei* M. & H., *Pteroplatea japonica* T. & S., *Dasyatis aknaji* and *Zugei* M. & H.

#### CTENOBRANCHIATA.

Order of the GANOIDEA, Sub-order of the CHONDROSTEIDEA.

ACIPENSERIDAE: (Sturgeons): *Acipenser Mandchuricus* BASIL., *A. dabryanus* DUMÉRIl.

POLYODONTIDAE: *Plephurus gladius* MARTENS.

Order of the TELEOSTEA, Sub-order of the PHYSOSTOMA.

SILURIDAE: *Tachysurus sinensis* LACÉPÈDE, *Parasilurus aotus* L., *Rhinobagrus*, *Liocassis*, *Liobagrus*, etc.

MYCTOPHIDAE: *Aulopus elongatus* T. & S.

SALMONIDAE: *Plecoglossus altivelis* T. & S.; the existence of the Trout is probable; *Osmerus dentex* STEIND.; *Salanx chinensis* OSBECK.

ESOCIDAE (Pike); *Albula vulpes* L.

#### CLUPEIDAE:

Anchovies: *Engraulis japonica* T. & S., *E.*

*cheluensis* GÜNTHER, etc.; *Coilia nasus* T. & S., etc.

Herrings: *Clupea Kowal* T. & S., *Etrumeus micropus* T. & S.

Shads: *Ilisa elongata* BENNET.

Sardines: *Sardinella zunasi* BLEEKER.

SCOMBRESOCIDAE: *Tylosurus anastomella* C. & V., *Hyporhamphus sajori* T. & S., *Cypselurus* (Ezocet) *hirundo* STEIND., *C. brachydactylus* GÜNTHER.

COBITIDAE (Loaches): *Misgurnus anguillicaudatus* GÜNTHER.

CYPRINIDAE: Carp: *Cyprinus carpio* L.; Goldfish: *Carassius auratus* BLEEKER; Barbels: *Hemibarbus barbus* T. & S.; Gudgeons: *Gobio Saurogobio*, *Pseudogobio*, *Pseudorasbora parva* T. & S., *Sarcocheilichthys sinensis* BLEEKER; Breams: *Elopichthys bambusa* BLEEKER, *Luciobrama typus* BLEEKER, *Acanthobrama*, *Culter*, *Hemiculter*, *TeXobramis*, *Pseudolaubuca*; Bleaks: among which are two of the four species of 家魚 *chia yü*, *Leuciscus idellus* VAL. and *L. aethiops* BASIL., the two others being *Hypophthalmichthys nobilis* and *H. molitrix* BLEEKER. There may also be mentioned the *Xenocypris* and the *Opsariichthys*, of which one species, *O. acanthogenys* BOULENGER, found at Ningpo by STYAN and in Chihli by M. DE LA TOUCHE, rivals the *Carassius auratus* in beauty.

Sub-order of the APODA.

SYMBRANCHIDAE: *Monopterus javanicus* LAC. 黃鰐 *huang shan*.

ANGUILLIDAE: *Anguilla bengalensis* GRAY, *A. japonica* T. & S., 白鰐 *pai shan*.

CONGERIDAE: *Conger vulgaris* CUV.

MURENIDAE: *Gymnothorax reticularis* BLOCH.

Sub-order of the PHYSICLISTA.

GADOIDAE: *Ophiocephalus argus* CANTOR.

PLEURONECTIDAE: (Soles, Plaice); *Zebrias zebrinus* T. & S., *Uioderma asperinum* and *variegatum* T. & S., some *Pseudorhombus*, *Rhinoplagusia*, *Platophrys*.

SPHYRAENIDAE: *Sphyræna pinguis* GÜNTHER.

MUGILIDAE: *Mugil cephalus* L.

SCOMBRIDAE: (Mackerel): *Scomber dingo* AYRES, *Scomberomorus chinensis* C. & V., *Cybinus gracile* GÜNTHER, *Echeneis naurates* L. (Remora).

STROMATOIDAE: *Stromateoides argenteus* (Euphrasen).

CARANGIDAE: *Caranx armatus* FORSKAL.

XIPHIIDAE: *Xiphias gladius* L.

SCIAENIDAE: *Sciaena albiflora* RICH., *dussumieri* C. & V., *Corrina japonica* T. & S., *sina* and *semilutosa* C. & V.,

PERCIDAE: *Diploprion bifasciatus*, KÜHL, *Labrax luyü* BASIL., *Lateolabrax japonicus* C. & V., *Petrometopon boenak* BLOCH, *Perca fusca* TG.; some *Epinephelus*, *Lutianus*, *Nippon*.

MULLIDAE: *Upeneus tragula* RICH., *Upeneoides subvittatus* T. & S.

SERRANIDÆ: *Siniperca chuatsi* and *chuatsi* BASIL.

PRISTIPOMATIDÆ: some *Haplogenyx*, *Diagramma*, *Dentex*.

SPARIDÆ: *Sparus aries* T. & S., *swinhonis* GÜNTHER, some *Lethrinus*, *Pagrosomus*, *Evynnis*, *Girella*.

CHAETODONTIDÆ: *Chaetodon*, *Platax*, *Abudefduf sordidus* FORSKAL.

BALISTIDÆ: *Monacanthus chinensis* OSBECK.

TETRODONTIDÆ: *Spheroides spadiceus* (RICH.), *ocellatus* (OSBECK), *rubripes* T. & S.

SCORPÆNIDÆ: *Sebastiscus marmoratus* C. & V., *Sebastes nigromaculatus* GÜNTHER, *Pelor japonicum* and *sinense* C. & V., *Scorpenopsis*, *Hemitripterus*.

COTTIDÆ (Miller's Thumb): some *Ceratocottus*, *Trachidermichthys*, *Myoxocephalus*, *Megalocottus*, *Porocottus*, *Vellitor*, *Psychrolutes*, *Platycephalus*, *Thysanophrys*.

TRIGLIDÆ (Red Gurnets): *Cheilodichthys kumu* LESS. & GARN., *Lepidotrigla alata* HOUTT. *microptera* GÜNTHER.

GASTROSTEIDÆ (Sticklebacks): *Gastrosteus sinensis* GUICHENOT.

SYNGNATHIDÆ: *Syngnathus acusimilis* GÜNTHER, *Hippocampus histrix* KAUP.

TRACHINIDÆ: *Sillago japonica* T. & S., *Latilus auratus* KISHINOUE.

LOPHIIDÆ (Frog-fish): *Lophiosomus setigerus* VAHL.

GOMIDÆ: *Mogurnda obscura* T. & S., *Eleotris oxycephala* T. & S., *sinensis* LAC., *pomatophila* and *swinhonis* GÜNTHER, *Apocryptes chinensis* OSBECK, *Periophthalmus cantonensis* OSBECK, *schlosseri* and *koelreuteri* PALL., *Acanthogobius hasta* and *flavimanus* T. & S., *Chaeturichthys stigmatias* RICH., *taeniatus* GÜNTHER, *Lophiogobius ocellicauda* GÜNTHER, *Parapercis pulchella* T. & S., *Calliurichthys olidus* GÜNTHER, *japonicus* HOUTT.

CEPOLIDÆ: *Acanthocephala limbata* C. & V. *krusensternei* T. & S.

HETEROLEPIDOTÆ: *Agrammus agrammus* T. & S., *Chirus hexagrammus* PALL.

BLENNIDÆ: *Ernogrammus hexagrammus* T. & S., *Anarrhichas fasciatus* BLEEKER.

MASTACEMBELIDÆ: *Mastacembelus sinensis* BLEEKER.

TRICHIURIDÆ: *Trichiurus japonicus* T. & S.

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MÖLLENDORFF: *Trouts in China* (China Review, vol. vii, pp. 276-278). [There appears to be a true species of Trout, with the Chinese name 細鱗魚 *hai lin yü*]. TEMMINCK & SCHLEGEL: *Fauna japonica*, Pisces, Amsterdam 1850. On the *Cyprinus auratus* L., commonly called the Goldfish, may be read CUV. and VAL., *op. cit.*, vol. 16, pp. 101-121, W. F. MAYERS, *Goldfish Cultivation* (Notes and Queries on C. & J., vol. ii, pp. 123-124), LÉON VAILLANT in *Bull. Soc. Acc.*, 1893, pp. 488-498, etc. (Cf. CORDIER, *Bibliotheca Sinica*, 2nd edition, cols. 387-528, 1536-1538 and 3078). [F.C.]

#### FISHERIES and PISCICULTURE.

It is inaccurate to say that Fishing is not regulated by law in China; but as a matter of fact it is ruled less by the code than by custom. These customs are as burdensome and as tyrannical as the strictest law, but at the same time, they are frequently excellent, as for instance the one which prohibits fishing at the spawning period. They hardly affect any but professional fishermen, while the law is concerned only with fishing on a large scale—and little enough with that. Amateurs are practically exempt from all restrictions. In general, one might say that the *régime* of the Chinese fisherman is absolute liberty, tempered by competition and by the demands of the authorities.

All the implements of fishing known in Europe are in use in China: floating lines, sinking lines, motionless lines—with and without bait, harpoons with 3, 5, and 7 teeth, different small nets in all their varieties, square nets of all sizes, conical weighted hand-nets, triangular sand-nets, triple-meshed nets, wicker snares and wire-baskets, and various drag-nets. We may note as rather special what have been called hammer-fishing, mirror-fishing, and cormorant-fishing, with some other ingenious methods and some intelligent industries.

The world of fishermen is, as it were, a social class apart, curious to study, and fairly exclusive as also is the fishing population of the coasts of Europe, and perhaps also that of the small river boats. The work makes severe, sometimes very severe demands, but it also brings with it many hours of rest, and altogether suits the character of the Chinese labourer fairly well. As for the profits, they vary; they depend to a large extent on the man's professional skill; they seem to suffice for a livelihood, but, in general, no more.

In spite of very active fishing operations, fishes do not seem to diminish in the Chinese waters. One of the causes of this is the care which is taken from time to time to pour fry into depopulated streams and canals. As a private industry, this practice has received the name of Pisciculture, or, from those who might consider that term rather ambitious, that of Aquiculture. Fish go up the

large rivers, often very high up, to spawn; special men gather the eggs, surround them with special precautions, feed and tend the young fish which hatch out, and, transporting these "water-chickens" by boat, send them at low price to the owners of lakes, ponds, and of any pieces of water. These owners, once they have put the fry into their fish-ponds, have merely to wait for the development of the fish, which takes two years for the species thus cultivated. At the end of this time, individual fish of from 8 to 10 lbs. are caught. Authors assert that with time they would reach the weight of from 25 to 50 lbs.; but for more than one reason, this would be of no practical advantage.

The species admitted into the fish-ponds, the domestic fishes, 家魚 *chia yü*, are *Leuciscus idellus* VAL., *ch'ing yü* 青魚; *I. aethiops* BASIL., *ts'ao yü* 草魚. *huan yü* 鰱魚; *Hypophthalmichthys nobilis* BLEEKER, *yung yü* 鱖魚. *pang (pan) t'ou yü* 鰻頭魚 (鮓魚); *H. molitrix* BLEEKER, *lien tsü yü*, *pei lien tsü yü* (白) 蓮子魚. To the same distinction the carp, *Cyprinus carpio* L., *li yü* 鯉魚, is often admitted, and sometimes the *Ophicephalus argus* CANTON, *hei yü* 黑魚.

Among the best fish for the table may be mentioned the Shad, *Alosa che yü* DABRY, *shih yü* 鱖魚, some perches, or rather, some Basses and some perch-pikes, *Labrax luyü* BASIL, *lu yü* 鱖魚; *Lateolabrax japonicus*, (C. & V.), *lu yü*, *lu tsü yü* 鱖子魚; some sea-perches, *Siniperca chuatsi* and *chuatsi* BASIL, *hou tsü yü* 花鱖魚 and *huang tsü yü* 黃鱖魚, the Blue River sturgeon, *Acipenser dabryanus* DUMÉRI, *huang yü* 黃魚; some Corbs, *Corvina sina*, *shih cheou yü*, 石首魚; the Belt-fish, *Trichiurus japonicus* T. & S. *tai yü* 帶魚, etc.

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[F.C.]

**FIVE CLASSICS, THE, 五經 *wu ching*.** The five canonical books which, with the *Four Books* (q.v.), constitute what are called the Chinese Classics. They are the *I ching*, or Book of Changes; the *Shih* 詩 *ching*, or Book of Odes; the *Shu* 書 *ching* or Book of History; the *Li Chi* 禮記 or Canon of Rites; the *Ch'un Ch'iu* 春秋 (Springs and Autumns) or Annals (of CONFUCIUS). This arrangement dates from the Han dynasty.

See under each name.

**FIVE DYNASTIES, Epoch of the, 五代 *wu tai*.** A period of 53 years with five ephemeral dynasties between the T'ang and Sung periods.

The art of block-printing is said to have been invented in the Posterior T'ang. The five dynasties with their rulers are as follows.

Dyn. Title	Accession	Reign Title	Adopted
The Posterior Liang Dynasty			
T'ai Tsu 太祖	907	K'ai Ping 開平	907
		Ch'ien Hua 乾平	911
Mo Ti 或末帝或均王		Ch'eng Ming 貞明	915
Chün Wang 913		Lung Tà 龍德	921

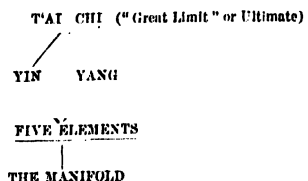
The Posterior T'ang Dynasty 後唐紀.			
Chuang Tsung 莊宗	923	T'ung Kuang 同光	923
Ming Tsung 明宗	926	T'ien Ch'eng 天成	926
		Ch'ang Hsing 長興	930
Min Ti 閔帝	933	Ying Shun 應順	934
Fei Ti 或廢帝或薛王			
Lu Wang 934		Ch'ing T'ai 清泰	934

The Posterior Chin Dynasty 後晉紀.			
Kao Tsu 高祖	936	T'ien Fu 天福	936
Ch'u Ti 或出帝 or			
Shao Ti 或少帝 or			
Ch'i Wang 齊王	942	K'ai Yün 開運	944

The Posterior Han Dynasty 後漢紀.			
Kao Tsu 高祖	947	T'ien Fu 天福	936
		Ch'ien Yu 乾祐	948
Yin Ti 隱帝	948	Ch'ien Yu 乾祐	948

The Posterior Chou Dynasty 後周紀.			
T'ai Tsu 太祖	950	Kuang Shun 廣順	951
Shih Tsung 世宗	954	Hsien Tè 顯德	954
		(already in use under T'ai Tsu).	
Kung Ti 恭帝	959	Hsien Tè 顯德	960

**FIVE ELEMENTS, THE, 五行;** the five constituent essences of manifested nature, viz.:—Metal, Air, Fire, Water, Wood. They are specified in the most ancient philosophic document in China ("The Great Plan"; see *Astrology*) and have ever since been considered to be the fundamental forms of matter, just like the four elements of Greek philosophy (cf. PLATO's *Timaeus*). In post-Confucian times they were associated with Yin and Yang (q.v.), and the Sung school (particularly CHOU TUN-1 and CHU HSI) expounded a scheme of cosmogonic genealogy as follows:—



According to CHU HSI, the five elements are not identical with the five objects whose names they bear but are subtle essences whose nature is however best manifested by those five objects.

The five elements are identified with the five planets and a complete scheme of affinities or "correspondences" has been developed as shown in the following table.

Name	T'ai Yang Great Positive	T'ai Yin Great Negative	SHAO YIN The Lesser Negative					Shao Yang Lesser Positive
Star	Jih T'ou Sun	Yueh Moon	Shui Hsing Mercury	Chin Hsing Venus	Huo Hsing Mars	Mu Hsing Jupiter	T'u Hsing Saturn	Hsing Fixed stars
Quality	Hot	Cold			Dark			Light
Number	Nine	Six			Eight			Seven
Feature	Eyes	Ears			Mouth			Nose
Zodiacal	Fang 4	Hsin 5	Chi 7	K'ang 2	Wei 6	Chio 1	Ti 3	
Lunar	Hsu 11	Wei 12	Pi 14	Niu 9	Shih 13	Tou 8	Nu 10	
Asterisms	Mao 18	Pi 19	Shen 21	Lou 16	Tsui 20	K'uei 15	Wei 17	
Nos. 1 to 28	Hsing 25	Chang 26	Chen 28	Kuei 23	Yi 27	Ching 22	Liu 24	
Organ			Spleen or Kidneys	Lungs	Heart	Liver	Stomach	
Taste			Salt	Pungent	Bitter	Sour	Sweet	
Colour			Black	White	Red	Green	Yellow	
Element	Positive Breath	Negative Breath	Water	Metal	Fire	Wood	Earth	
Parent Element	Yin	Yang	Metal	Earth	Wood	Water	Fire	
Child Element	Yin	Yang	Wood	Water	Earth	Fire	Metal	
Enemy			Earth	Fire	Water	Metal	Wood	
Friend			Fire	Wood	Metal	Earth	Water	
Earthly cyclic characters (or "stems" Nos. 1 to 10)			Jen + 9 Kuei -10 North	K'eng + 7 Hsin - 8 West	P'ing + 3 Ting - 4 South	Wu + 5 Chi - 6 East	Chia + 1 Yi - 2 Middle	
Celestial cyclic characters (or "branches" Nos. 1 to 12)			Hai 12 Tzu 1 Ch'ou 2	Shen 9 Yu 10 Shu 11	Su 6 Wu 7 Wei 8	Yin 3 Mao 4 Ch'en 5	In the Centre	
Earthly analogues (correspond- ing to the stems)			Billow Stream	Weapon Cauldron	Torch Lamp	Fir Bamboo	Mountain Plain	
Celestial or vital analogues (cor- responding to the branches)			Bear Rat Ox	Tiger Hare Dragon	Serpent Horse Goat	Monkey Cock Dog		
Musical Notes			La	Re	So	Mi	Do	
Rank			Things	Minister	Affairs	Subject	Prince	
Quality			Knowledge	Righteous- ness	Worship	Love	Faithful- ness	

The Chinese theories of meteorology, physics, alchemy, astrology, aesthetics and medicine are all based on these correspondences combined with the "Pa Kua" (q.v.).

An interesting analogy with the Sephiroth of the Jewish Kabbalah is provided by the Five elements each with dual polarities, making Ten emanations in all.

The "Map of the (Yellow) River" and "the writing of the Lo (River)," which consist of certain arithmetical combinations of numbers, are universally associated with the Five Elements.

CARUS: *Chinese Philosophy*. [H.C.]

**FIVE GRAINS, THE, 五穀** *wu ku*; hemp, millet, rice, corn, and beans.

**FIVE REGIONS.** China was divided by Pope LEO XIII in 1876 into five ecclesiastical regions or synodal regions. For the list of Vicariats belonging to each region see PLANCHET; for the decree see DE MOIDREY.

PLANCHET: *Les Missions de Chine*; DE MOIDREY: *La Hiérarchie Catholique en Chine*.

**FIVE RELATIONS 五倫**, *wu lun*, the five cardinal relations among men, according to Confucianism, viz., those of husband and wife; father and son; elder and younger brother; prince and officer; friend and friend.

**FIVE RULERS, AGE OF, 五帝紀** *Wu Ti Chi* (b.c. 2852-2205), is chiefly legendary. This period was governed by nine rulers, of whom the following five are famous and gave the name to the period. Fu HSI, who is said to have invented picture-writing, instituted laws of marriage, taught fishing and rearing of domestic animals, and the rudiments of music; SHEN-NUNG, who taught husbandry and the use of medicinal herbs; HUANG-TI, who invented the cycle of sixty, built vessels and fixed weights and measures, while his wife taught the people to rear silk-worms and weave silk. The period of Yao and his two successors is regarded as the Golden Age in China. SHUN, instituted religious rites, sacrificed to Heaven and formulated rules of divination and a code of punishments.

Dynastic Appellation	Personal Appellation	
太 昊 T'ai Hao	伏羲氏 Fu-hsi Shih	2953
	庖犧氏 P'ao-hsi Shih	
炎 帝 Yen Ti	神農氏 Shên-nung Shih	2838
	烈山氏 Lieh-shan Shih	
黃 帝 Huang Ti	有熊氏 Yu-hsiung Shih	2698
	軒轅氏 Hsien-yüan Shih	
少 昊 Shao Hao	金天氏 Chin-t'ien Shih	2598
顓 頊 Chuan Hsü	高陽氏 Kao-yang Shih	2514
帝 嚳 Ti K'u	高辛氏 Kao-hsin Shih	2436
帝 摯 Ti Chih	—	2366
帝 唐 T'ang Ti Yao	陶唐氏 T'ao-t'ang Shih	2357
虞 舜 Yü Ti Shun	有虞氏 Yu-yü Shih	2255

**FIVE SACRED MOUNTAINS 五嶽** *wu yo*. These are, the eastern, 泰山 T'ai Shan in Shantung; the southern, 衡山 Hêng Shan in Hunan; the western, 華山 Hua Shan in Shensi; the northern, 恒山

Hêng Shan in Chihli; and the central, 中 山 Chung Shan in Honan.

They are among the chief places of pilgrimage in China. They are connected chiefly with the Taoist religion, though their fame and sanctity date further back than Taoism. They must not be confounded with the Four Sacred mountains of Buddhism. See T'ai Shan, etc.

**FLAGS 旗** *ch'i*, are of very ancient use in China. The founder of the Chou dynasty (12th century B.C.) marched to the conquest of China with a white flag in or at his right hand.

There are many references to them in later ancient history; they were carried in hunting as well as in war.

PARKER: *Ancient China Simplified*, p. 31; CHINA REVIEW, vol. xv, pp. 52, 253.

**FLEUVE BLEU, LE**, the Blue River, the French name for the lower course of the Yangtze.

**FLINT, Mr.**, an employé of the East India Company, whose Christian name seems to have disappeared from the earth; he was almost the first Englishman who qualified himself to act as interpreter. He seems to have been known to the Chinese as 洪任輝 *Hung jên-hui*. In 1755 he was sent to Ningpo and Chusan, with a view to opening up trade. Difficulties were made, of course, and a memorial was sent to the throne. CH'EN LUNG issued in reply the edict which strictly confined all foreign trade (except Russian) to the one port of Canton. The officials then ordered and forced the English to leave Ningpo. FLINT, however, went north instead of south, and was the first Englishman to set foot in Tientsin. He persuaded a local mandarin to present his petition to the Emperor, with the result that a high official was sent to Canton to investigate matters, and the Hoppo was degraded.

FLINT seems to have gone a second time to Ningpo after the Edict which closed it to trade; at any rate, on his return to Canton in December, 1759, he was ordered into the Viceroy's presence, and was shown what was said to be an imperial edict, condemning him to three years' imprisonment at Macao, and to be then sent away to England. A protest was made by all nationalities in Canton, and full particulars were sent to the Court of Directors in London. A special mission was sent from the Directors to the Viceroy of Canton, but it was a failure in all respects: FLINT remained in prison till the third year, and was then put on board a homeward-bound vessel.

EAMES: *The English in China*; DAVIS: *China*.

**FLOWER BOATS, 花 艇** *hua t'ing*, gaily decorated and painted barges, found especially at

Canton, and used as pleasure resorts, for suppers, wine-parties, etc. They are much frequented by prostitutes but are not used as brothels.

SCHLEGEL: *A Canton Flower-Boat*, London, 1894.

**FLOWER-PECKERS.** See *Dicaeum*.

**FLOWERY KINGDOM, THE**, a name used by foreigners for China, in consequence of the Chinese using *hua* 華, which means flowers, as a name for the country: *Chung hua* 中華, 'central hua' being the usual form.

**FLUTES.** See *Musical Instruments*.

**FLYCATCHERS.** See *Muscicapidae*.

**FLY-WHISK**, called "yak's tail" 塵尾 *chu wei*, is a whisk of horse-hair or vegetable fibre used by Buddhist and Taoist priests. In Buddhism it signifies obedience to the first commandment—not to kill. In Taoism it is regarded as an instrument of magic. Its origin is Indian. Many Buddhist images are represented holding it.

YETTS: *Disposal of Buddhist Dead in China*, (R.A.S. Journal, 1911); DE GROOT: *Le Code du Mahayana en Chine*.

**FOGO, FUGUJ, FUGU**, names found in the Catalan Atlas for Foochow.

**FO KUO CHI** 佛國記. See *Fa Hsien*.

**FONTANEY, JEAN DE** 洪若翰, born February 14, 1643, in the diocese of Léon. He was the Superior of the five Jesuit priests sent to China by Louis XIV.

They left Brest on March 1685 and arrived in Siam in September. After nine months there they left for China, but on account of storms had to return. Learning then that the Portuguese were opposed to their landing at Macao, they took ship for Ningpo, and arrived there in July, 1687, more than two years after leaving France. Three months later the five missionaries were ordered by the Emperor to go to Peking. After working in Nanking for some time and making a journey to Canton to seek justice from the Portuguese who did all in their power to hinder the work of the French, FONTANEY again went to Peking. He returned twice to Europe on mission business, in 1699 and 1703, and finally in 1720 according to RÉMUSAT; but this must be an error; see below. At his first return he brought home some Chinese books which were deposited in the King's Library. He did no important literary work; there are two letters from him in the *Lettres Édifiantes*, volumes vii and viii; he also contributed some memoranda to DU HALDE's work. He died at La Flèche on January 16, 1710.

RÉMUSAT: *Nouveaux Mélanges Asiatiques*.

**FOOCHOW** 福州, the capital of Fukien, in lat. 26° 59' N.; long. 119° 27' E., on the Min river,

34 miles from the sea; steamers anchor at Pagoda Island, nine miles below the city.

Foochow is a literary and administrative centre, but has also considerable industries and trade. The best known of the former is the celebrated lacquerware, the preparation of which is secret. The output has increased very much of late, owing to extended demand. Tobacco and fruit are other products extensively cultivated; and paper, from the bamboo groves which are a feature of Fukien, is a very important industry. The timber, camphor and tea trades have declined very largely, camphor especially having been practically extinguished by wanton wastefulness. A match factory and two saw-mills deal with timber products.

The population is given as 624,000.

	1915	1916
Net Foreign Imports ... ..	5,527,777	6,583,194
Net Chinese „ ... ..	4,638,961	4,002,382
Exports ... ..	9,081,041	9,529,034

Total Hk.Tls. 19,247,779 20,114,610

**FOOTBINDING.** The Chinese have the custom of compressing the feet of girl children with tight linen bandages. Great pain is given in the process, and the result is a completely deformed foot and the gait of a cripple. The custom does not obtain among Manchus, Hakka, hill-tribes of China and Formosa, or the boat population of Canton; otherwise in most provinces it is practically universal.

The origin of the custom is unknown, though it is attributed to one imperial concubine or another of 10 or 15 centuries back. Such various dates and persons are named in this connection that it does not seem worth while to mention any of them.

The practice was forbidden by K'ANG HSI in 1664, but the prohibition was withdrawn four years later.

The binding of a girl's feet begins between the ages of five and eight. Bandages of strong white cotton cloth, 3 inches wide and 6 feet long, are wound tightly round the foot, bending the four little toes under the sole, so as to narrow the foot. These bandages are tightened every day, causing great pain to the child, who is compelled to keep walking so as not to let the circulation cease. After the first year the foot is bandaged in a different manner, the heel being drawn tightly up to the ball of the great toe, so as to shorten the foot. The fashionable length is 3 Chinese inches. The bandages are so placed that the foot does not form an angle with the leg, but seems a prolongation of it. The bones of the instep are made to bulge and form an arch resembling the crescent moon. The foot and leg atrophy and the skin shrivels. A Chinese writer has declared that one girl out of ten

dies from the after-effects of foot-binding, sup-puration and gangrene often occurring, causing the limb to fall off. During the last decade or two there has been a great change in the practice of this barbarous custom. See *Anti-footbinding; Golden Lilies*.

CHINESE REPOSITORY: vol. iii, p. 537; GRAY: *China*; GILES: *Historic China*; FAR EAST: Feb., 1877; REPORT OF PEKING HOSPITAL: 1868; Mrs. A. LITTLE: *Intimate China*.

**FORBES, FRANCIS BLACKWELL**, an American, came to China with the diplomatic mission of W. B. REED of the U.S.A. in 1857. He was afterwards a merchant in Shanghai (RUSSELL & Co.). He was President of the N.C.B. Royal Asiatic Society for some years, and helped to build the Society's premises in Shanghai. Being an enthusiastic botanist he began in 1886, in the Linnean Society's Journal, *An Enumeration of all the plants known from China Proper*, etc., now known as FORBES and HEMSLEY's work. He died at Boston in 1908.

BRETSCHNEIDER: *History of European Botanical Discoveries in China*.

#### FOREIGN CHRISTIAN MISSIONARY SOCIETY.

*Headquarters*:—Cincinnati, Ohio, U.S.A.

*Entered China*, 1886.

Works in Kiangsu, Anhui and Ssüch'uan.

This Society represents a denomination whose members wish to be known as 'Disciples of Christ,' or more simply still, 'Christians.'

*Kiangsu*.—The first missionary to be sent to China was W. E. MACKLIN, M.D., a Canadian. He was shortly after joined by several other workers, including Rev. A. F. H. SHAW, an Englishman, (who died afterwards of typhus fever, contracted while doing famine relief work), and Rev. F. E. MEIGS (died 1915). Nanking was chosen as the sphere of work, and a hospital and dispensary were started near the Drum Tower, and another dispensary on the further side of the city, near the South Gate.

A boys' boarding-school was also opened, which later became the Nanking Christian College, and afterwards developed (1) into the Union Christian College, in conjunction with the American Presbyterians, and (2) in 1909 was merged with the Methodist University into the University of Nanking.

The building up of a church and opening of outstations were begun at once, and a girls' school was started in 1892.

In 1915, the Chinese Church of the Mission at Hsia-kwan, the Port of Nanking, erected a \$1,000 school building on their own land at their own expense,

An extension of work in Kiangsu was begun at Shanghai by Rev. JAMES WARE in 1890, especially in the mill district. The manager of the Chinese mills later presented the Mission with a school-building in appreciation of its work. A school and Christian Institute were worked for some years in Hongkew, but, the Mission having decided to consolidate its work by confining it to Mandarin-speaking districts, the Shanghai workers were gradually transferred, and the work itself closed in 1917.

Nan T'ung chou 南通州, on the north bank of the Yangtze, 75 miles from the sea, was opened in 1895.

*Anhui*.—The original plan of the Mission was to run a line of stations north from Nanking to Kai-feng fu, and with that in view, work was begun at Chu chow 滁州 in Anhui on the north side of the Yangtze in 1887, and at Fêng-yang fu in 1889, but the latter place had to be given up for a time, as the missionaries were stoned out and their landlord put in prison. Since then the American Presbyterian Mission (North) has opened up the district, and it was therefore left to them. In 1903 Po chow was opened, but owing to the lack of missionaries, the work could not be continued. Wuhu was opened in 1889, and Wu-wei chou 無爲州, at first an outstation from Wuhu, in 1915, and Lu-chou fu 廬州府, the ancestral home of LI HUNG-CHANG, in 1897. A church, capable of seating 800 people, was opened in the last-named place in 1915.

*Ssüch'uan*.—Batang 巴塘 was opened in 1903, where 8 workers, including two medical men, carry on with gratifying success their medical, evangelistic, and educational work.

Statistics, 1917:—

Foreign missionaries	48
Chinese Staff	148
Communicants	1,440

#### FOREIGN RELATIONS WITH CHINA.

The intercourse of China with European nations will be found under separate headings (see *Spanish Relations*, *French Relations*, etc.); but it is necessary to give a brief sketch which shall include other and earlier intercourse.

The Sinim of ISAIAH and the Sinae of PTOLEMY may or may not refer to the Chinese: the question seems still undecided. But there is no doubt that both PLINY and PTOLEMY write of them under the name Seres (q.v.). It is also generally agreed that the Chinese Ta Ch'in 大秦 means the Roman Empire, or at least the Syrian Province. Greek classical writers also make undoubted reference to China (see *Cosmas*; *Taugas*) and it is thus quite certain that at the beginning of our era there were trade routes across Central Asia open between Europe and the Far East. That conditions in



Turkestan were very different in former days from those of to-day is proved by recent excavations, which show a high state of culture to have once existed in that region.

In the second century traders began to come by sea also; and in the seventh factories in Canton and elsewhere were opened by Arabs, duties began to be exacted, and an overseer of foreign trade was established at Canton.

In the seventh century, Nestorian missionaries came to China, and have left proof of their presence, in the Hsi-an fu tablet.

Two Arabs, WAHAB and ABU ZAID, have left records of their visits in the ninth century, and on the other hand we have the narratives of travel to India by Buddhist pilgrims, beginning with FA HSIEN in A.D. 400.

During the T'ang dynasty (618-907) both Arabs and Persians had a large trade at Ningpo, Hangchow, Ch'üan chow (Zaitun) and Canfu (near Hangchow). ABU ZAID narrates that at the capture of Canfu in 877, there were a hundred and twenty thousand Mohammedans, Jews, Christians, Parsees, etc., all engaged in commerce. During the Sung dynasty, according to the standard histories, there was a vast amount of trade, especially with the Arabs, whose business centre was at Palembang in Sumatra, and there was also active sea traffic with Shantung. Chinese vessels certainly went as far as Zanzibar.

The conquests of CHENGHSI Khan opened the way for many travellers; RUBRUQUIS, ODORIC, MONTECORVINO, and MARCO POLO being the best known.

A change took place on the setting up of the Ming dynasty, whose chief aim was to make all neighbouring countries tributary to the purely Chinese dynasty. Naval activity did not promote commercial intercourse, and for the first hundred and fifty years of Ming rule there is hardly the slightest foreign intercourse recorded except outward expeditions and the coming of tribute bearers. The land routes were closed by the hostility of the Mongols and the Yünnanese.

In 1511 the Portuguese took Malacca, and in 1516 ALBUQUERQUE sent PERESTRELLO to Canton. Next year FERNANDO PEREZ DE ANDRADE with eight vessels was sent and was well received. But his brother SIMON arrived in 1518, and proceeded to fortify Sanshan (*q.v.*) and to act the pirate. He was expelled. Other Portuguese settled in Ch'üan chow and Ningpo, but were slaughtered or driven out in 1545 and 1549, because of their lawless and outrageous conduct. MENDEZ PINTO's excursion to rifle the tombs of the seventeen Chinese kings, may be taken as a sample of Portuguese behaviour. They made their footing good again at Sanshan, Lampacao, and finally at Macao, where they have

remained ever since. Their intercourse with China until recent times has been almost entirely commercial, not political.

In 1582, RUGIERO, the Jesuit missionary, succeeded in doing what XAVIER wished to do, and entered China; RICCI in 1601 reached Peking and opened the long chapter of modern Christian Missions in China. Spaniards from the newly-seized Philippines made some slight attempt to enter China, but most of their trade at first was with certain Chinese who were in Manila before the Spaniards, and whose junks came from Foochow and Amoy. In 1603 and in 1662 there were immense massacres of Chinese in the Philippines, due both times to Spanish fear lest China should conquer the islands.

The Dutch came next, at enmity of course with Spain and hence with Portugal at that time. They attacked Macao, but were repulsed. They then occupied an island of the Pescadores. This the Chinese made them exchange in 1634, for a settlement in Formosa, (which did not belong to China). They were driven out by KOXINGA in 1662, and had comparatively little to do with China afterwards, though they sent one or two Missions, and, according to Chinese accounts, promised, in 1655, to send tribute every eight years.

Russian intercourse with China had begun earlier than the Dutch, but it was, of course, overland. At first Russians were no doubt nothing more to the Chinese than another barbarous tribe of the north from Western Asia. In the Yüan dynasty Russian mercenary guards were used at court; but Russia is entirely absent from the records of the Ming period. Russian history, however, relates that envoys were sent to Peking without result in 1567, 1619, and 1653. Difficulties between the two nations on the Amur led to the Treaty of Nerchinsk in 1689, China's first treaty with a foreign power. A second treaty was made with Russia in 1727, when the Russian Ecclesiastical Mission was established in Peking, though it probably originated earlier.

The English appeared in China somewhat later than the Dutch. Queen ELIZABETH sent envoys in 1596, but they perished at sea before arrival. In 1637 WEDDELL's ships reached Macao, but they were naturally not recommended to the Chinese by the Portuguese, and it was only by violence that he could enter Canton and sell his cargoes. In 1664 the East India Company sent ships, but again the Portuguese intrigued and no business was done. The Company made an agreement with KOXINGA to trade with Formosa and consequently with Amoy, but such an arrangement was, of course, obnoxious to the Manchu rulers. In spite of Portuguese misrepresentations, the Company gained a foothold at Canton. Attempts were made to trade at Ningpo

and elsewhere, but from 1684 to 1840 practically all foreign commerce was carried on at Canton.

France has figured very little in China politically or commercially until recent times; her work has been almost entirely religious. RUBRUQUIS, the Franciscan friar, was sent by LOUIS IX in 1254, to the Mongol court, but he never entered China Proper. In 1688, LOUIS XIV sent the first of the French Jesuits who have since done so much for the country; and there was a certain small amount of French trade at Canton. In 1856 however, CHAPDELAIN's murder caused the French to join with the British in the Second War.

The story of 'factory days' in Canton will be found under *Factories*, *Hong Merchants*, etc. The history of the opium question will also be given separately. By the First War the British opened five ports to international trade, and in the Second War France and Great Britain opened Peking itself to the Ministers of all foreign powers, besides a number of ports for the trade of all nations. Missionary work throughout China has received protection as the result of these wars, and Great Britain moreover acquired the island of Hongkong.

In more recent times, Japan has become an important factor in Chinese history, and to her in 1895 China lost Korea and the island of Formosa, and in 1905 leased away (to Japan in place of Russia) the Liaotung peninsula.

Germany was almost unknown to China till quite lately, and is supposed to have been favourably regarded for her comparative submissiveness. In 1897, however, she took forcible possession of Kiaochow, ostensibly because of the murder of two German priests. This led to the occupation of Port Arthur and Dalny by Russia, Weihaiwei by Great Britain and Kwangchow wan by France. At present, 1917, Kiaochow (Tsingtau) is German no more, but neither is it returned to China, and its future is undecided.

America first traded at Canton in 1785 and shared in the old factory life. By treaties in 1844, she obtained the advantages which Great Britain had won by war, and in the Second War got her treaty even before France and England. By BURLINGAME's treaty of 1868, America disclaimed all wish to meddle in Chinese matters and agreed to admit Chinese immigrants. But later treaties have much modified this benignant attitude.

Belgium has been little heard of in China except in connection with railway and other concessions.

Portugal, the first of European comers, never obtained any treaty with China, strange to say, till 1887. From 1582 till 1849, the Portuguese paid five hundred taels a year to the Chinese government for the rent of Macao. After the murder of the Governor AMARAL in 1849 the rent was paid no

more, but it was not till 1887 that Macao was officially recognised as a possession of Portugal.

All the treaties made between foreign Powers and China will be named under *Treaties*.

Lists of all the Ministers who have represented Foreign Powers in Peking will be found under the articles dealing with the relation of each Power with China: see *American Relations*, *French Relations*, etc. In some cases, however, there is no such article, the relations having been of small historical importance. The lists in those cases are given below.

*Austria-Hungary*.—List of I. and R. Austro-Hungarian Ministers and Chargés d'Affaires in China.

1871, April 23rd to 1874, March 21st; HEINRICH Freiherr VON CALICE.

1874, March 21st to 1877, April 22nd; IGNAZ Freiherr VON SCHAEFFER (KARL Ritter VON BOLESZAWSKI, Gérant from 1877, May 3rd to 1879, September).

1879, January 26th to 1883, March 4th; MAXIMILIAN Ritter HOFFER VON HOFFENFELS.

1883, March 4th to 1888, January 18th; KARL Graf ZALUSKI.

1888, June 20th to 1893, November 27th; RÜDIGER Freiherr VON BIEGELEBEN (HEINRICH Graf COUDENHOVE, Chargé d'Affaires).

1895, September 10th to 1896, December 26th; CHRISTOPH Graf WYDENBRUCK.

(The above named all having resided at Tokyo).

1896, December 26th to 1905, June 27th; MORITZ Freiherr VON CZIKANN (ARTHUR VON ROSTHORN, Councillor of Legation, Chargé d'Affaires).

1905, September 10th to 1911, March 25th; EUGEN Ritter VON KUCZYNSKI (WILHELM Ritter VON STORCK, Secretary of Legation, Chargé d'Affaires).

1911, March 25th to—; ARTHUR VON ROSTHORN (KUNO Graf DES FOURS, Secretary of Legation, and RUDOLF WEINZETT, Councillor of Legation, Chargés d'Affaires).

*Belgium*.—The Legation with all documents having been destroyed in the Boxer troubles it is impossible to obtain more information than follows. Baron CARL DE VINCK DE DEUX ORP, was appointed Minister in Peking about May, 1896. and left on April 6, 1899.

M. E. de CARTIER DE MARCHIENNE, Chargé d'Affaires; April 10, 1899—May 15, 1900.

M. JOOSTENS, Minister; May 15, 1900—April 17, 1904.

Baron E. DE GAIFFIER D'HESTROX, Chargé d'Affaires; April 17—May 30, 1904; the same, appointed Minister; May 30, 1904—November 21, 1905.

M. E. DE PRELLE DE LA NIEPPE, Chargé d'Affaires; November 21, 1905—June 8, 1906.

Baron A. GRENIER, Minister; June 8, 1906—June 15, 1909.

M. E. DE PRELLE DE LA NIEPPE, Chargé d'Affaires; June 15, 1909—May 26, 1910.

M. E. DE CARTIER DE MARCHELLE, Minister; May 26, 1910—March, 1917.

Baron J. DE VILLENFAGNE DE SORINNES, Chargé d'Affaires; March 1917—July, 1917.

M. PAUL MAY, Minister; July, 1917—

*Italy.*—In the following list some of the earlier dates may not be exactly correct and the list of Chargés d'Affaires is not complete. The term *Commander* is a translation of *Commendatore*, and indicates an Order of knighthood, not a military rank.

List of successive Italian Ministers in China, and dates of appointment.

Count VITTORIO SALLIER DE LA TOUR, Mar. 31, 1867

„ ALESSANDRO FE' D'OSTIANI, Mar. 7, 1870

„ RAFFAELE ULISSE BARBOLANI, Feb. 22, 1877

Chevalier FERDINANDO DE LUCA Dec. 12, 1878

„ ALBERTO PANSA, Dec. 5, 1889

Commander ALESSANDRO BARDI, Feb. 8, 1894

„ RENATO DE MARTINO, Mar. 6, 1898

Marquis GIUSEPPE SALVAGO-RAGGI, Mar. 23, 1899

Count GIOVANNI GALLINA, Dec. 19, 1901

Commander CARLO BAROLI, July 11, 1904

Count GIULIO CESARE VINCI, Nov. 3, 1907

Commander FEDERICO BARILARI, May 23, 1910

Count CARLO SFORZA, June 25, 1911

Baron CARLO ALIOTTI, Nov. 18, 1916

#### *Chargés d'Affaires.*

Don LIVIO BORGHESE, Chargé d'Affaires from March 13, 1907 to March 11, 1908.

Chevalier GIUSEPPE BRAMBILLA, Chargé d'Affaires from March 11, 1911 to June 24, 1911.

Chevalier DANIELE VARÉ, Chargé d'Affaires from September 29, 1915 to November 17, 1916.

CORDIER: *Histoire des Relations de la Chine avec les puissances occidentales*; MORSE: *International Relations of the Chinese Empire*; CALLAHAN: *American Relations in the Far East*; SPEER: *China and the U.S.A.*

**FOREST LAW, THE.** In August, 1912, the Republic instituted the Ministry of Agriculture and Forestry, including a Department of Forestry. A nursery was established in the grounds of the Temple of Heaven, and a Bureau of Forestry for Kirin Province was instituted; but there was no definite policy or correlation of efforts. In 1914, this Ministry was combined with that of Industry and Commerce, forming the present Ministry of Agriculture and Commerce; at the same time the Department of Forestry was combined with the Department of Agriculture. This organization, merely nominal as far as Forestry was concerned, lasted till January 15, 1916, when the Forest Service was inaugurated as an annex to the Ministry of

Agriculture and Commerce. This must be regarded as the real beginning of Forestry in China.

A number of Forest Laws have been promulgated under the Republic, but little effect has yet been made to take advantage of their provisions or comply with their restrictions. For example, in August, 1914, were issued "Regulations governing the granting of Concessions in the National Forests in Manchuria," containing eighteen articles. It does not seem necessary to give these here in full. They provide for the concession to Chinese subjects, or Chinese Corporations, of the timber in national forests, the maximum area in each grant being two hundred square *li*, and the maximum term twenty years. The costs are \$100 for every ten square *li*, expenses of investigation and survey; \$50 for a certificate of concession; \$10 per annum for inspection; \$200 deposit for each ten square *li*, and eight per cent. stumpage charges on the selling price of all logs sold from the forest.

On November 3, 1914, the *Forest Law* in 32 articles was promulgated, by which the Government classed all forests not in private ownership as Government Forests. Any forests might be made Reserved Forests by the Ministry of Agriculture and Commerce, indemnity being allowed. Idle government-owned hill-land might be granted for reforestation purposes to Chinese subjects up to 100 square *li* at a time; \$20 to \$100 cash security was to be given for each lot, returnable with interest if, at the end of five years, it was found that satisfactory work had been done. In case of culpable neglect to improve the lot during the first year, the concession was to be cancelled and the security money forfeited. Land thus granted was to be free from taxes for five to thirty years. Punishments were fixed for thefts in forests, for firing forests, for injuring trees, removing boundary marks, etc.

This *Forest Law* was followed in June, 1915 by *Detailed Regulations for its enforcement and Regulations for Encouraging Reforestation*.

It was on December 22, 1915, that CHOU TZÜ-CHI, Minister of Agriculture and Commerce, presented a petition to YÜAN SHIH-K'AI, then Emperor-elect, stating the intention of the Ministry to establish a National Forestry Service and submitting sixteen Regulations, here given in full.

ART. 1.—The Ministry of Agriculture and Commerce intends to organize a National Forestry Service as an annex to the said Ministry. The said Service shall administer the forestry affairs of the whole country according to the Forest Law and its Detailed Regulations.

ART. 2.—The staff of the National Forest Service shall be composed of one Director-General and two Co-Directors. The Vice-Minister of the Ministry shall be ex-officio Director-General. Other officers shall be appointed by the Central Govern-

ment. The three Directors shall manage the affairs of the Service in accordance with instructions from the Minister. The Forest Service shall also maintain technical foresters, who are to be appointed from among those who have obtained the required knowledge and experience in forestry.

ART. 3.—The provincial administrative centres shall temporarily serve as forest stations. When necessary to meet the demands of the work the Forest Service may, with the approval of the Minister, establish additional forest stations.

ART. 4.—A technical forester shall be appointed and assigned to every large forest station. It shall be the duty of such an official to carry out the instructions of the Ministry and of the Civil Governor of the Province.

ART. 5.—When no forest stations have been designated, the Forest Service may, after due investigation of local conditions, and with the approval of the Ministry, draw up a working plan and put it into execution.

ART. 6.—A candidate for the position of Provincial Forest Commissioner shall be one who has knowledge of forestry and who is well versed in administrative work. The Ministry and the Governor of the Province shall jointly submit a petition (to His Majesty) for appointment.

ART. 7.—The Forest Service shall enumerate the duties of the Forest Commissioners and draw up regulations for their work, which shall be put into execution after approval by the Ministry.

ART. 8.—The expenses of the Provincial Forest Commissioners shall be included in the budgets of the respective provinces.

ART. 9.—Each district (hsien) shall annually provide a sum of more than \$200.00 to be expended for encouraging reforestation.

ART. 10.—The Forest Service shall cooperate in and increase the collection of forest taxes, and shall recommend regulations looking to the improvement of the law governing forest taxation and the administration thereof.

ART. 11.—The Ministry shall decide upon the number of divisions to be created in the Forest Service and shall fix the duties of each. The number of officers shall be governed and limited by the annual budget.

ART. 12.—The Forest Service may increase the number of temporary employes whenever necessary.

ART. 13.—The Ministry shall draw up rules for the guidance and government of the officers and employes of the Forest Service.

ART. 14.—The Forest Service shall formulate rules and regulations for the various divisions, for the approval of the Ministry.

ART. 15.—If it should be found that these regulations are incomplete, the Ministry may rectify them from time to time and memorialize for approval.

ART. 16.—The above regulations shall become effective when sanctioned.

On January 3, 1916, the Council of State promulgated a reply to this petition, approving of the creation of the National Forest Service. The formal opening of the service took place on the 16th of the same month. See *Forestry Service*.

[F. S., abridged].

**FORESTRY SERVICE, THE.** With the establishment of the Republic there was an immediate recognition of the importance of Forestry, of the loss China has suffered through the wholesale destruction of forests in past centuries and of the need for taking immediate steps to remedy the situation. CHANG CHIEN, when Minister of Agriculture and Commerce, got some progressive forest laws promulgated, but the first real beginning of Forestry in China was in January, 1916, when the Chinese Forest Service in the Ministry of Agriculture and Commerce was inaugurated. This was largely due to the foresight and patriotism of CHOU TZU-CHI the Minister of Agriculture and Commerce. The Minister is at the head of the Service, and the Vice-Minister is ex-officio Director-General. The Adviser in Forestry and a Chinese act as co-Directors, and an English forest expert (Mr. W. PURDOM) is attached to the Service.

The general policy adopted is (i) to lessen the high price of timber and fuel arising from the present scarcity, by the judicious reforestation of public lands now lying idle; (ii) to regulate stream-flow by the reforestation of important river-sheds; (iii) to protect such public forest resources as still exist; (iv) to encourage and assist private activities in the same direction; (v) to conduct a vigorous pro-forest propaganda throughout China; (vi) to train Chinese in the various lines of forestry work.

It soon became evident that to secure efficiency, economy and harmony in these activities a more specialized organization of the Service into Divisions was necessary. Six Divisions were therefore created in February, 1916: they are as follows.

(1) *The Division of Investigation.* This is for the provision of data, with regard to peculiar conditions of soil, climate, sociological conditions, etc., etc. Much information has already been collected by scientists, travellers and missionaries, but it requires to be all examined and correlated before it is of use in the new work.

(2) *The Reforestation Division.* This is at present the executive of the Service and the branch which will be best known to the public. The work of this Division includes the establishment of nurseries, the collection of seeds, transplanting to permanent locations, etc.

(3) *The Provincial Division.* This Division has supervision of all forestry work carried on in the provinces, except projects such as forest

nurseries established and maintained by the Forest Service itself. Provincial Forest Commissioners will be appointed, and will be under the control of the Chief of this Division.

(4) *The Propaganda Division.* This will endeavour to make the forestry movement a popular one, instead of purely official. It will seek to enlighten all classes, from high officials to peasant farmers, through newspapers and magazines, by issuing circulars and pamphlets, by lectures and informal talks, and by a text-book to be used in schools.

(5) *The Division of Education.* The duty of this Division is to provide a corps of secondary assistants or rangers, who can be educated in China. For the present it is necessary that such highly trained foresters as are required be obtained by sending students abroad.

(6) *The Clerical Division.* This has charge of all copying work, translating, etc., and of the non-technical personnel of all kinds.

It is proposed to establish later two other Divisions, the Division of Foreign Management and the Division of Cooperation. The former would concern itself with the administration, by conservative technical methods, of existing public timber lands, that the present generation may receive the greatest benefit possible from forest resources without decreasing those resources to the injury of generations to come.

The Division of Cooperation would give advice as to important details of reforestation on a large scale to those possessing large areas of land now more or less unproductive. Railway Companies, Universities, Corporations, Institutions and private owners may thus be expected to cooperate in a wide extension of reforestation with little or no cost to the Central Government. Such private enterprise, when once its financial success is demonstrated, should far outstrip anything that the Government can do.

Appropriations for the work of the Forestry Service are at present made directly by the Central Government through the Ministry of Agriculture and Commerce. Funds can, however, be expected in addition from various sources; some might be provided by the system of cooperation mentioned above; the provinces should make appropriations for the maintenance of forest commissioners and staffs; and much might be obtained from the sale of young trees from government nurseries; there is already a demand for such trees, and by selling at a low price, so as to encourage the planters, it might even be possible to cover the whole expenditure on the nurseries.

Many minor works will also be undertaken by the Service, such as the preparation of text and reference books; an English-Chinese Glossary of Forestry terms; a Dictionary of Chinese Forest

Trees, with botanical and local names, habitat, etc.; a Forest Map of China, or at least the beginning of one; the collection of wood specimens, of a forest Herbarium, of minor forest products, etc., etc. All such work will go far to help in managing and increasing the forest resources of the country, thereby improving the comfort, prosperity and well-being of the inhabitants, in the present and the future.

[F. S., abridged].

**FORMOSA.** The Chinese name is T'ai wan 臺灣 great bay; the name Formosa is Portuguese and means The Beautiful; *Ilha formosa*, beautiful isle. It is between 21° 56'—26° 23' N. lat. and between 120°—122° E. long., separated from the Chinese mainland by a channel about 100 miles wide, and nowhere more than 100 fathoms deep. The length of the island is about 210 miles, its greatest width about 70, its coastline some 450 miles. A mountain ridge runs north and south, the highest peak being Mt. Sylvia (11,300 ft.). The western slope is the more gradual, and on this side Chinese colonists live, the east of the range having been left to the unconquered aborigines.

Formosa appears first in Chinese history under the name Liu chiu (Loochoo); two expeditions being sent to the island in the Sui dynasty, 605—606 A.D. (MA TUAN-LIN). It is not mentioned again till 1430 A.D., as it was barbarian, sending no tribute; but it cannot be doubted that during these centuries Chinese immigrants from Fukien would be gradually settling there. In 1620 the Japanese tried to found a colony, and had some amount of trade there when the Dutch first arrived.

European connection with the island arose out of the struggles between the Portuguese (Macao), the Spaniards (Philippines), and the Dutch (Java).

The Dutch took possession of the Pescadores, and after much fighting and parleying agreed to give them up in exchange for Formosa,—over which China had then no rights. They went there in 1624, and built at Tai-wan the Fort Zeelandia. Two years later the Spaniards established themselves at Kelung (Fort Santissima Trinidad), and in 1629 at Tamsui; but they were driven out by the Dutch in 1642. The overthrow of the Ming dynasty in China caused a large emigration to Formosa, and the Dutch were not wise enough to conciliate these settlers. KOXINGA (q.v.), not being able to resist the Manchu power, attacked the Dutch and drove them from Zeelandia in 1662, though it is possible they held Kelung and Tamsui till 1668. KOXINGA, his son and grandson, ruled the island till 1680, when it passed under Manchu government, and formed part of the Viceroyalty of Fukien and Chékiang. In consequence of the murder by aborigines of shipwrecked crews a futile expedition by the Americans against the island was

made in 1867, and another, more successful, in 1874 by the Japanese. In 1885 it was attacked by France. In 1887 Formosa became a separate province of China, and at the close of the Chino-Japanese war it was ceded to Japan, 1895.

IMBAULT-HUART : *L'Île Formose*, 1893; MACKAY : *From Far Formosa*, 1896; DAVIDSON : *The Island of Formosa*, 1903; CAMPBELL : *The Island of Formosa*, 1896.

**FORTUNATE UNION, THE**, the name under which English readers know the novel *Hao Chi'iu Chuan* 好運傳. The author is unknown, but he probably wrote at the end of the Ming dynasty,—about A.D. 1600. The first translation was given to the English public as early as 1761, the translator being unknown; since which we have those by Sir JOHN DAVIS and others, complete or partial, besides French and German renderings, generally of the early English translation. BALLER has also issued the Chinese text with English notes for the use of students of the language.

CORDIER : *Bibliotheca Sinica*, col. 1755.

**FORTUNE, ROBERT**, born in Scotland, September 16, 1812; he was apprenticed to gardeners and then spent two or three years in the Royal Botanic Gardens in Edinburgh. He was then appointed in 1842 as Superintendent of the hot-house department of the Royal Horticultural Society at Chiswick. The next year that Society sent him to China. He made four journeys to that country, and wrote four valuable books. Until his day almost nothing was known of the flora of China, except of that in the neighbourhood of Macao and Canton, and to a slighter extent, in the Peking district. Some small collections had been sent or brought home, but they had been neglected or overlooked. But FORTUNE not only visited all the ports then opened to foreign trade: he also explored some interesting parts of Fukien, Chékiang and Anhui, and brought away very rich collections; besides which he had had the advantage of a thorough, practical training.

The account of his first voyage is given in his *Three Years Wanderings in the Northern Provinces*: northern in those days not meaning what it means now; Kiangsu and Anhui were his furthest north. He was sent by the Horticultural Society of London in February, 1843, and reached England again in May, 1846, having explored the districts of Hongkong, Canton, Macao, Amoy, Foochow, Ningpo, Shanghai, Soochow, Chusan Islands, etc.

In 1848 the East India Company sent him to China again, to get the finest varieties of the tea-plant, with implements, etc., for the benefit of the Company's plantations in India. He left England in June, 1848, and after visiting the important tea districts and sending many plants to India he

arrived in Calcutta in March, 1851, with 2,000 young tea plants and 17,000 germinated seeds. In September of the same year he left for England. During this expedition he sent home sixteen letters which were published as *Notes of a Traveller*, in the *Gardener's Chronicle*: they contain many details not included in the book published later.

The same applies to letters written during his third journey; they appeared in the same magazine, under the title *Leaves from my Chinese Note-book*, and are fuller than in the book, *Residence among the Chinese*. This expedition was also for the East India Company, to get more tea-plants, etc., and especially to get some tea-makers. He left England probably in the beginning of 1853. He again travelled far and wide in the interior, visiting also Formosa, sent thousands of plants to the Himalayas, engaged tea manufacturers, and concluded his successful journey by a visit to the Punjab, reaching England in December, 1856.

In the summer of 1860 FORTUNE started once more for the Far East, to collect natural history specimens and works of art. In this trip he went twice from China to Tokyo (Yedo), and also visited Peking. He reached England again in January, 1862.

BRETSCHNEIDER gives nearly a hundred pages to the botanical results of FORTUNE's travels; it appears that he introduced into England about one hundred and ninety species or varieties, all new to England except as herbarium specimens, and one hundred and twenty of these were entirely new to science.

FORTUNE spent the rest of his days farming in Scotland; he died on April 13, 1880. His writings are *Three Years Wanderings in the Northern Provinces in China*, . . . 1847; *A Journey to the Tea Countries of China*, . . . 1852; *A Residence among the Chinese*, . . . 1857; *Yedo and Peking*, . . . 1863; *Notes on the Botany of Japan*, (Gardener's Chronicle, 1861); *Two Visits to the Tea Countries of China*, . . . 1853; *Leaves from my Chinese Note Book*, (Gardener's Chronicle, 1854, and reprinted in China Mail, 1854).

BRETSCHNEIDER : *History of European Botanical Discoveries in China*.

**FORTUNE TELLERS** 算命的 are mentioned in Chinese history as early as the second century B.C. Modern fortune tellers use two methods, either requiring six characters for year, month and day of birth, or else eight characters, the extra two being for the hour of birth. From the eight characters, *pa tzü* 八字, the fortune teller knows a person's future lot.

**FOUQUET, JEAN FRANÇOIS** 傅力濟, a French Jesuit missionary, was born in 1663, and reached China in 1699. He, more than any other

of the missionaries, sought the Christian religion in the early Chinese writings, till the classics became for him an allegory; every hill was Calvary; the ancient Emperors were the patriarchs, and in the analysis of Chinese characters he found the cross and other instruments connected with the Passion.

He returned to Europe in 1720, and published a Chronological Table in which, for the first time in Europe, a list of the *Nien hao* or reign-titles, so important in chronology, was given. An instructive letter of his appears in the *Lettres Edifiantes*, vol. v. He brought home a large collection of Chinese books which became scattered in many libraries.

The date of his death, which took place in France, is not known.

REMUSAT: *Nouveaux Milanges Asiatiques*.

**FOUR BOOKS, THE**, 四書 *ssü shu*. These are the preliminary part of the Chinese students' course before passing on to the *Five Classics*. They are i. *The Great Learning* 大學; ii. *Doctrine of the Mean* 中庸; iii. *The Analects* 論語; iv. *The works of Mencius* 孟子. See each title separately, and *Classics*.

**FOUR FAMOUS HILLS, THE**, 四大名山 *ssü ta ming shan*. These are the hills of China most important in Buddhist history and the chief pilgrim resorts. They are, in the North, Wu-t'ai shan in Shansi; in the West, O-mei shan in Ssü-ch'uan; in the South, Chiu-hua shan in Anhui; in the East, P'u-t'o shan in the Chusan Islands. Wu-t'ai and O-mei are connected with the beginnings of Buddhism in China; Chiu-hua and P'u-t'o did not come into prominence till Buddhism had already passed the zenith of its prosperity. Chiu-hua, it must be noted, was not in the South of the China in which it became famous, but it is in the South of classical China.

They are connected with the four elements of Hindu and Buddhist cosmogony, and they are also associated in legend with four great Bodhisattvas or PUNAS—WEN-SHU, P'U-HSIEN, TI-TSANG and KUAN-YIN. See *Buddhism, Holy Places of*.

**FOUR GARRISONS, THE**, 四鎮 *ssü chên*, at first established by the T'ang dynasty under the name *Hei chên* 西鎮, western garrisons. It was the Chinese organized power in the Tarim valley, the four garrisoned cities being Khotan, Kashgar, Kucha and Tolmak; for the last-named place Kara-shahr was afterwards substituted.

CHAVANNES: *Documents sur les Tou-kiue occidentaux*; STEIN: *Ancient Khotan*.

**FOUR LEADERS** 四豪 *ssü hao*, sometimes translated Four Nobles, Four Princes, etc.; four men of different States who in the third century B.C. delayed by their antagonism the final victory of

Ch'in. They were MENG CH'ANG CHÜN 孟嘗君 of Ch'i; P'ING YÜAN CHÜN 平原君 of Chao; Hsin LING CHÜN 信陵君 of Wei; and HUANG HSIEN 黃曷 of Ch'u; the last alone not being of princely blood.

**FOURMONT, ÉTIENNE**, was born at Herblay, near St. Denis, on June 23, 1683. He was greatly devoted to Latin and Semitic studies, but on the death of a Chinese, HUANG, who had begun a Chinese Dictionary in Paris, FOURMONT undertook not only the preparation of *six* dictionaries (Chinese-Latin, French-Chinese, etc.), but also to have the necessary Chinese characters engraved. He had already been associated with HUANG in the preparation of the dictionary and had been ordered by the Regent to continue it. The story of his difficulties in the matter shew him to have been a vain man who did not understand his own inferiority to those students of Chinese who had spent a lifetime in China. His treatment of the MS. of PRÉMAR'S *Notitia Linguae Sinicae* and of other such MSS. entrusted to him was very unworthy. His works on Chinese are *Meditationes Sinicae*, 1737; *Linguae Sinurum Grammatica Duplex*, 1742. He died on December 19, 1745. See *Lexicography; Grammars*.

CORDIER: *Fragments d'une Histoire des Etudes Chinoises*, 1895.

**FOX** 狐狸 *hu li*, *Vulpes tschiliensis*, is very common in Chihli and elsewhere in N. China.

*Canis hoole* is from S. China, and is said by SWINHOE (Amoy) to be identical with the European *V. vulgaris*. Under another Chinese term, 沙狐 *sha hu* meaning sand fox), *C. corsac*, the Fox of the steppes, is common in Mongolia and N. Chihli. *V. linciventer*, the S. China Mountain Fox from Fukien, is described by SWINHOE in his *Catalogue*.

SOEWERY: *Recent Research*, Journal, N.C.B. R.A.S., vol. xlvii; SWINHOE: *Catalogue*, etc., P.Z.S., 1870.

**FOXES, FAIRY**, or Fox Bewitchment 狐狸精 *hu li ching*. The superstition about demons appearing in a form something like a fox is very widespread. The creature has a man's ears, gets on roofs and crawls along the beams of houses. It only appears after dark, and often not in its own shape but as a man or a beautiful girl to tempt to ruin. Numberless stories of the foxes as girls are found in light literature. People live in great fear of them, and immense sums of money are expended to keep on good terms with them by offerings, incense, meats, tablets, etc. They offer "possession" a man, who then commits all manner of extravagances and claims to be able heal disease. Some wealthy people ascribe all their good fortune to their careful worship of the fox.

DORÉ: *Recherches sur les Superstitions*, p. 461; GILES: *Strange Stories from a Chinese Studio*;

WATERS: '*Chinese Fox Myths*,' Journal, N.C.B. R.A.S., vol. viii.

**FRANCE AND CHINA.** See *French relations with China*.

**FRANCISCAINES MISSIONNAIRES DE** Marie, a Congregation of women which has shown remarkable vitality and vigour, opening new establishments every year. Since September, 1913 they have provided the nursing staff for the General Hospital in Shanghai. Seven of their number were massacred at T'ai-yüan fu in the Boxer rising.

**FRANCISCANS.** See *Minor or Franciscan Friars*.

**FREEMAN-MITFORD, ALGERNON BER-** tram, first Baron REDESDALE of Redesdale, G.C.V.O., K.C.B., was born in 1837, and died August 17, 1916.

He spent about a year in Peking in 1865 as a Secretary of the British Legation. His best known books are on Japan, *Tales of Old Japan*, etc., but in 1900 he issued a volume of letters entitled *The Attache at Peking* (sic).

**FRENCH ISLAND.** See *Danew's Island*.

**FREEMASONRY.** See *Masonry in China*.

# **FRENCH RELATIONS WITH CHINA.**

The French East India Company, like the English, used to send out ships under supercargoes who went and returned with the vessels; but in 1767 they sent some who were to reside in Canton. The earlier interests of France in China were neither mercantile nor political but religious. In 1776, however, a consul named P. C. F. VATQUELIN was sent by the king; but it does not appear that any such official received any recognition before 1829, either from the local authorities in Canton or from Peking.

In 1780 one of those frequent cases of homicide occurred and the Chinese demanded the doer of the deed. He was French, and the French Consul gave him up to be strangled. This was the first time that the Chinese had been allowed to put to death a foreigner for killing a foreigner.

The chief supercargo of the French factory, J. B. PINOT, was appointed agent for the French government in 1802.

After the British had obtained the Treaty of Nanking LAGRENÉ obtained a treaty for the French which of course included all the general advantages of the British treaty, but he added some articles referring to the missionary question. This is the Whampoa Treaty of 1844. In 1857 Baron Gros joined in the expedition which we call The Second War, the *casus belli* for the French being the Chinese denial of justice for the murder of Père CHAPDELAINÉ (q.v.); and once more, in their treaty of Tientsin the French secured new privileges for the church.

The British, by the *Most-favoured-nation* clause (q.v.) also gained these advantages for British missionaries.

In 1854 the French at Shanghai broke their neutrality and joined with the imperialists to drive the Triad Society from the city, which they had occupied for fifteen months. The French lost a good many men, and as a reward they gained more land between the city and the river, adding about 700 yards of river frontage to what the concession had already.

The Tonkin War broke out in 1882, first with the Black Flags in Tonkin, then with China, part of the Chinese fleet being destroyed at Foochow and an attack being made on Formosa. The treaty of peace was signed on June 9, 1885, giving to France ten million taels and the sovereignty of Tonkin.

The Tientsin Massacre of 1871 and the leasing of Kuangchow wan are written on separately.

As already mentioned the interests of France in China have been mainly religious, or rather have been connected with the church, from the day when LOUIS XIV, not without national and political motives, sent the five Jesuit priests to Peking in 1685. It was by the French treaties that all religious Christian missions have gained rights in China: by Art. xxii of LAGRENÉ's treaty, Art. xiii of the French Tientsin Treaty, 1858, Art. vi of the French Peking Treaty, and the BERTHEMY (q.v.) Convention of 1865. France thus naturally and actually became the protector of the Roman Catholic Church in China. All passports for Roman Catholic missionaries were issued by the French authorities as though to Frenchmen, no mention of the missionary's nationality being made. It is easy to see that this position of France was of great political value. On the other hand it was inevitable that as its value became more manifest and other powers sought for more advantages in China, the protectorate of missions would be attacked. Such powers were at a disadvantage in not having enough strength in the East to protect their nationals; the Chinese made difficulties if a change was proposed; often the missionaries of other countries preferred things to go on as they were; and the Pope could hardly be expected to wish that King HUMBERT, for example, should become the protector of the Italian missionaries.

In 1882 Germany announced that she intended to protect German Missions, and said that this was a political necessity to her. In 1890 the Pope, not being in a condition to resist Berlin, permitted Bishop ANZER, newly appointed in Shantung, to choose between France and Germany, and he was obliged to choose Germany. See *Protectorate of Missions*.



The following is a complete list of the Ministers who have represented France at Peking.

M.M.

DE LAGRENÉ, Charged with a mission and having the powers of Envoy extraordinary and Minister plenipotentiary; 9 August 1843.

FOURTH-ROUEN (ALEXANDRE), Envoy and Chargé d'Affaires; 19 January 1847.

DE BOURBOULON, Minister; 20 February 1851.

BOURCÉ, Minister plenipotentiary; 15 April 1852.

DE BOURBOULON, Minister plenipotentiary; 19 October 1852.

LE BARON GROS, Commissioner extraordinary; 14 May 1857.

DE BOURBOULON, Envoy extraordinary and Minister plenipotentiary; 6 March 1859.

LE BARON GROS, Ambassador extraordinary and High Commissioner; 7 March 1860.

BERTHEMY, In charge of the Legation as Minister plenipotentiary; 14 October 1862.

BERTHEMY, Envoy extraordinary and Minister plenipotentiary; 9 October 1863.

LE COMTE DE LALLEMAND, Envoy extraordinary and Minister plenipotentiary; 28 November 1866.

DE GEOFROY, Envoy extraordinary and Minister plenipotentiary; 3 June 1872.

LE VICOMTE BRENIER DE MONTMORAND, Envoy extraordinary and Minister plenipotentiary; 30 April 1876.

BOURÉE (ALBERT), Envoy extraordinary and Minister plenipotentiary; 23 January 1880.

TRICOU, temporarily representing the French Government as Envoy extraordinary; 15 May 1883.

PATENOËRE, Envoy extraordinary and Minister plenipotentiary; 12 September 1883.

COCORDAN, Chargé d'Affaires; 15 October 1885.

CONSTANS, Envoy extraordinary; 10 June 1885.

LEMAIRE, Envoy extraordinary and Minister plenipotentiary; 10 July 1887.

GÉRARD, Envoy extraordinary and Minister plenipotentiary; 3 October 1893.

PICRON, Envoy extraordinary and Minister plenipotentiary; 29 December 1897.

BEAU, Envoy extraordinary and Minister plenipotentiary; 19 March 1901.

DUBAIL, Envoy extraordinary and Minister plenipotentiary; 5 July 1902.

BAPET, Envoy extraordinary and Minister plenipotentiary; 30 December 1905.

JACQUIN DE MARGERIE, Envoy extraordinary and Minister plenipotentiary; 10 April 1909.

CONTY, ALEX. ROBERT, Envoy extraordinary and Minister plenipotentiary; 31 May 1912.

**FRIEDENSHORT DEACONESS MISSION.**

See *China Inland Mission*.

**FRIEND OF CHINA, THE.** The organ of the Anglo-Oriental Society for the Suppression of

the Opium Traffic. The first number was issued April, 1875.

**FRIEND OF CHINA, THE**, a paper of which the first number appeared in Hongkong, March 17, 1842: a week later it was incorporated with the *Hongkong Gazette*, and was issued with the double title up to vol. 17, (1859). J. ROBERT MORRISON was the first editor, and the fifth was WILLIAM TARRANT, (1850). Getting into trouble with the authorities after vol. 17, TARRANT, then editor-proprietor, began a new series, vol. 19, in Canton. In 1861 publication ceased, but began again in Shanghai in 1864, (vol. 22), and continued till 1869. Except for a short interval in the last year TARRANT continued as editor till his own failing health caused the paper to die a natural death. During most of its long life it was issued twice a week, but it began as a weekly and ended as a daily paper. The last volume was issued daily under the title '*The Friend of China and Shipping Gazette*.' Its editors were in succession, J. R. MORRISON, (founder of *The Hongkong Gazette*), JAMES WHITE, DR. SATCHELL, JOHN CARR, WILLIAM TARRANT, C. TREASURE JONES and W. TARRANT. TARRANT died January 26, 1872. See *Overland Friend of China*.

SHANGHAI BUDGET, March 28, 1872; CORDIER: *Bibliotheca Sinica*, col. 2411.

**FRIENDS' FOREIGN MISSIONARY ASSOCIATION** (of England).

*Headquarters*:—London.

*Entered China*, 1884.

Works in Szech'uan province, especially north and west from Chungking.

Miss H. GREEN, the first worker, was sent to Hankow in 1884, to proceed later to Szech'uan; in two years, however, bad health made her leave the Mission.

In 1887 Mr. and Mrs. R. J. DAVIDSON arrived in China, going in the first instance to Shensi, to fill a temporary gap for the China Inland Mission. In 1889 they went to Szech'uan, and rented premises at T'ung-ch'uan fu, 潼川府 but were obliged to consent to the cancelling of the lease, as the landlord had been put in chains by the officials, only to be released if his tenants left the city.

In 1890 the Mission was established at Chungking, and preaching, dispensary and educational work all begun, with the help of new arrivals from England. The first converts were received in 1891, two T'ung-ch'uan men, and three others, the first fruits of Chungking, in 1893; in which year also two large plots of property were purchased, while a third was added two years later.

In 1897 a station was opened in the district of T'ung-ch'uan, at Shé-hung hsien, 射洪 though the prefectural city, from which Mr. and Mrs. DAVIDSON

had been thrust in 1889, was not occupied till 1900, only to be evacuated immediately because of the Boxers.

In the years 1895 and 1898, the work was much impeded by riots and rebellion, and in 1900 all the foreign missionaries were obliged to leave, and were absent about 6 months at the coast. The native Christians kept up the services faithfully during this time.

After the missionaries' return, mission work in T'ung-ch'uan city was re-opened in 1902, and stations established at Ch'engt'u, Sui-ning hsien, 遼寧 and T'ung-liang hsien 錦州 in 1904.

An Institute for reaching the merchant classes of Chungking was opened in 1910, with a reading-room well supplied with books, newspapers and games, a small museum, and short lectures on popular subjects. This proved so successful that Institutes on similar lines were soon after opened at the other four stations. The Chungking Institute was rebuilt in 1913 with money contributed by the city merchants and a few of the foreign community; and to it is attached an orphanage supported by the members (who are mainly non-Christian) though Christian truth is regularly taught to the children. A training school for evangelists was opened at Ch'engt'u in 1910.

Since the Revolution of 1911, no anti-foreign feeling is manifested, and "boundless opportunity for Christian work" is reported.

During the Second Revolution in 1913 the work of the Mission was much hindered by unrest and rebellion, Chungking being captured first by the rebels and then by Yünnan loyalists, who proceeded to fight with the Ssüch'uan loyalists.

Since 1913 the Chinese have been given more power in the management of affairs, being Associated as Inspectors or Managers of the Primary schools in Chungking, besides being members of Educational Committee executive, etc.

*Medical work.*—From the first the Mission has given much attention to this, and as soon as Chungking was opened, a dispensary was started; but as two other Missions afterwards began vigorous medical work there, the Friends gave theirs up, and made T'ung-ch'uan their chief medical centre, with a Hospital for Women and a Dispensary for men. A Hospital was opened at Sui-ning in 1915.

*Educational work.*—This also dates from the beginning of the Mission. The Chungking girls' day-school was opened in 1891, and a boarding-school in 1902, since moved to T'ung-ch'uan. The boys' day-school was opened in 1892, and the boarding school in 1898. There are day-schools at all stations, and most of the educational work is affiliated to the West China Educational Union.

A Union Middle School was opened at Ch'engt'u in 1909, worked by the Friends, the Canadian

Methodist, the American Methodist Episcopal and American Northern Baptist Missions. \*A Union University is also worked by these four Missions, and a Union Normal School was opened in 1915.

Statistics for 1916 :

Foreign workers	...	...	40
Employed Chinese	...	...	115
Church Members	...	...	400

**FRIENDS' FOREIGN MISSIONARY SOCIETY** of Ohio.

*Headquarters* :—Alliance, Ohio.

Works at two stations in Kiangsu.

The first American Friend Missionary to China was Miss ESTHER H. BUTLER, who arrived in Nanking in 1887, but first took a temporary post as nurse in the M.E.M. hospital. In 1890 land was purchased and building begun. A hospital was opened in 1896, in connection with which the Union Nurses' School is now run.

Lu-ho 六合, 25 miles from Nanking, was occupied in 1898, and a hospital built in 1907.

There is a girls' Boarding School at Nanking, and one at Lu-ho for Boys, each having 60 pupils. There are also five day-schools, with 116 pupils.

In April 1917 the Mission reported :

Foreign missionaries	...	...	9
Chinese staff	...	...	20
Church members	...	...	400

**FRINGILLIDAE**, a family comprising the Grosbeaks, Finches, Buntings, etc. DAVID and OUSTALLET give some forty species of the two former groups as found in China. The more important of these are as follows :—

*Fringilla montifringilla*, the Brambling, very common in the cold season in central and southern provinces. *Fringillauda nemoralis*, Hodgson's Mountain-Finch, in the wooded hills of W. China and on the Kokonor<sup>6</sup> frontier. *Leucosticte brunneinucha* is found during the coldest seasons in the mountains of N. China and in E. Siberia. *Agrothus canescens*, is a bird of Greenland, but it regularly visits N. China every year. *Z. linarius*, the Mealy Red poll, also comes to the northern provinces in the winter and is not uncommon. *Chlorospiza sinica*, in great numbers in all the provinces. *Pyrgilauda davidiana* is a rare bird found on the highest plateaus of Mongolia. *Pyrgita petronia*, the Rock Sparrow, is found in Mongolia and in Chihli province. *Passer montanus*, the Tree-Sparrow, is found abundantly all over China and in Formosa; it builds chiefly in towns and villages about the houses, and only sometimes in trees as it generally does in Europe. *P. rutilans*, the Ruddy Sparrow, inhabits Formosa and the mountainous parts of central China from Fukien to Ssüch'uan. *Mycerobas melanozanthus*, the

Spotted-winged Grosbeak, comes in small numbers to pass the summer in the wooded mountains of W. Szech'uan. *Hesperiphona affinis*, the Allied Grosbeak, has been taken at Mu-p'in. *Pycnorhampus carneipes*, in W. China. *Eophona magnirostris*, HART., the Masked Grosbeak, is found widely in the wooded mountains of W. China, and occasionally in Chihli. It is popular with the Chinese because of the ease with which it is taught little tricks. The Japanese bird (*E. personata*) has been taken in Fukien. *E. melanura* is common at all seasons in central China. *E. m. migratoria* HART. winters in S.E. China and in summer it advances to the northern provinces. *Coccothraustes vulgaris japonicus*, the common Hawfinch, is common in N. China. *Pyrrhula griseiventris*, the Grey-bellied Bullfinch, is found in Manchuria and eastern Siberia and in very small numbers in N. China. *P. erythacus*, BEAVAN's Bullfinch, is fairly common in W. Szech'uan at all seasons. *P. ricketti* occurs in N.W. Fukien. *P. arizonicus* and *P. ovestoni*, in Formosa. *Erythropsitta mongolica*, the Mongolian Desert-Finch, is common at all seasons in the bare hills of N.W. China and the neighbouring parts of Mongolia. *Carpodacus erythrinus*, the Common Rose-Finch, is a common bird of passage in China. *Procarduelia nipalensis*, the Dark Rose-Finch, has been taken at Mu-p'in and is probably resident in that region. *Propasser roseus* is very common in eastern Siberia and spends the winter in the northern provinces; it has been taken in Chihli and in the Ch'in-ling mountains. *P. trijaciatus* has been seen in W. Szech'uan but is exceedingly rare. *P. pulcherrimus* (*P. davidianus* M.E.) is found in the high mountains of N.E. China, as far as Ch'in-ling mountains and Shensi, and in Mongolia. *P. edwardsi*, MILNE-EDWARDS' Rose-Finch, is quite the most common of the Finches in S.W. China. *P. verreauxii* has been taken at Mu-p'in. *P. vinaceus* is found in the wooded mountains of W. Szech'uan, but is not common. *P. formosanus* is found in Formosa. *P. thura*, the White-browed Rose-Finch is met with in the high mountains of W. China, but is exceedingly rare. *Uragus sibiricus* is common in all seasons in E. Siberia, whence it spreads into Manchuria and N. China. *U. sanguinolentus* differs little from the last and is resident in Manchuria. *U. lepidus* is resident in the Ch'in-ling mountains and in S. Shensi. *Toxia albiventris*, the Chinese Crossbill, is seen in Chihli most years, but in small numbers. *L. himalayana* is found in the high mountains of western China, especially in the district of Mu-p'in.

For the Buntings see *Emberizinae*.

DAVID ET OUSTALLET: *Les Oiseaux de la Chine*.

FROGS. See *Amphibia*.

FRONTIER, TREATY OF THE, also called *Treaty of Kiakta* (q.v.).

FRYER JOHN, LL.D., born in England in 1839, came to Hongkong as a teacher in St. Paul's College, in 1861. He afterwards removed to Shanghai and took up translation work for the Chinese Government and started the Chinese Scientific Book Depot (q.v.).

In 1894, he left China and was made Professor of Oriental Languages and Literature in the University of California, becoming Professor Emeritus in 1915.

During his residence in Shanghai he founded the Polytechnic, now one of the Municipal Council Schools, and in 1911 he founded a School for the Chinese Blind (see *Chinese Blind*).

FU 福 happiness, a character seen very commonly over the doors of dwelling-houses. It is generally written or printed on diamond-shaped red paper. The time for pasting up such characters is at the New Year, and if a death has occurred in the household during the past year the paper must not be red but white, green or blue.

PÈRE DORÉ states that the custom originated at the beginning of the Ming dynasty and was imposed on the people by the conquerors. He gives the Chinese authority for this statement; but as a few pages later he says that the 'Five happinesses' *Fu, Lu, Shou, Hsi and Ts'ai* were first stuck above doors in the Sung dynasty, one may conclude that the other story is a Chinese myth and that the usage is a mere superstition.

DOZÉ: *Recherches sur les Superstitions en Chine*, tome ii, pp. 301-3.

FUGUY and FUJU, names for Foochow found in MARCO POLO.

FU HSI 伏羲 B.C. 2953. The first of the Five Emperors of the legendary period. Miraculously conceived, he was born after 12 years' gestation. The teachings attributed to him are hunting, fishing, the keeping of flocks and herds, cooking of food, the making of musical instruments, etc. He also constructed the Eight Diagrams on which was afterwards based the Book of Changes (*I Ching*); he made some kind of calendar and regulated marriage.

FUJU and FUGUY, names found in MARCO POLO for Foochow.

FUKIEN CHRISTIAN UNIVERSITY, THE, is in process of formation by the six Protestant Missions working in Fukien, viz, the A.B.C.F.M., the C.M.S., the L.M.S., the Methodist Episcopal Foreign Board, the Presbyterian Church of England, and the Reformed Church of America. In March, 1911, a committee was appointed which drafted a constitution, according to which (1) the standard of matriculation was to correspond to that of London

and of Yale Universities, (2) mandarin was gradually to become the medium of instruction and (3) the University was to be situated at Foochow. The financial responsibilities of the co-operating Missions were also arranged.

The first definite start was taken with the Arts Department which was opened as the Fukien Union College in February, 1915, in hired quarters, with eighty-one students enrolled (seventy-two of whom were Christians), and a faculty of nine, Chinese and foreigners. In July 1916 a second Committee was formed to organize such schools as might be found suitable as departments of the University, and to obtain a charter so as to grant degrees.

The educational system of which this University is the crown has eleven High Schools, and numerous Lower Schools, with a total of about 25,000 pupils in January, 1917.

**FULIN**, 拂菻 or 拂菻, also *Fu lang* 拂郎; a name used in mediaeval times to replace the earlier name of Ta Ts'in, and therefore standing for Rome or at least for the eastern part of the Roman empire. But there is much controversy over the term, and 'the Mystery of Fu-lin' has come to be a well-known expression. It has been taken as derived from the Greek  $\phi\acute{o}\lambda\iota\nu$ , and therefore standing for Constantinople, much of its description supporting this view; it has again been asserted that it is etymologically impossible it should be  $\phi\acute{o}\lambda\iota\nu$ . It has been stated that much connected with the use of the name seems to have an ecclesiastical stamp, and that the term was introduced by the Nestorians; it is also said to have been in use in a slightly different form long before the arrival of the Nestorians. An extraordinary theory has been put forward that it stands for Bethlehem, since the pronunciation of the characters at that time was probably But-lim or But-lam. CHAVANNES accepted this at one time but later rejected it.

In the works named below various references to other books or articles where the matter has been discussed will be found.

HIRTH: *China and the Roman Orient*; YULE: *Outrey and the Way Thither*; HIRTH: *The Mystery of Fulin*; PHILLIPS: *China Review*, vol. vii, p. 412; CHAVANNES: *T'oung Pao*, vol. v, p. 37, note.

**FUNGUS**: (or Agaric) 木耳 *mu-erh* wood ear. This lichen, *Peziza auriculata*, *Hirneola polytricha*, or *Egidia auricula judae*, grows especially on oaks, but also on the sophora, paper mulberry, elm, willow, and mulberry (the last kind is considered by the Chinese to be poisonous). It is an indispensable delicacy at all Chinese feasts, and has also medicinal properties, giving lightness and strength to the body and strengthening the will, and aiding in the cure of hemorrhoids. For the

raising of fungus three conditions are essential: 1, the presence of oaks; 2, granite hills; 3, a humid atmosphere with sufficient heat in summer. These conditions are especially fulfilled in Shensi, on the southern slopes of the Ch'in-ling Mountains,—the Han valley, whence large quantities are exported to Hankow. The Chinese cut a large number of small oaks and remove the branches, leaving, however, the bark intact. They are then leaned against a long trunk placed horizontally at a height of 6 feet, and in the following summer the brown fungus appears on the dead trunks, to be collected as it grows. A long period of rain is favourable to the development of the fungus, which when cultivated grows naturally on decaying stumps. Fungus is also produced in the mountains of Western Hupei and in Szech'uan and Kuangsi. The "original export" is about 30,000 piculs yearly.

The export for 1916 was picls. 9,900, value Tls. 428,619. [N. S.]

**FURTADO, FRANÇOIS**, 傅汎濟 *Fu Fan chi*, a Jesuit Father, was born at Fayal (Azores) in 1587. He reached Macao in 1620, and was sent to Kiating to learn Chinese, then to Hangchow, where he appears to have stayed till 1630 engaged in writing books. He then went to Shensi, built a church and residence at Hsi-an fu and was made Vice-provincial. From 1641 for seven years he governed the northern district; then in 1651 being made Visitor he travelled all over Kuangtung, and died at Macao in 1653.

HAVRET: *La Stèle chrétienne de Si-ngan-fou*, II, p. 56, note.

**FU-SANG**. A country eastward from China, 10,000 li in circumference, with a tree 20,000 feet high, whose fruit makes men immortal.

SHIH HUANG-Ti fitted out an expedition of young men and maidens in 219 B.C. to seek this land. Gradually, as for example, in the Records of the Sui dynasty, it was identified with Japan.

Later on foreign writers took the old fable as a proof that a Chinese Buddhist monk had discovered America a thousand years before Columbus! DE GUIGNES originated the theory in 1764; KLAPROTH showed its absurdity; NEUMANN raised it again in 1841, and was followed by EICHTAL, PARAVEY and LOBSCHIED, and in 1875 C. G. LELAND published the whole argument in a book, "*Fu Sang or the discovery of America by Chinese Buddhist priests in the fifth century*." BRETSCHNEIDER the following year exposed the hollowness of the theory.

LELAND: *Fu Sang*; BRETSCHNEIDER: *Ueber das Land Fu-Sang*, etc.

**FU YUNG** 附庸 adjunct function, a sub-vassal State in feudal times, having no direct communication with the Emperor. According to MENCIUS a *fu yung* was about fifteen English miles in extent.

## G.

**GABELENTZ.** See *Von der Gabelentz*.

**GALANGAL**, *Alpinia officinarum*; 良薑 *liang-chiang*, or "mild ginger": a medical root cultivated especially in Kachow, S.W. Kuangtung, but grown elsewhere in the province. The root is about two inches long by half an inch in diameter, has an aromatic odour, and tastes like mixed ginger and pepper. Used as a tonic, it is exported almost solely from Kiungchow, where it goes for shipment from the Leichow peninsula on the mainland opposite, to Japan and to California, for the use of Chinese emigrants there. The export for 1916 was Pels. 14,734, value Tls. 26,758.

**GALLINAE**, the Order which includes Pheasants, Partridges, Grouse, Peacocks, Turkeys, Fowls, etc., etc. The chief species in China are as follows.

*Ithagene cruentus*, Yerkalo. *I. kuseri*, Mekong River, N.W. Yunnan, Burma, Shan States. *I. geoffroyi*, W. Ssüch'uan. *I. sinensis*, Shensi, Honan. *Pavo muticus*, the Burmese or Javan Peafowl, probably in Yunnan. *Lophophorus lhuysii*, Mu-p'in, W. Ssüch'uan, Yunnan, Kueichow. *Tetraophasis obscurus*, in Mu-p'in. *Crossoptilon mantchuricum*, in Chihli and Shansi. *C. auritum*, N.W. Ssüch'uan, Koko nor and perhaps Kansu. *C. tibetanum*, on the West Ssüch'uan frontier. *Pucrasia xanthospila*, Chihli. *P. xanthospila ruficollis*, Shensi, Kansu. *P. meyeri*, Yunnan, Tibet. *P. joretiana*, Anhui. *P. darwini*, Chékiang, Fukien. *P. styani*, Ichang (Hupei), Fukien. *Phasianus torquatus* Gm. from Canton to the Yellow River. *P. kiangsuensis*, Yellow River northwards including Chihli, S. Manchuria and Korea. *P. pallasi* ROTHSCH., N. Manchuria. *P. strauchi* PRZW., Amdots plateau, S. Kansu. *P. berezowskii* ROTHSCH., S. Kansu and N. Ssüch'uan. *P. decollatus* SWINH., S.E., S. and Central Ssüch'uan, E. Yunnan and W. Kueichow. *P. elegans* ELLIOT, S.W. Ssüch'uan, W. Yunnan, N. Shan States. *P. formosanus* SWINH., Formosa. *Colophasis Ellioti* SWINH., Chékiang, Fukien. *C. mikado* O. GRANT, Formosa. *Syrnaticus reevesii*, in the mountains north and west of Peking, in those separating Shensi from Hunan and Hupei from Ssüch'uan. *Thaumalea picta*, the Golden Pheasant, in the southern and south-western provinces, as far as S. Shensi. *T. amherstiae*, the high mountains of W. Ssüch'uan, Yunnan, Kueichow and E. Tibet. *Gennaues nycthemerus*, the Silver Pheasant, Fukien and Chékiang. *G. whiteheadi*, Hainan. *G. andersoni*, S.W. Yunnan. *Euplocamus*

*swinhooi*, in Formosa. *Cerionis temminckii*, TEMMINCK's Tragopan, in West and S.W. China, including S. Shensi. *C. caboti*, CABOT's Tragopan, in the mountains of N.W. Fukien, probably also central Fukien. *Gallus ferrugineus*, the Red Jungle-fowl, Hainan, and perhaps the southern parts of Yunnan and Kuangsi.

DAVID ET OUSTALET: *Les Oiseaux de la Chine*, (Phasianidés).

**GAMBIER** 檳榔青 *Uncaria gambier* ROXB. An astringent used in tanning, exported from Canton.

**GANFU.** See *Kang'p'u*.

**GANNETS.** See *Steganopodes*.

**GARNIER, MARIE JOSEPH FRANÇOIS**, born at St. Etienne, July, 1839. From 1862 to 1866 he was Inspector and Prefect of the district of Cholen (Saigon), and was promoted to Lieutenant's rank. He was then chosen to assist in the Expedition to explore the Mekong valley. It was a dangerous and difficult work, in which the leader DE LAGRÉE died; GARNIER brought the expedition to Shanghai after two years of travel, during which 4,200 miles were geographically determined for the first time. In 1870 he received the Patron's Gold Medal of the Royal Geographical Society.

He served in the army defending Paris, 1871; then returned to China to prepare himself for travel in Tibet, but was called to Cochinchina to take charge of an expedition into Tonkin. He fell into an ambush and was killed, December 21, 1873.

**GARRISONS, FOUR.** See *Four Garrisons*.

**GARRISONS, MANCHU.** The Provincial garrison towns (各省駐防, *ko shêng chu fang*) were as follows; in Shansi, Sui-yüan, Kuei-hua, T'ai-yüan fu; in Shantung, Ch'ing-chou fu, Tê-chou; in Honan, K'ai-fêng fu; in Kiangsu, Nanking, King-k'ou (Chinkiang); in Chékiang, Hangchow-fu, Cha-p'u; in Fukien, Foochow; in Kuangtung, Canton; in Ssüch'uan, Ch'êngtu; in Hupei, Ching-chou fu; in Shensi, Hsi-an fu; in Kansu, Ning-hsia, Liang-chou, Chuang-liang-t'ing; with Urumtsai, Barkul, Ku-ch'êng and Turfan, within the Kansu jurisdiction.

**GASPARD DE LA CROIX or DA CRUZ**, a Dominican priest who has the honour of being the first missionary to arrive in China in the modern period of missions, and the first of any to arrive by sea. He was a native of Evora. He sailed for the East Indies in 1548 with twelve

companions; after building a convent at Goa and another at Malacca, he proceeded to Cambodia, and at last landed in China in 1555-6. It is stated that his labours were not without success, that he passed several years in China, having some narrow escapes from death, and that he was at last driven out by the mandarins. He returned to Portugal in 1569, refused to be made Bishop of Malacca and died in 1570 in attending to victims of the plague in Lisbon. He left an account of China, written in Portuguese, and published in black-letter at Evora in 1569-70 under the title *Tractado em que se contam muito por extenso as causas da China com suas particulari dades y assi do Regno dormuz.*

MENDOZA: *History of China*, Introduction, Hakluyt Society, 1853; ANDRÉ-MARIE: *Missions Dominicaines*.

**GAUBIL, ANTOINE**, a Jesuit missionary, was born in Aveyron, S. France, on July 14, 1689, and reached China on June 28, 1722. He took PARENIN's place and taught Latin to Manchus training for Russian interpreterships. He translated a life of CHENGHSI Khan, (*Histoire de Gentchisican*, Paris, 1739), some T'ang Annals (in *Mémoires concernant l'histoire, . . . des chinois*, ch. xv-xvi), the *Shu Ching*, (edited by DE GUIGNES, Paris, 1770), and published *Traité de la Chronologie chinoise*, Paris, 1814. He also left many manuscripts, some of which have been published by CORDIER in the *T'oung Pao*.

He was scientific, sound and critical in all he wrote, and DE GUIGNES considered him the cleverest and most learned of all the Jesuit missionaries in China. He died in Peking, July 24, 1759.

**GAUTAMA** 喬答摩. The priestly name of the S'AKYA family; a name of S'AKYAMUNI.

**GEARY ACT.** Chinese immigration into the United States was forbidden by the Treaty of November 17, 1880, but for some time the law was not strictly enforced. In May, 1892, Congress voted an Act in nine sections to prohibit the entry of Chinese and of persons of Chinese descent. This Act is known as the Geary Exclusion Act. The Tsung-li Yamén protested against a law which was oppressive and not in accordance with existing treaties. In 1893 the Supreme Court declared that the Act was a constitutional measure, but that it would not be carried out 'through lack of funds.'

See *Emigration*.

**GEESSE.** See *Anseres*.

**GENERAL EVANGELICAL PROTESTANT Missionary Society.**

*Headquarters* :—Berlin.

*Entered China*, 1885.

*Works in Shantung.*

26

This Society, sometimes known as the Weimar Mission, was formed on inter-denominational lines in Weimar in 1884. In 1885, it secured the well-known missionary and sinologue Dr. ERNST FABER (q.v.) formerly of the Rhenish Mission, as its first worker in China, who at first devoted himself to literary work in Shanghai, when he was joined by Pastor P. KRANZ in 1892. The latter resigned in 1902. When the German government acquired the territory of Kiao chou in 1898 Dr. FABER removed there, but died in 1899, leaving Pastor R. WILHELM the sole representative of the Society. In 1901, a boys' school was opened, and a FABER Memorial Hospital was built. A girls' school was opened in 1905 under Miss H. BLUMHARDT.

The programme of this Society differs from that of most missions, in that it does not seek to add another church to the many now existing in China. It specializes in educational, literary and philanthropic work, and hands over to other Societies those Chinese who through its teaching become Christians.

The list of Dr. FABER's books in English, Chinese, and German is a long and noble one, and Dr. Pastor WILHELM, who in 1911 received the degree of *Doctor Theologiae* from Jena University, has contributed a number of works, including translations into German of the *Lun Yü*, *Mencius*, the *Tao Tê Ching*, *Chuang Tzû*, *Lieh Tzû* and Chinese Fairy Tales, which are all published, while the *Chiu Yü*, *Ta Hsüeh* and *Chung Yung* are translated but not yet published.

In January, 1917, the Mission reports :— 'The boys' school has now a higher primary school, a middle school, and a normal school department with a special higher course in Chinese literature and philosophy. The number of students is 70 (before the war, 200).

The girls' school has a primary and a middle school course. The number of pupils is 20 (before the war, 80).

The work in Kao-mi city which was opened in 1900, and where a hospital and dispensary was carried on, has been temporarily given over to the American Presbyterian Mission.

*Statistics* :—

Foreign Missionaries	3
Chinese Assistants	8
Schools	2
Scholars	90
Hospital	1

**GENGHIS KHAN.** See *Chenghis*.

**GENTRY.** See *Shên Shih*.

**GEOLOGY OF CHINA, THE.**

1. *Introduction and historical review.*

Unlike astronomy, geology as a science was quite unknown to the ancient Chinese. Good

descriptions of many minerals and fossils are to be found in ancient Chinese literature, for example, the famous trilobite *Drepanura* was mentioned by CONFUCIUS; coal and most of the commoner metals were produced ages ago by miners with remarkable knowledge of the underground conditions; but the constitution, structure and history of the earth were as little understood in China as in Europe. The first qualified geologist to visit China was PUMPELLEY, an American, who made short trips in China and in Mongolia; but the real foundation of the geology of China was made by VON RICHTHOFFEN and VON LOECZY, whose great works stand even to-day as classical storehouses of geological information. Among the more recent workers, BAILEY WILLIS and BLACKWELDER in the north, and DEPRAT and MANSUY in Yünnan are particularly important, as they collected much detailed and precise stratigraphical and palaeontological data. We owe our knowledge of the north-west regions mainly to the Russian geologists, OBRUTCHOV, BOGDANOVITCH, and MUSCHKETOV, and more recently to FUTTERER. Finally, mention is due to many Japanese publications which give interesting information on the mineral resources. The Chinese Geological Survey was formally organized in January, 1916, though much field work had been done before that date.

## 2 General structure.

China Proper and its dependencies may be conveniently divided into seven geological divisions: the North-eastern, the Central, the Yangtze Valley, the South-east Coast, the South-west Borderland, the Tibeto-Turkestan and the Mongolian.

The first of these divisions consists of Manchuria, Chihli, Shantung, Shansi and Northern Honan. It may be divided into two approximately equal areas; the one is the alluvial plain built up by the Liaohe, the Peiho and the Huangho; the other half consists of mountainous country formed either by Precambrian rocks, as in the Wutai region, or by palaeozoic limestone of great thickness, as, for example, the Taihang range bordering the great plain of Chihli and Honan. In or near these mountains are extensive coal basins overlaid by the younger red sandstone and loess, which cover very wide areas. In this division the effect of lateral compression is usually not very intense except locally, but its chief features are due to normal faulting and relatively gentle folding of the strata.

Central China consists of Shensi, Kansu, Southern Honan, Northern Hupei, and Anhui. It is naturally divided by the Tsinling range into two distinct regions. North of that range and separated from it by important normal faults, extends the shale and sandstone region of Northern Shansi where petroleum occurs in several horizons;

to the south is a high massif chiefly composed of palaeozoic limestone and deeply cut by the tributaries of the Yangtze river. The Tsinling range itself is a continuation of the Middle Kunlun; it is characterised by abundance of igneous intrusions which greatly metamorphosed all the intensely folded sedimentary beds, including perhaps part of the Jurassic formation. Great masses of crystalline and gneissic rocks extend far into Southern Honan and Northern Anhui.

The Yangtze valley division, as the name implies, coincides more or less with the valley of the Yangtze river. Its western end includes the Red Basin of Szechwan, the boundaries of which corresponds roughly with the political province of that name. It is a vast basin surrounded at the periphery by massive limestone, the age of which ranges from Ordovician to Permian. The interior of the basin is filled up by sandstones of great thickness, through which the Jurassic coal and the older formations crop out along certain anticlines and faults. To the south and the east we have the provinces of Kueichow, Hunan, and Kiangsi, and Southern Anhui and Kiangsu, situated chiefly on the southern side of the Yangtze river. Here sedimentary rocks from Permian to Cambrian in age, are gently folded into anticlines and synclines largely dissected by numerous and important rivers. Considerable coalfields exist in this region, extending from the north-west margin of Chekiang south-westward into Southern Anhui, Northern Kiangsi and Eastern Hunan; between the coalfields, Palaeozoic limestone and Precambrian phyllite or schist also occur over wide areas. In Western Kueichow, marine Triassic with interbedded coal series form great undulating plateaus.

The South-east Coast includes Chekiang, Fukien, and Kuangtung. It is on the whole a mountainous country with fjord-like valleys running right into the sea, indicating that sinking of the land has been taking place. Fringes of islands of the same geological constitution as the mainland point to the same conclusion. Except the Sikiang delta, (which is made up of recent alluvium), granite, gneiss and younger porphyries are the characteristic rocks of this region, though palaeozoic coal still occurs in isolated places.

The South-west Borderland runs from Western Szechwan into Yünnan and Kuangsi. Except in the last province, where the palaeozoic limestone is only moderately folded, lateral compression left very important marks on the landscape. In Yünnan the sedimentary rocks varying from Triassic to Cambrian are all intensely folded and sheered, whilst the Szechwan-Tibetan borderland is formed chiefly by palaeozoic and metamorphic rocks with numerous granitic intrusions. Coal occurs in several horizons from Upper Permian to Middle

Carboniferous, but owing to the deep folding and frequent overthrusts, good workable basins are comparatively rare.

The last two divisions both lie outside China Proper, but they differ widely in their character. The Mongolian Highland consists almost entirely of metamorphic and gneissic rocks, with only here and there isolated patches of Palaeozoic formation and Jurassic coal basins. Its southern boundary is formed by faults of enormous magnitude separating it from North-eastern and Central China and Turkostan; thus it forms a great block extending from Dzungaria to Manchuria. The Tibeto-Turk-estan division, on the other hand, is characterized by the great folded mountain ranges of Central Asia; the Tianshan, the Nanshan, the Kunlun and the Himalaya form parallel ranges cutting across the country in the East-west direction. The sedimentary formations consist of Tertiary sandstone, Jurassic coal, and limestone and shale from Permian to Silurian in age, all of which are intensely folded, the lower Palaeozoic beds being much metamorphosed by intrusive granites.

### 3. Stratigraphy and geological history.

In China, as in the other parts of the world, the Archean group underlying the whole sedimentary sequence consists of gneisses with abundant intrusions of igneous rocks. The famous mountain of Taishan in Shantung is the typical locality, hence the system is called the Taishan complex. Rocks of undoubted sedimentary origin occur first in the Algonkian, which is composed of different kinds of schists and phyllites interbedded with quartzite and marble. In Northern China this metamorphic series was first described by von RICHTHOFFEN and after him by BAILEY WILLIS, under the name of the Wutai system, from the typical locality in Northern Shansi. Above it is the Huto system of WILLIS, consisting of two series: the lower one is composed of quartzite, but the upper of a thick limestone containing numerous flint concretions. This limestone is not metamorphosed, but its Precambrian age is well established by its stratigraphical relation and the complete absence of fossils.

The presence of fossil remains begins with the Cambrian. In the north-eastern provinces the typical Cambrian formation is represented by two stages; the Manto shale and sandstone and the Kiulung limestone which is often oolitic and conglomeratic. In both, trilobites are extremely abundant. Similar fossils have been found in Eastern Yunnan in psammitic rocks of dominantly yellowish red colour. Again, the Yunnan Cambrian differs from the contemporaneous deposits of North-eastern China in its smaller thickness, showing that the Cambrian seas in the south-west were not so tranquil and constant as in the more

northern part of China. From Cambrian to Ordovician the relation between land and sea was not much altered, as the deposits of the two periods are always conformable and closely similar in petrographical character. While in Yunnan the Ordovician is represented by psammitic beds of small thickness, it forms in the Yangtze Valley and in the north massive and pure limestone almost 1,000 metres thick. Different names have been given to this important formation; for instance, in the north it is known as the Tsinan limestone, but it is termed Kisinling limestone in the middle Yangtze basin.

After the Ordovician period conditions became widely different in the different parts of China. Whilst the north-eastern provinces were, at the end of Ordovician time, already uplifted by epigenetic movement to form a low land on which neither erosion nor sedimentation was very active, marine deposition continued uninterrupted in the Yangtze Valley and in the south-west. That there was no break in sedimentation between the Ordovician and the Gotlandian, is well proved by such beds as the Szeien graptolite shale in western Yunnan, and the green shale of Northern Szechwan which contains *Orthis calligramma* in the lower part and *Orthis bouchardii* in the upper horizon. From Gotlandian to Devonian the strata still continued conformably, with similar phases, though the fossil fauna gradually changed. Indeed, the Devonian fossils from Eastern Yunnan, Western Szechwan, Northern Shensi and Kansu are among the best known palaeozoic fauna of China. They show clearly the great extension of marine conditions in this period. How far the Devonian sea extended in the south-east direction is a question which has not been settled; the Nanking sandstone beds, underlying the Sihia limestone with Lower Carboniferous corals, and overlying the Ordovician limestone with *Asaphus expansus*, are completely barren of fossils.

The north-eastern part of the continent, which had emerged from water at the end of the Ordovician period, received no deposits until the Upper Carboniferous time, when plant life flourished on the low land which was only occasionally invaded by the Carboniferous seas, in which thin limestone beds were deposited in interstratification with coal-bearing formations. In the other parts as a rule the marine phases were much longer. Marine fossils of Lower Carboniferous age have been found in widely separated localities, such as Kiangsu, Hupei, Szechwan, Yunnan and the north-eastern provinces. After a temporary regression giving place to deposition of Middle Carboniferous coal series, marine water came over again to develop a thick limestone formation, with which may be identified more or less correctly the Wushan, the



Kitau, and the Fusulina limestone of the different authors. Above it the Permo-carboniferous coal series which is especially important in Southern Anhui and Northern Kiangsi, attests another marine regression, to which quickly succeeded a Permian transgression forming another series of limestone. The marine phase seems to be quite continuous from Upper Carboniferous to Permian in Yunnan.

Towards the end of the Palaeozoic era a general emergence took place throughout the whole of China, though the way in which this was effected was different in the different provinces. The elevation of the north-eastern part was definite in Permo-carboniferous time, and no later marine sediments have ever been deposited. In Kansu and Kokonor the marine phase still quietly continued from Permian into Triassic. In Yunnan, Triassic beds of marine origin containing *Myophoria* and *Trachyceras* overlies unconformably the Palaeozoic series.

At the beginning of the Jurassic period the Chinese continent was definitely established. Marine water made no more incursions, but numerous and large inland basins were formed, giving rise to extensive mesozoic coalfields which are to be found in most of the provinces.

Deposits younger than Jurassic consist of conglomerate, shale and sandstone of continental origin, the last being predominant. The prevalent colour is red, indicating perhaps a dry climate. This red sandstone series is extremely extensive; it forms the Red Basin of Szechwan, the plateau of Northern Shensi, and the "Ueberkohlsandstein" of Central Shansi, as well as isolated hills in the Yangtze Valley. It may probably be correlated with the so-called Grbi formation in Kansu, Turkistan and Mongolia, which is known to be Tertiary; but owing to the complete absence of palaeontological evidence such identification is still very uncertain. In northern Chihli the red series is overlaid by volcanic porphyritic rocks.

As already suggested, the Post-jurassic series indicates a prevalent arid climate. This condition seems to have continued well into recent times, for it is under such conditions that the characteristic formation of the loess has been deposited. The loess is a yellowish loam with a peculiar vertical cleavage and usually without distinct bedding planes. The origin of this deposit has been the subject of some discussion, but now VON RICHTHOFEN's idea that it was mainly due to wind action is generally accepted with some slight modifications. It is found both on mountains and in the valleys, covering up older rocks irrespective of their age. The deposition of loess probably began in Eocene time, but as can be seen everywhere in Northern China, it is being taken up and redeposited by the

wind even at the present time. Besides the loess there are many isolated deposits of conglomerate, sandstone or clay, mostly lacustrine in origin, the age of which cannot be older than late Tertiary.

The most important Quaternary deposit is the delta alluvium which forms a national economic factor in enabling the very dense population to produce rich cereal crops. Scientifically the formation of deltas has prevented the invasion of the sea on a sinking coast, for there are clear indications, such as the drowned valleys and the fringing islands, that the Chinese coast has been subsiding; the growth of the mighty deltas has been able to keep pace with, and, in places, to overtake, the slow movement of secular sinking.

#### 4 Literature.

It is impossible to give a complete list of the literature, but the more important works are the following:—

PUMPELY: *Geological Researches in China, Mongolia and Japan*, 1867; VON RICHTHOFEN: *China*, 5 vols., 1877; MUSCHKETOV: *Turkestan*, (in Russian), 1886; POGDANOWITCH: *Einige Bemerkungen ueber das system des Kuenlun*, and several other papers, mostly in Russian, 1892-1895; VON LOCZY: *Die wissenschaftliche Ergebnisse der Reise des Grafen Bela Szechenyi in Ostasien*, 3 vols., 1893-1899; OBRUTCHOV: *Central Asia, Nanshan and Northern China*, 2 vols., (in Russian), 1892-1894; FUTTERER: *Durch Asien*, 1902; LECLERE: *Etude géologique et minière des Provinces chinoises voisines du Tonkin*, 1902; BAILEY WILLIS and BLACKWELDER: *Researches in China*, 3 vols., 1907; LANTENOIS: *Resultats de la Mission géologique et minière au Yunnan meridional*, 1907; YOKOYAMA: *Plant Fossils from China*, 1907; DEPRAT and MANSUY: *Etude géologique du Yunnan oriental*, 1912; YABE: *Fossil Corals from China, Korea and Japan*; COGGIN BROWN: *Contribution to the Geology of the Province of Yunnan*, 1912.

[W.H.W.]

**GEOUGEN**, the name found in GIBBON for Ju-jén or Juan-juan, (q.v.).

**GERBILLON, JEAN FRANÇOIS**, 張誠 Chang Ch'êng, a Jesuit Father, born at Verdun, June 11, 1654, died at Peking, March 22, 1707. He arrived in China in 1687 and in Peking in February of the next year. He learned Manchu very quickly and, with PEREYRA, was employed by K'ANG HSI as interpreter in the matter of the Nipchou (Nertchinsk) Treaty of 1689. He prepared *Elementa Linguae Tartaricae*.

**GERMAN CHINA ALLIANCE**. See *China Inland Mission*.

**GERMAN MISSIONS** (Roman Catholic). See *Società du Verbe Divin de Steyl*.

**GERMAN RELATIONS WITH CHINA** are of course only recent. Germany's determination to look after her own Roman Catholic missionaries is treated under *Protectorate of Missions*. In 1895 she joined with France and Russia to prohibit the cession of Liao-tung to Japan. Three years later she sent the 'mailed fist' and occupied Tsingtao (q.v.), and in 1900 made the other unhappy and much-quoted utterance about no Chinese daring again 'to look askance at a German.' Because of the assassination of the German Minister it was the German VON WALTERSEE who commanded all the Allies' forces during the Boxer troubles.

A few months after the outbreak of the Great War, Tsingtau and all that pertained to it was clean lost to Germany; and in the spring of 1917 China broke off diplomatic relations with her, and declared war on August 14.

In spite of the overbearing attitude of Germany it must be recognized that China has had useful lessons in the rise and prosperity of Tsingtao; in the road-making and afforestation round that place; in the railway taken through the province and the working of coal-mines; and in the German promotion of education. With all drawbacks, these things have been a distinct gain to the Chinese.

The following is a complete list of the Ministers who have represented Germany at Peking.

- Graf EULENBURG, 1861 (special Mission).  
 Herr von REHFUSS, 30th November 1872—9th April 1873.  
 Herr von BRANDT, 21st March 1875—28th March 1893.  
 Freiherr SCHENK ZU SCHWEINSBERG, 13th July 1893—23rd June 1896.  
 Herr von HEYKING, 15th August 1896—1st June 1899.  
 Freiherr von KETTLER, 29th June 1899—20th June 1900.  
 Freiherr MUMM VON SCHWARZENSTEIN, 19th July 1900—24th April 1906.  
 Graf von REX, 25th December 1906—25th March 1911.  
 Herr von HAXTHAUSEN, 15th August 1911—3rd June 1914.  
 Herr von HINTZE, 18th January 1915.

#### GERMAN WOMEN'S MISSIONARY UNION.

See *China Inland Mission*.

**GHISLAIN, JEAN JOSEPH**, a priest of the Congregation of the Mission, that is, a Lazarist, sent with PÈRE RAUX and the FRÈRE CHARLES PARIS to take the place of the Jesuits at Peking when the Society of Jesus was suppressed in 1773. He was born at Salles, diocese of Cambrai, on May 5, 1751, and died on August 12, 1812.

**GHOS**, a peculiar variant of 'joss' (q.v.) used in *The Fan-qui in China* by C. T. DOWNING, 1838; it occurs as ghos-paper, ghos-pidgeon, ghos-house, etc.

**GILD**, an alternative spelling for *Guild*, (q.v.).

**GILES, HERBERT ALLEN**, one of the foremost of sinologists, was born on December 8, 1845, and became student-interpreter in H.B.M. Consular Service in China in February, 1867. After occupying various posts he retired as Consul at Ningpo in April 1891. He was appointed Professor of Chinese at Cambridge University in 1897, in succession to Sir THOMAS WADE. He has the honorary degrees of M.A. (Cantab.) and LL.D. (Aberdeen).

He has always been a keen controversialist, and has dealt ruthlessly with all that he considered false scholarship in Chinese studies. Much amusement as well as instruction may be got from the perusal of his 'sparring' with PARKER and other sinologists in the pages of the *China Review* and elsewhere.

Two of his sons, BERTRAM and LANCELOT, are H.B.M. Consuls in China, while another, LIONEL, is keeper of Oriental Books and MSS. in the British Museum.

The following list of his works is complete except for articles in reviews, etc., not republished.

*Strange Stories from a Chinese Studio; Gems of Chinese Literature; Historic China; Chuang Tzu;—Mystic, Moralist and Social Reformer; Chinese Sketches; Records of the Buddhist Kingdoms; Remains of Lao Tzu; From Swatow to Canton Overland; Chinese Poetry in English Verse; History of Chinese Literature; China and the Chinese; Chinese Pictorial Art; Adversaria Sinica; Religions of Ancient China; Chinese Fairy Tales; The Civilization of China; China and the Manchus; A Chinese Biographical Dictionary; Catalogue of the Wade Library; Freemasonry in China; and several aids to the study of the language. The greatest of his works is the Chinese-English Dictionary, of which the second edition was issued in 1912. For English scholars this great dictionary has practically superseded all others.*

**GILL, WILLIAM JOHN**, was born at Bangalore in India in 1843, and obtained his commission in the Royal Engineers in 1864. After serving some years in India he inherited a handsome fortune and proceeded to indulge his passion for exploration. He first travelled in Persia, and read an account of the journey to the British Association: it was published in the *Geographical Magazine* for October, 1874. He then stood thrice for parliament but was not elected. He next took a trip in N. Chihli and Liaotung. Then he went to Szech'uan with BABER, travelled into N. Szech'uan alone

where no European had penetrated before, then in company with Mr. (General) MESNY to Batang, Ta-li fu and Bhamo, where he arrived in November, 1877. For the geographical value of his work he received the gold medal of the Royal Geographical Society and another a year later from the Paris Geographical Society. In 1880 appeared his book *The River of Golden Sand*, a very fine book, but not representing the scientific value of his work: that may be better seen in the report published in the *Journal of the Royal Geographical Society*, vol. xlviii. He made two other journeys, in Afghanistan and in Tripoli, while on leave; he was then sent on special service with special rank to Egypt. In the Sinai peninsula he and Professor PALMER were murdered by Bedouins, August 11, 1882.

BRETSCHNEIDER: *History of European Botanical Discoveries*; YULE: *The Times*, October 31, 1882.

GILMOUR, JAMES, the "apostle of Mongolia," was born near Glasgow in 1843. He graduated at the University there in 1867, studied theology at Cheshunt College, and was sent to China by the London Missionary Society in 1870. The L.M.S. had decided to re-open its early work among the Buriats in N.W. Mongolia, which had been forbidden in 1841 by the Czar; and GILMOUR aspired to undertake this task. China was in a bad state when he arrived; the massacre of Tientsin had taken place in the preceding June, and the attitude of the Chinese Government was most unfriendly, but GILMOUR, after a short stay in Peking, where he began the study of Chinese and Mongolian, started off with a Russian merchant on a trip from Kalgan to Kiachta. From August, 1870 to November, 1871 he travelled incessantly, sharing Mongol tent-life, and learning the language. In April, 1872, he went to the agricultural Mongols north-east of Peking, but decided that as they spoke Chinese, they could be evangelized by missionaries from Peking, and from that time he devoted himself to work on the Plain. He married in 1874, and his wife shared his wanderings and privations till her death in 1885. After that event, he worked alone until almost the close of his life. He died in Tientsin in 1891, of typhus fever. His end was undoubtedly hastened by his privations.

Though much beloved and respected by the Mongols, to whose bodies and souls he ministered with the greatest ardour, he died without having baptized one of them; but his work laid firm foundations for others to build on. He wrote *Among the Mongols*, a sincere and simple account of his experiences. Of this book the *Spectator* said, "ROBINSON CAUSON has turned missionary; has lived years in Mongolia and written a book about it."

LOVETT: *James Gilmour of Mongolia*, 1892; CHINESE RECORDER: vol. xxii.

GINGAL. See *Jingal*.

GINGER, *Zingiber officinale*, 薑 *chiang*, is grown in the hilly districts in the north west of Kuangtung, where there are extensive plantations, and at Shuihing. In parts of the West River delta the crop succeeds rice.

It is also grown all over Ssüch'uan, and in the central provinces, and is much eaten in the green state as a condiment and corrective. That grown in the southern provinces is much less mucilaginous than the product of the Yangtze valley, and therefore much better adapted for making preserves and sweetmeats. Preserved ginger, most of which is from Canton, is called *T'ang-chiang* 糖薑; the taste is inferior to West Indian ginger. As a drug ginger is used to stimulate digestion, to quiet nausea, and in the treatment of dysentery, and dried ginger is used for constipation, urinary difficulties, etc. The export in 1916 was Pcls. 64,065, value Tls. 201,306.

GINSENG: *Panax ginseng*; 人參 *jên shên*, is the medicine par excellence, the *dernier resort* when all other drugs fail. It was reserved for the use of the Emperor and his household, and conferred by Imperial favour upon high and useful officials when they had a serious breakdown in health. It was obligatory for Governors to have some of the best quality on hand for sale at some hundreds of taels per ounce; the Co-hong also had to undertake the sale of it, and was thus kept in debt to the Government. The principal Chinese name is derived from a fancied resemblance to the human form. The genuine ginseng of Manchuria, whence the largest supplies are derived—in the remote mountains—consists of a stem from which the leaves spring, of a central root, and of two roots branching off. The roots are covered with rings, from which the age is ascertained, and the precious qualities are increased by age. In the time of Tao KUANG ginseng was on the verge of extinction and its collection was forbidden by Imperial decree. It is cultivated, but this kind is less valuable than the wild root. With a view to giving a false appearance of age hairs are tied round the roots, but a practised eye can detect the deception. (*Newchwang Customs Report*, 1865). In 1891 Korean ginseng was worth Tls. 10-14 per catty. Sometimes roots of special goodness are worth Tls. 250 per catty; the usual price for native ginseng was Tls. 80. There was at one time a large importation of American ginseng, but this has now ceased. The importation in 1916 was worth Tls. 3,761,505, and the export was pcls. 85,213, value Hk.Tls. 219,370.

**GINLING COLLEGE**, a Union College for Women for the Yangtze Valley, situated at Nanking, of which city Ginling 金陵 *chin ling*, or Golden Ridge is an old classical name. Five Mission Boards co-operate in the College, viz., the A.P.M. (North) and the Women's Boards of each of the following American Missions: Northern Baptists and Methodists, Southern Methodists, and the Foreign Christian Mission. Work was begun in September 1915, in temporary quarters, (a large official residence having been rented) with a Faculty consisting of four foreigners and four Chinese; and a nucleus of 10 students. There are, however, fifteen or more Christian Girls' High Schools in the Yangtze Valley which will act as feeders for the College and preparations are being made for Normal and other courses in addition to those in Philosophy and Science now running. The College is likely to have a great future. The President is Mrs. LAWRENCE THURSTON B.S.; and the Trustees are the same as for the University of Nanking.

**GIORO** or **CHIORO**, the Manchu surname of the rulers of the Ch'ing dynasty. The remote ancestor of the Manchu chieftains is supposed to have had the name AISIN GIORO or 'Golden race'; hence the title of the Chin or Kin (golden) dynasty of the 12th century. The term is used for members of collateral branches of the Imperial family, who are distinguished by a red girdle. Hence in common Chinese they are called 'Red girdles'; the proper Chinese designation is *Ch'ueh to* 覺羅.

**GIQUEL, PROSPER MARIE**, a French naval officer, employed in the Chinese Customs, who got together a French-Chinese force of 400 men in the time of the T'ai P'ing rebellion and did very good work with it. It grew to 1,500 men. In 1866 he was appointed to establish the Arsenal at Foochow with the title of Director.

He was the only foreigner besides GORDON to receive the honour of the Yellow Riding-Jacket.

**GLASS**. There are two Chinese terms for glass, (i), *liu li* 琉璃 or *pi liu li* 璧琉璃 an early transcription of the Sanskrit *vaidurya* or *Pali velurya*, probably meaning rock-crystal. This term is in the *Shuo Wen*. (ii), *po li* 玻璃, which transcribes in a contracted form the Sanskrit *spatika*, rock-crystal. This word dates from the fifth century A.D. *Liu li* is used for opaque glass of all colours, including glazes and enamels; *po li* is the term for ordinary transparent glass. China received glass from the West about A.D. 110, chiefly from Alexandria. The art of making it, according to Chinese histories, was introduced overland into Shansi and by sea to Nanking, early in the fifth century. The industry has been carried on ever since. In modern times the chief producing centre has been Po-shan in Shantung.

It is also made in the Kuantung leased territory. In glass-cutting the Chinese have excelled.

HIRTH and ROCKHILL: *Chau Ju-kua*, p. 227; BUSHELL: *Chinese Art*, vol. ii; T'OUNG PAO, 1891.

**GOATSKINS**. The trade in untanned goatskins arose through the disturbance in the New York market created by the war between Chile and Peru in 1880. Agents were sent to China among other places, and through them hints were obtained as to the preparation of skins, and the local custom of drying them in the sun was discovered to be the cause of the ill success of experimental shipments made previously. These skins are used for boot tops and also for bookbinding. Tanned skins and rugs are also exported, and the trade has grown to enormous proportions, nearly ten million pieces of all kinds having of late been exported in one year. The skins are used as floor and carriage rugs and as imitation furs, the longer and more wiry hairs being plucked out. The best skins are found in the west. Their quality gradually deteriorates as their place of origin lies further east. They came from Shensi, Honan, Anhui, Hupei, and Shantung, but a strong trade has sprung up more recently in Szech'uan skins, and Kueichou and Kiangsu also supply a limited number. In the Great Plain almost every peasant group possesses several goats.

The proportions of the export trade at the most recent date are as follows: Tientsin, 43 per cent.; Chungking, 24; Hankow, 18; Ichang and Shanghai, 5 to 7 per cent. One of the chief markets is Pochow, Anhui; the trade is in some districts in the hands of the Mahomedans.

The export in 1916 was untanned skins 9,888,271 pieces, value T'ls. 5,466,044; tanned skins 494,771 pieces, value T'ls. 485,729. CUSTOMS REPORTS.

**GOBI** 戈壁 *ko pi* (desert), a name for Mongolia, also called *Sha mo*, 沙漠 (sandy waste), and *Han hai* 旱海 (rainless sea). The name is especially applied to the lowest part of the Mongolian tableland, which is almost entirely a stony and sandy desert. The Gobi Desert has an altitude of two thousand or three thousand feet, and undulates with hills of one hundred to eleven hundred feet high. See *Mongolia*; *Han Hai*.

**GOD OF LITERATURE**. See *Wen Ti*.

**GODOWN**; a warehouse, from Malay *gadang* or *gédong*.

**GOES, BENOÎT DE**, a Brother in the Society of Jesus, was born in 1562. He was a soldier in India till he entered the Society in 1588, and was ordered to explore the land-route to Peking. Starting from Agra in October, 1602, he reached Yarkand in eleven months, after incredible hardships. He stayed there a year, then towards the end of 1605

reached Su chow 蘇州 in Kansu. Mohammedans there told him the Jesuits were in Peking, and he sent to let Ricci know of his arrival. P. Ricci sent Fr. FERNANDEZ to his succour, but he reached Su chow only a few weeks before DE GOES died, probably poisoned by Mohammedans, in April, 1607.

BRUCKER, Benoit de Goes, (*Études religieuses*, 1879).

GOH. See *Wei Ch'i*.

**GOLDEN LILIES** 金蓮. A poetical term for a woman's bound feet; said to date from TUNG-HUN HOV 東晉 A.D. 500, who said of his dancing concubine, 'Every step makes a lily grow.' See *Footbinding*.

**GOLDEN HORDE**. See *Chin dynasty*.

**GOLDEN ORCHID SOCIETY**. See *Secret Sects*.

**GOLDFISH**, *Cyprinus auratus* or *Carassius auratus* LINN. 鯽魚 *chi. yü*, 鮒魚 *fu yü*, 金魚 *chin yü*. There is a large number of varieties to be found all over China, with great variety of names. It is a question whether the gold-coloured fish is ever to be found in a state of nature.

See Bibliography under *Fishes*, p. 181.

**GOLD, TO SWALLOW**. A mere euphemism, meaning to commit suicide with poison. It is used of officials, who, when condemned to death are sometimes graciously allowed to commit suicide. Many, both foreigners and Chinese, have understood the phrase literally; even DAVIS seems to have given credence to the error; see his *China during the War*, vol. i, p. 202.

**GONÇALVES, JOACHIM ALPHONSE**, a Lazarist missionary and sinologue. He was born in Portugal in 1780, and reached Macao on June 28, 1814. Here he spent the rest of his life teaching in the College of St. JOSEPH, and studying daily both Mandarin and Cantonese Chinese. His works have had only a limited use, through being written either in Portuguese or in Latin. According to CALLERY, they were 'rich in materials but entirely destitute of theoretic explanations.' His Latin works are of small value; the others place him among the most eminent sinologues. He died on October 3, 1844. CALLERY's Memoir is very interesting and pleasant.

GONÇALVES' publications were *Grammatica Latina* (1828), *Arte China* (1829), *Diccionario Portuguez-China* (1831), *Diccionario China-Portuguez* (1833), *Vocabularium Latino-Sinicum* (1836), *Lexicon manuale Latino-Sinicum* (1839), *Lexicon magnum Latino-Sinicum* (1841). A manuscript dictionary also was left complete at his death.

CALLERY: *Notice Biographique*, etc., translated in *Chinese Repository*, vol. xv, p. 69.

**GONGS**. See *Musical Instruments*.

**GORAL**, *Urotragus*, a goat-like animal belonging to the Family *Bovidae*. The species in N. China and their distribution are as follows:—

*Urotragus cinereus*, N.W. Szech'uan; *U. griseus*, N.W. and W. Szech'uan; *U. niger*, N.E. Szech'uan, N.W. Hupei; *U. aldrigeanus*, I-chang, Central Hupei; *U. arnouzianus*, Chèkiang; *U. raddeanus*, Manchuria; *U. caudatus*, N. Shansi, Chihli.

SOWERBY: *Journal*, N.C.B.R.A.S., vol. xlvii.

**GORDON, CHARLES GEORGE**, was born in Woolwich on January 28, 1833, and was killed in Khartoum on January 27, 1885. In 1860 he took part, as Captain of Engineers, in the Expeditionary force sent to Tientsin and Peking. The same year, when Shanghai was in danger of being taken by the T'ai P'ing rebels, a force of Chinese irregulars had been formed by WARD, and paid for by the Chinese Government, to withstand the rebels. In 1862 it had been assisted by detachments from both the British and French forces, GORDON taking a prominent part as senior Engineer officer. WARD fell in an assault near Ningpo and was succeeded by BURGIVINE, who was shortly afterwards dismissed. In March, 1863, Major GORDON was given the command. Under his leadership the "Ever-Victorious Army" captured Fu-shan, raised the siege of Chan-tzu on April 5, captured T'ai-tsan on May 3, Quinsan on May 31, Woo-kiang at the end of July, and Soochow, the stronghold of the rebels (who were now being assisted by BURGIVINE), in November. The city was surrendered to GORDON and LI HUNG-CHANG, under promise of life to the Wangs, who were then executed by Li's orders. At this act, GORDON resigned his command, and refused a gift of Tls. 10,000 from the Emperor. He was induced to take up his command again, and in March—May of 1864 cleared the district round the T'ai-hu of rebels, being wounded at Kin-tang on April 5. Chang-chow was taken on May 11, after which the Army was disbanded. The Emperor gave him the rank of Ti-tu and the distinction of the Yellow Jacket. With the assistance of PARKES, GORDON established a camp of instruction outside Shanghai, largely drawn from his disbanded troops, to serve as a disciplined force for the defence of the settlement. He left China on November 24, 1864. He was invited to Peking in 1880 to command a Chinese army against Russia, but he advised peace and declined to enter the Government service.

See *T'ai P'ing Rebellion*.

**GORGES, THE YANGTZE**. These are five in number and occupy about 160 miles, from I-chang to Kuei-chou fu. The river is narrowed to about one third of its usual width and the water is from three to four hundred feet deep in some places. Limestone cliffs rise to 2,000 feet or more in height.

**GOUGH ISLAND**, a new island formed by the silting of the inner bar at Wu-sung near Shanghai. See *Astræa Channel*.

**GOUVEA, ANTOINE DE**, 何大化 *Ho Ta-hua*, a Jesuit Father born in 1592 in Portugal, who, after a stay in Goa reached China in 1636. He studied the language at Hangchow, then proceeded to Wuch'ang, where in two years he baptised over two hundred adults and built a church. He then went to Foochow and to other places, but his work was largely ruined by the troubles of the Tartar conquest. In 1652 he was at Soochow and in that year there were 2,359 baptisms in Kiangnan. He then returned to Foochow and rebuilt the church there. In 1665 he was arrested, taken to Peking and exiled to Canton; there in 1669 he was made Vice-provincial. After the exile he returned to Foochow to look after the twenty-four churches which had depended on him before the persecution. He died there in 1677.

HAVRET: *La Stèle chrétienne de Si-ngan-fou*, II, p. 68, note.

## GOVERNMENT, THE REPUBLICAN.

*List of the Different Independent Departments of the Chinese Government* (based on the "List of Officials"—*Chih Yüan Lu* 職員錄—an official publication of the Cabinet, for the last quarter of 1916.

- The Presidency (Ta Tsung T'ung 大總統).
- The Vice Presidency (Fu Tsung T'ung 副總統).
- The Senate (Ts'an I Yüan 參議院).
- The House of Representatives (Chung I Yüan 衆議院).
- The Cabinet (Kuo Wu Yüan 國務院).
- The Office of "Chiang Chüns" (Chiang Chün Fu 將軍府).
- The Audit Department (Shên Chi Yüan 審計院).
- The nine Ministries (Pu 部).
- The Peking Gendarmerie (Pu Chün T'ung Ling Ya Mén 步軍統領衙門).
- The Central Salt Administration (Yen Wu Shu 鹽務署).
- The National Tobacco and Wine Administration (Ch'üan Kuo Yen Chiu Shih Wu Shu 全國菸酒事務署).
- The Revenue Council (Shui Wu Ch'ü 稅務處).
- The General Staff (Ts'an Mou Pên P'u 參謀本部).
- The Supreme Court (Ta Li Yüan 大理院).
- The National Conservancy Bureau (Ch'üan Kuo Shui Li Chü 全國水利局).
- The Department of Mongolian and Tibetan Affairs (Méng Tsang Yüan 蒙藏院).
- The State Historiographer's Office (Kuo Shih Kuan 國史館).
- The Government of the Metropolitan District (Ching Chao 京兆).

The Governments of the Provinces (Shêng 省) and the Special Administrative Areas (T'ê Pieh Ch'ü Yü 特別區域).

## The Presidency.

The President is elected in accordance with the terms of the Presidential Election Law, of October 5, 1913, which forms the only part of the permanent Constitution which has been passed and put into force. Article 1 provides that "a native of China over forty years of age, possessing citizen's rights complete and unimpaired, who has lived in the country for upwards of ten years, is eligible for the Presidency of the Republic." Election is by an electoral college composed of the two Houses of the National Assembly sitting together. The term of office is five years, subject to one re-election.

The duties of the President, until the permanent Constitution is promulgated, are as set forth in the Provisional Constitution of March 15, 1912. That instrument provides that the President is the source of all executive powers. He promulgates the laws and issues orders for their execution. He is the Commander-in-Chief of the Army and Navy. He appoints and removes all civil and military officials on his own responsibility, except in the case of the appointment of members of the Cabinet, Ambassadors, and Ministers, when the concurrence of the legislature is necessary. With the concurrence of the legislature he can also declare war and conclude treaties. He can introduce bills and veto legislation, but his veto may be overridden by a two-thirds vote of legislature.

The President may be impeached by the legislature for high treason after a majority vote of three-fourths of a quorum consisting of more than four-fifths of the total number of the members.

## The Vice Presidency.

The office of Vice President is also provided for in the Election Law of October 5, 1913. The election is held at the same time as that for President. Article 5 provides that the Vice President succeeds to the Presidency, in case the post is vacated, and serves to the end of the President's term.

## The National Assembly.

The National Assembly is constituted in accordance with the law for the organization of the National Assembly of August 11, 1912, which provides that it shall be made up of a Senate (Ts'an I Yüan 參議院) and a House of Representatives (Chung I Yüan 衆議院). The Senate, for the most part, represents the provinces, each Provincial Assembly electing two Senators. Additional representation is provided in the Senate for Mongolia, Tibet, Ch'inghai, the Central Educational Society (Chung Yang Hsüeh Hui 中央學會), and the

Chinese residing abroad. The House of Representatives is designed to represent the people, each province being allotted a certain number of Representatives, in accordance with its population, on the basis of one for every 800,000 persons. Mongolia, Tibet, and Ch'inghai also send delegates.

Senators serve for six years, one-third retiring every two years. Representatives serve for three years.

The powers of the National Assembly are as laid down in Article 19 of the Provisional Constitution, which reads as follows (this Article being in force as regards the National Assembly until superseded by the passage of the permanent Constitution):

Article 19.—The Advisory Council shall have the following powers:—

- (1) To pass all law bills.
- (2) To pass the budgets of the Provisional Government.
- (3) To pass laws of taxation, of currency, and of weights and measures for the whole country.
- (4) To pass measures for the calling of public loans and to conclude contracts affecting the National Treasury.
- (5) To give consent to matters provided in Articles 34, 35, and 40.

(Note:—Article 34 refers to the appointment of members of the Cabinet, Article 35 to the declaration of war and the conclusion of treaties, Article 40 to the declaration of a general amnesty).

- (6) To reply to inquiries from the Provisional Government.
- (7) To receive and consider petitions of citizens.
- (8) To make suggestions to the Government on legal or other matters.
- (9) To introduce interpellations to members of the Cabinet and to insist on their being present in the Council in making replies thereto.
- (10) To insist on the Government investigating into any alleged bribery and infringement of laws by officials.
- (11) To impeach the provisional President for high treason by a majority vote of three-fourths of the quorum consisting of more than four-fifths of the total number of the members.
- (12) To impeach members of the Cabinet for failure to perform their official duties or for violation of the law by majority votes of two-thirds of the quorum consisting of over three-fourths of the total number of members.

### *The Cabinet* (Kuo Wu Yüan)

The Cabinet is composed of a Premier (Kuo Wu Tsung Li 國務總理), and the Ministers of the nine Ministries (Pu 部) of Foreign Affairs (Wai Chiao 外交), Interior (Nei Wu 內務), Finance (Ts'ai Ch'eng 財政), War (Lu Chün 陸軍), Marine (Hai Chün 海軍), Justice (Sai Fa 司法), Education (Chiao Yü 教育), Agriculture and Commerce (Nung Shang 農商), and Communications (Chiao T'ung 交通).

The members of the Cabinet are provided for in Chapter V of the Provisional Constitution, which states that they shall assist the President in assuming responsibilities and shall countersign all bills introduced and all laws and orders issued by the President. They and their deputies may be present and speak in the legislature.

Article 19 of the Provisional Constitution provides that the legislature may insist on the presence of members of the Cabinet to reply to interpellations. It may also insist on the Government investigating into any cases of alleged bribery and infringement of laws by officials. The same Article further provides that the legislature may impeach members of the Cabinet for failure to perform their official duties or for violation of the law by a majority vote, which is slightly less than that required for the impeachment of the President.

Eight Councillors (Ts'an I 參議) are attached to the Cabinet Office. There is also a Secretariat (Mi Shu T'ing 秘書廳), made up of a Chief Secretary (Mi Shu Chang 秘書長), six Secretaries (Mi Shu 秘書), twenty Senior Clerks (Ch'ien Shih 食事), and fifty-six Junior Clerks (Chu Shih 主事).

Four semi-independent Bureaus are connected with the Cabinet; the Bureau of Laws (Fa Chih Chü 法制局), the Civil Service Bureau (Ch'üan Hsü Chü 銓叙局), the Bureau of Statistics (T'ung Chi Chü 統計局), and the Bureau of Printing (Yin Chu Chü 印刷局).

### *The Audit Department* (Shên Chi Yüan 審計院).

A system of auditing the Government accounts is provided by a law, dated October 3, 1914. All Government offices throughout the country are obliged to submit monthly reports of their receipts and expenditures to the Audit Department at Peking for inspection and verification.

The Department is also entrusted with the work of auditing the accounts of the whole country for the fiscal year and submitting suggestions to the President.

The officials of the Department are as follows: The Auditor-General (Shên Chi Yüan Yüan Chang 審計院長).

The Assistant Auditor-General (Shên Chi Yüan Fu Yüan Chang 審計院副院長).

Three Chiefs (T'ing Chang 廳長) of each of the three Bureaus into which the Department is divided.

Fifteen Auditors (Shên Chi Kuan 審計官).

Twenty-seven Assistant Auditors (Hsieh Shên Kuan 協審官).

One Chief Secretary (Shu Chi Kuan Chang 書記官長).

Five Secretaries (Shu Chi Kuan 書記官).

Accountants (Ho Suan Kuan 核算官).

### The Ministries (Pu 部).

The organization of each of the nine Ministries is similar. Each has a General Office (T'sung Wu T'ing 總務廳), which is entrusted with the keeping of the archives, the management of accounts, and other matters relating to the internal affairs of the Ministry. Each has a number of Departments (Sê 司), varying in number from three to eight, which divide the routine work of the Ministry.

In each Ministry there is one Minister (Tsung Chang 總長), and at least one Vice Minister (Tz'û Chang 次長). The Ministries of Foreign Affairs, Marine, Justice, Education, and Agriculture and Commerce each have one Vice Minister, the other Ministries having two apiece.

The officials next in rank to the Vice Ministers are the Councillors (Ts'an Shih 參事), of whom each Ministry has four, except the Ministry of Education which has three. Their duties consist of

drafting laws, orders, and documents, under the direction of their superior officers.

Next in rank are the Chiefs of Departments (Ssü Chang 司長).

Next come the Secretaries (Mi Shu 秘書), usually four in number.

After the Secretaries come the Senior and Junior Clerks (Ch'ien Shih 僉事 and Chu Shih 主事), varying in number from 134 in the Ministry of the Interior to 66 in the Ministry of Education. These officers are not found in the two Ministries of Marine and War, where the clerical staff is on a different basis.

Finally each Ministry, with the exception of the Ministry of Foreign Affairs, employs a number of technical men (Chi Chêng 技正 and Chi Shih 技士).

Ministers and Vice Ministers are appointed directly by the President, the appointment of Ministers being subject to the consent of the National Assembly. Officials between the grades of Councillor and Senior Clerk, inclusive, are recommended by their superior officers and the heads of their Ministries to the President, who appoints and commissions them. Officials of the grade of Junior Clerk and under are recommended to office by their superior officers and commissioned and appointed by the head of the Ministry.

The following table shows the Departments into which the Ministers are divided:

<i>Foreign Affairs.</i>		<i>Interior.</i>		<i>Finance.</i>		<i>War.</i>	
Political Affairs		Civil Administration		Taxation		Military Administration	
(Chêng Wu 政務).		(Min Chih 民政).		(Fu Shui 賦稅).		(Chün Hêng 軍衡).	
Commercial Affairs		Lands		Accounts		Military Affairs	
(T'ung Shang 通商).		(Chih Fang 職方).		(K'uai Chi 會計).		(Chün Wu 軍務).	
Intercourse		Police		Currency		Ordinance	
(Chiao Chi 交際).		(Ching Chêng 警政).		(Ch'üan Pi 泉幣).		(Chün Hsieh 軍械).	
		Works (T'u Mu 土木).		Public Loans		Commissariat	
		Ceremonies		(Kung Chai 公債).		(Chün Hsü 軍需).	
		(Li Su 禮俗).		Treasury		Medical (Chün I 軍醫).	
		Health		(K'u Ts'ang 康藏).		Law (Chün Fa 軍法).	
		(Wei Shêng 衛生).				Livestock	
						(Chün Mu 軍牧).	
<i>Marine.</i>		<i>Justice.</i>		<i>Agriculture and Commerce.</i>		<i>Communications.</i>	
Naval Administration		Civil Affairs		Mining		Railway	
(Chün Hêng 軍衡).		(Min Shih 民事).		(K'uang Chêng 礦政).		Administration	
Naval Affairs		Criminal Affairs		Agriculture and Forestry		(Lu Chêng 路政).	
Chün Wu 軍務).		(Hsing Shih 刑事).		(Nung Lin 農林).		Posts	
Ordinance		(Chien Yü 監獄).		Commerce and Industry		Yu Chêng 郵政).	
(Chün Hsieh 軍械).				(Kung Shang 工商).		Telegraph and Telephone	
Education				Fishing and Stock Raising		Administration	
(Chün Hsüeh 軍學).				(Yü Mu 漁牧).		(Tien Chêng 電政).	
Commissariat						Shipping	
(Chün Hsü 軍需).						(Hang Chêng 航政).	
Law							
(Chün Fa 軍法).							



*The Central Salt Administration* (Yen Wu Shu 鹽務署).

The Central Salt Administration is constituted in accordance with the terms of Article 5 of the Chinese Government Reorganization Loan Agreement, of April 21, 1913. While independent of the Ministry of Finance, it is closely associated with it by reason of the fact that the post of Director General (Tu Pan 督辦) must always be held by the Minister of Finance, while that of Chief of the Administration (Shu Chang 署長) has always been occupied by one of the Vice Ministers of Finance.

Within the Administration a Chief Inspectorate has been organized, as provided in the Article of the Agreement above mentioned, which reads in part as follows:

"This Central Salt Administration will comprise a Chief Inspectorate of Salt Revenues (Chi Ho Tsung So 稽核總所) under a Chinese Chief Inspector (Tsung Pan 總辦), and a foreign Associate Chief Inspector (Hui Pan 會辦), who will constitute the chief authority for the superintendence of the issue of licenses and the compilation of reports and returns of revenues. In each salt-producing district there will be a branch office of the Chief Inspectorate (Chi Ho Fên So 稽核分所), under one Chinese and one foreign District Inspector (So Chang 所長) who shall be jointly responsible for the collection and deposit of the salt revenues. The engagement and dismissal of these Chinese and foreign District Inspectors, and of the necessary Chinese and foreign staff at the Chief and Branch Inspectorates, will be decided jointly by the Chinese and foreign Chief Inspectors, with the approval of the Minister of Finance."

*The National Tobacco and Wine Administration* (Ch'üan Kuo Yen Chiu Shih Wu Shu 全國菸酒事務署).

This is an independent department, created January 21, 1916, to take charge of the public sales and taxation of tobacco and wine for the whole country. The direction of the Administration is in the hands of a Director General and an Associate Director General.

*The Revenue Council* (Shui Wu Ch'ü)

The Revenue Council was created by an Edict, dated May 9, 1906, to take charge of the Maritime Customs. Supervision over the Customs is exercised through the Inspectorate General of Customs at Peking and the Superintendents of Customs (Hai Kuan Chien Tu 海關監督), who are stationed at the different ports.

The principal officials of the Revenue Council are the Comptroller General (Tu Pan 督辦), the Associate Comptroller General (Hui Pan 會辦), a Councillor (T'i Tiao 提調), and an Assistant Councillor (Pang T'i Tiao 幫提調).

*The National Conservancy Bureau* (Ch'üan Kuo Shui Li Ch'ü 全國水利局)

This Bureau was established for the purpose of dealing with questions of river conservancy. It is independent of but closely allied to the Ministry of Agriculture and Commerce, because of the nature of its work and because the post of Director General (Tsung Ts'ai 總裁) of the Bureau has been occupied from the first by the Minister of Agriculture and Commerce. The immediate direction of the affairs of the Bureau is in the hands of the Vice Director General (Fu Tsung Ts'ai 副總裁).

*The Administrative Court* (P'ing Chêng Yüan 平政院).

The Administrative Court was organized for the purpose of trying impeachments of officials. Deliberations take place before one of the three Sub-Courts into which it is divided. The principal officials of the Administrative Court are the Chief of the Court (Yüan Chang 院長), who exercises supervisory control over the affairs of the whole Court, and fifteen Judges (P'ing Shih 評事), who sit in the Sub-Courts.

*The Metropolitan District* (Ching Chao 京兆).

The name of the Metropolitan District was changed in 1914 from "Shun T'ien Fu" 順天府 to "Ching Chao" 京兆, in accordance with the decision to abolish the term and office of Fu (Prefecture).

The Metropolitan District comprises an area of about one hundred miles square, centering around Peking and including twenty District Cities (Hsien 縣). The chief official is the Governor (Ching Chao Yin 京兆尹), whose seat is at Peking. He is independent of the Chihli provincial authorities and responsible only to the Central Government. Within his jurisdiction his functions correspond with those of a Governor of a province.

*Provincial Government.*

The chief civil authority in each province is the Governor (Shêng Chang 省長), who is appointed directly by the President. His jurisdiction in each case extends over one province only, the old grouping of provinces which existed during the Manchu régime having been abolished.

The Governor exercises supervision over the Taoyins, District Magistrates, and other local

officials. The District Magistrates are appointed or dismissed by the President at the recommendation of the Governor. The Taoyins are appointed directly by the President and carry on their work under the supervision of the Governor.

The Governor may issue provincial Orders (Shêng Ling 省令) and may suspend the Orders issued by the Taoyins, District Magistrates, etc. He also exercises control over the militia and, in case of necessity, may request the co-operation of the regular military establishment.

The ordinary functions of the Governor are exercised through the Administrative Department (Chêng Wu T'ing 政務廳) of his office, the Chief of which (T'ing Chang 廳長) is an official appointed directly by the President. The Department is divided into four Divisions (K'o 科): of General Affairs (Tsung Wu 總務), Interior Affairs (Nei Wu 內務), Educational Affairs (Chiao Yü 教育), and Industrial Affairs (Shih Yeh 實業).

Every six months the Governor is required to submit a report to the President on the records of the various officials subordinate to him or under his supervision.

In each province all matters connected with finance are under the direction of a provincial Department of Finance (Ts'ai Chêng T'ing 財政廳), which is practically a branch of the Ministry of Finance. It is under the control of the Ministry and also under the supervision of the Governor of the province. The principal official in the Department is the Chief of Department (T'ing Chang

The Department of Finance exercises general control over the officials of the province who collect taxes, who may either have tax collecting as their sole duties or who have such duties added to other functions. The former are more under the control of the Department, the latter more under the control of the Governor.

The District Magistrates who collect taxes are in a different position from that of other tax collecting officials, being subject to the supervision both of the Department of Finance and the Governor. They are not subject to removal by the Department of Finance, which can only report them to the Governor. Returns of taxes collected by them are sent through the Governor and thence through the Department to the Ministry of Finance. Appointments and removals of District Magistrates who collect taxes are decided by the Governor and reported by him to the Ministry of Finance.

The relation of the Governor to judicial matters in his province is similar to his relation to financial matters, but his powers in this regard are more extensive. The principal judicial authority in the province is the Chief Judge of the Higher Court

(Kao T'eng Shên P'an T'ing T'ing Chang 高等審判廳廳長), the supreme court of the province. He exercises his functions both under the direction of the Ministry of Justice and of the Governor. The latter's control over the judiciary is assured by his power to fix the appointments as well as the dismissals, rewards, and punishments of the officials in the law courts, courts of procurator, prisons, etc., where no courts of the new style (Shên Chien T'ing 審檢廳) have been established. He also passes on the estimates of receipts and expenditures of the judiciary in his province which are prepared by the Chief Judge and submitted to him and also reported to the Ministry of Justice. Finally, the control of the Governor over the judiciary is assured by virtue of the direct supervision which he exercises over the District Magistrates, most of whom still exercise judicial functions. These officials are also under the supervision of the Chief Judge, to whom they must submit reports and by whom they are subject to be inspected.

In addition to the power of supervision over the finances and the judiciary the Governor in the past has sometimes been given control over the regular military establishment of his province. During the disturbances of the last few years it has frequently happened that the post of Governor has been combined with that of "Tu Chün" 督軍 or Military Governor.

This latter is the principal military official of the province, under the direct orders of the president and the supervision of the Ministry of War and the General Staff (Ts'an Mou Pên Pu 參謀本部). The post was originally known, after the First Revolution, as "Tu Tu" 都督; after June 30, 1914, the title was changed to "Chiang Chün" 將軍; and on July 6, 1916, it was again changed to its present form.

For the purpose of maintaining order within his jurisdiction the "Tu Chün" may move troops and use military force, either when requested to do so by the Governor of the province, or at his own initiative in times of emergency. In either case he must report his action to the President, the Ministry of War, and the General Staff.

In addition to the supervision exercised over the Governor by the Ministries of Finance and Justice and, under peculiar conditions, by the Ministry of War, as outlined above, it is further provided that each of the different Ministries at Peking exercises supervision over the Governor in matters appertaining to its particular work. The Ministries may issue instructions to the Governor regarding such matters and, if they consider that he has acted in conflict with law or overstepped his authority, they may petition the President for his decision.

The Ministry of the Interior occupies a peculiar position in relation to the Governor. The latter is required to keep it informed of all his recommendations for the appointment, dismissal, etc., of the District Magistrates and other officials under his jurisdiction, as well as of the arrangements made in his Administrative Office.

The Ministry of Foreign Affairs maintains representatives in the provinces to conduct the local intercourse with foreigners. These are the Special Commissioners of Foreign Affairs, or Diplomatic Envoys, (Wai Chiao Pu T'ê P'ai Chiao Shê Yüan 外交部特派交涉員).

#### *The Taoyin.*

Each province is divided into a number of large divisions, varying between two and seven, called "Tao" (道), each under the jurisdiction of an official called "Taoyin" (道尹).

The Taoyin acts under the supervision of the Governor of the province. Within his jurisdiction his powers are similar to those of the Governor. He may be clothed by the Governor with authority to exercise supervision over the District Magistrates within his jurisdiction in connection with their functions as tax collectors and judges, such supervision being exercised under the direction of the provincial Department of Finance and the Higher Court. Reports must also be submitted regarding this part of their duties to the Governor.

The Taoyin exercises general supervision over all other acts of the District Magistrates within his jurisdiction. He may issue Orders (Tao Ling 道令) and may cancel Orders issued by the District Magistrates under him. He may submit recommendations to the Governor for the appointment, reward, or punishment of such District Magistrates and he may, in case a vacancy occurs, fill it by a temporary appointment.

Like the Governor the Taoyin is also given authority to use the militia in his jurisdiction and to apply to the regular military forces for aid when occasion therefor arises. In doing this last, however, except under extraordinary circumstances, he must send his application through the Governor.

Finally, the Taoyin has the right, in matters of great urgency or importance, to petition the President direct, in which case he must report his action to the Governor.

#### *The District Magistrates.*

The district Magistrate (Hsien Chih Shih 縣知事) is the chief civil authority in the third and smallest division of the province—the District (Hsien 縣)—the number of which in each Tao varies greatly.

The typical District consists of a walled town and its surrounding country.

The duties of a District Magistrate are varied. Except in the important centres he is usually the principal judge in the District, exercising his functions, as has been stated, under the supervision of the Taoyin, the Governor and the Higher Court. He is also usually the chief tax collecting official in his District, acting under the supervision of the Taoyin, the Governor, and the provincial Department of Finance. Within the scope of his authority he may issue Orders (Hsien Ling 縣令). He controls lesser officials in his District.

The District Magistrate is the principal police officer of his District, whether the police force is irregular and of the old style, or whether a modern District Police Station has been established. In the latter case he occupies the position of Chief of the District Police Station (Hsien Ching Ch'a So 縣警察所長).

In matters of importance the District Magistrate has the right to petition the Governor direct, in which case he must report his action to the Taoyin.

Like the Governor and the Taoyin the District Magistrate is given control over the militia in his District, and he may request the co-operation of the regular military forces.

#### *The Police.*

##### *The Local Police Departments (T'í Fang Ch'ing Ch'a T'ing 地方警察廳).*

Under the terms of a Presidential Mandate issued in August, 1914, it is provided that Local Police Departments shall be established in each of the provincial capitals and commercial centres, to take charge of matters relating to policing, public health, and fire prevention. If established in a city which is the headquarters of a Governor, it comes under the latter's jurisdiction.

The Chief of the Local Police Department (T'ing Ch'ang 廳長), is recommended to office either by the Taoyin or by the Governor. The latter forwards the recommendation to the Ministry of the Interior, which in turn petitions the President to make the appointment. The Chief of the Local Police Department may issue police regulations subject to the approval of the President. He has the power to cashier his subordinates and in general he directs the affairs of his Department subject to the supervision of the Taoyin or Governor.

##### *The District Police Stations (Hsien Ching Ch'a So 縣警察所).*

These may be established in the Districts or else the Districts may rely for their police force on the local trainbands (Pao Wei T'uan 保衛團). Where a District Police Station has been established the District Magistrate is the Chief of the Station (So Chang 所長). Sub-Stations may be established

in a District. The detailed regulations to govern the work of the District Police Station are drawn up by the District Magistrate and referred, through the Taoyin, to the Governor, by whom they are fixed and then reported to the Ministry of the Interior.

*The Peking Police Department* (Ching Shih Ching Ch'a T'ing 京師警察廳).

The organization of the Peking Police Department is similar to that of the Local Police Departments, the principal difference being that the former is under the direct supervision of the Ministry of the Interior.

[R.P.T.]

**GOVERNORS OF HONGKONG.** The following is a list of those who have held this post. Until the appointment of a British Minister to reside in Peking (1860) the Governor and Commander-in-Chief of the Colony of Hongkong and its dependencies was also H.B.M. Plenipotentiary and Minister-extraordinary and Chief Superintendent of Trade.

Sir HENRY POTTINGER, K.C.B., June 26, 1843.

Sir JOHN FRANCIS DAVIS, K.C.B., May 8, 1844.

Sir SAMUEL GEORGE BONHAM, K.C.B., March 20, 1848.

Sir JOHN BOWRING, LL.D., April 13, 1854.

Sir HERCULES GEORGE ROBERT ROBINSON, September 9, 1859.

Sir RICHARD GRAVES MACDONNELL, K.C.M.G., C.B., March 15, 1865.

Sir ARTHUR KENNEDY, K.C.M.G., C.B., April 16, 1872.

Sir JOHN POPE HENNESSY, K.C.M.G., April 22, 1877.

Sir GEORGE FERGUSON BOWEN, U.C.M.G., March, 1883.

Sir GEORGE WILLIAM DES VŒUX, K.C.M.G., October 1887.

Sir WILLIAM ROBINSON, G.C.M.G., December 10, 1891.

Sir HENRY ARTHUR BLAKE, G.C.M.G., November 25, 1898.

Sir MATTHEW NATHAN, K.C.M.G., July 29, 1904.

Sir FREDERICK DEALTRY LUGARD, K.C.M.G., July 28, 1907.

Sir FRANCIS HENRY MAY, July 4, 1912.

See each of these names in separate articles.

**GOVERNORS OF PROVINCES.** Under the Manchus and in the first years of the Republic the provinces of Chihli, Szech'uan and Fêng-t'ien were administrated by a Viceroy 總督 *tsung tu*, alone, while all other provinces, either singly or in pairs, had a Governor 巡撫 *hsün fu*, (colloquially called *fu t'ai* 撫台), some of them a Viceroy as well.

After the Republic was established the office of Viceroy was abolished and each province separately was ruled by a Governor who was entitled 都督 *tu-tu*.

After the Revolution of 1913 YÜAN SHIH-K'AI separated the civil and military powers, giving the chief civil official in each province the title 巡按使 *hsün an shih* and the chief military official that of 將軍 *ching chün*. In 1915 these two officials were made to reside in different cities, the civil governor generally occupying the provincial capital.

After the succession of LI YÜAN-HUNG the titles though not the functions of these officials were changed again, by a decree of July 6, 1916; the civil governor became 省長 *sheng chang*, and the military governor 督軍 *tu chün*. See *Government, Republican*.

MAYERS: *The Chinese Government*; BELT-CHENKO: *Present-day Organization*, etc., (1912).

### GRACE EVANGELICAL MISSION.

Headquarters:—Brooklyn, N.Y., U.S.A.

Works at Kikungshan in Honan, with five missionaries in 1916.

**GRALLAE**, an Order which includes the Rails, Cranes, Bustards, etc. The following are found in China.

*Gallinula chloropus*, the Moorhen, China generally and Formosa. *Amaurornis phoenicea*, the White-breasted Water-hen, S. China. *Porzana erythrorhox*, all over China and in Formosa. *P. pusilla*, the Pallas' Crane, China generally. *P. paykulli*, Eastern China and Manchuria. *Ilyptoaenidia striata*, the Blue-breasted Banded Rail, S. China and Formosa. *Rallus indicus*, throughout China and Manchuria. *R. aquaticus*, Lower Yangtze, Amoy. *Fulica atra*, the Coot, China generally and Manchuria. *Grus tilfordi*, the Eastern Grey Crane, China generally. *G. monachus*, N. China and Yangtze valley. *G. vipio*, in N.E. China, Yangtze valley, Manchuria and Siberia. *G. japonensis*, in Manchuria; seldom south of the Wall. *G. leucogeranus*, the Great White or Siberian Crane, in passage in Manchuria, and occasionally in N. China. *Anthropoides virgo*, the Demoiselle Crane, in Mongolia and the western frontier of China, both sides of the Great Wall. *Otin dybowskii*, the Eastern Great Bustard, central and northern China and Manchuria, Korea, etc.

DAVID ET OUSTALET: *Les Oiseaux de la Chine*, (Gruidés, Otidés, Ballidés).

**GRAMMARS, ETC.** It is disputed whether the structure of Chinese allows the term grammar to be properly applied to it. The word is used here as the most convenient heading for some remarks on the works used by the foreigner in learning Chinese. The number of such books has increased so enormously that many pages would be required to give even a mere list of names.

The early Roman Catholic missionaries prepared aids for themselves and for new-comers, but these

generally remained in manuscript. A number of such MSS. may be seen in the Hunterian Museum of the Glasgow University. The first to publish was VARO (*q.v.*), in 1730. FOURMONT followed with a Grammar founded on VARO. MARSHMAN of Serampore wrote *Clavis Sinica* or *Elements of Chinese Grammar* (1814) and in 1815 MORRISON issued a *Grammar of Chinese*. In 1822 RÉMUSAT published *Elémens de la grammaire chinoise*. GONÇALVES' works (*Grammatica Latina*, 1828, etc.), were in Latin and Portuguese. The *Notitia Linguae Sinicae* of PRÉMARE first appeared in 1831; an English translation by J. G. BRIDGMAN was issued at Canton in 1847. BAZIN, in 1856, printed *Grammaire Mandarine*.

After this, as foreigners in China increased in numbers, the aids of all kinds for students of the language became too numerous to mention; but the best known were those by EDKINS (*Grammar of Colloquial Chinese*); SUMMERS (*Handbook of the Chinese Language, Grammar and Chrestomathy*); LOBSCHNEIDER (*Grammar of the Chinese Language*); and there were many which were useful for a time or for a district, which are now forgotten. It will be noted that, so far, there has been no hesitation in speaking of *Grammar*.

Later, however, such books took the form of Progressive Lessons, Manuals, and Collections of idiomatic phrases. GILES, JOHN ROSS, W. A. P. MARTIN, DYER BALL and a score of others published such works in English; but the two which have been the most used are WADE's *Yü-yen Tzû-érh Chi*, 1867, (see *Tzû-érh Chi*), and MATEER's *Course of Mandarin Lessons* (1892); the former being for many years the manual for Consular and Customs services, the latter, appearing much later, being then more used by missionaries.

WADE issued at the same time with the above-named work on the Colloquial another course in Documentary Chinese, *Wên-chien Tzû-érh Chi*. A similar work prepared for the use of Customs students is HIRTH's *Text-book of Documentary Chinese*. The same author has published a valuable small book, *Notes on the Chinese Documentary Style*.

Two important works by the Jesuits must be named; the *Cursus Litteraturae Sinensis* by ZOTTOLI, in 5 volumes, and *Rudiments de Parler et de Style chinois* by WIEGER, in 12 volumes.

These are but a few out of many. HOPKINS, HILLIER, BULLOCK, IMBAULT-HUART, VISSIÈRE, BOUCHER and many more must here be merely mentioned.

Since the 'new Chinese' came in with Japanese influence, the increase of newspapers and the general educational awakening, there has been a new crop of works meant to teach it.

MOROAN's *Chinese Speaker and Wên-li Styles*, Mrs. MATEER's *New Terms for Old Ideas*, OTTO's *Translations from Modern Chinese*, DE BRUIN's *Introduction to Modern Chinese*, and BALLER's *Wên-li Lessons* are amongst the newest works. See also *Lexicography*.

CORDIER : *Bibliotheca Sinica*, col. 1650.

**GRAND CANAL** 御河 *yü ho*, imperial river; 運河 *yün ho*, transport river; 開河 *ch'a ho*, river of locks. The great canal connects Peking and Hangchow, about 650 miles apart. The credit of its construction is often given to KHUBILAI Khan; but it had already existed in parts for a thousand years; on making Peking his capital he added the northern part of the canal so as to make through communication between Peking and the old Sung Capital, Hangchow. The portion between the two great rivers, the Yellow River and the Yangtze, was first made in the Chou dynasty, about 485 B.C. by channels joining the various lakes of that district, and it was altered from time to time during later centuries as need required, as lakes became shallow, etc. In the Sung dynasty it was continued to Hangchow which was then the Capital, making it some 430 miles long. The northern portion from the Yellow River to Peking was made by KHUBILAI Khan at the end of the 13th century; it was some 500 miles in length and made the total length of the Canal some 1,200 miles; the exact length as given in GANDAR's elaborate study is 3,630 li.

GANDAR : *Le Canal Impérial*, (Var. Sin. No. 4).

**GRAND COUNCIL** or State Council 軍機處 *chün chi ch'ü*, was instituted in the SHUN CHIH period (1644-62) and was the highest authority in the empire after the emperor. It might be called the emperor's Privy Council, where state business was transacted daily from 4 to 6 a.m. It was composed, in later times of five Ministers, Manchus and Chinese, who held other offices. The title, which means literally 'Army-plan place,' shows it was originally a military council.

**GRAND SECRETARY**. The Grand Secretariat 內閣 *nei ko*, inner hall, was the Supreme Council under the Ming dynasty, but was in practice superseded later by the Grand Council (*q.v.*). It then formed a Court of Archives with four Grand Secretaries, two Manchus and two Chinese, with the title (colloquial) 中堂 *chung t'ang* central hall, or (literary) 宰相 *tsai hsiang*. The office, with its nominal duties, was the highest honour to which an official could attain.

Under the Ming Emperors the familiar title was *ko lao* 閣老, Elder of the (nei) ko. This was written *Colao* by the Jesuit missionaries.

**GRANT, JAMES HOPE**, born July 22, 1808, was appointed commander of British troops in the Anglo-French expedition of 1860 against China,

with the rank of Lieutenant-General. It was he who had the task of destroying the Yüan Ming Yüan. He died March 7, 1875.

**GRAPES**, *Vitis vinifera*, 葡萄 *p'u t'ao*. The grape is not a native of China but was brought from central Asia by CHANG CH'EN in the second century A.C. The first mention of it in Chinese literature is in Ssü-ma CH'EN. There must have been several varieties introduced, to account for the number of varieties now found in N. China.

A white grape grown near Hsüan-hua fu is the most expensive of all Chinese grapes, and is only to be had in limited quantities. The berries are much elongated. They can be kept, with care, till February. There are also seedless white grapes in N. China. Purple grapes also are grown, in several varieties, central Shansi being especially noted for them. One variety, if put in baskets and placed in cool cellars, can be kept for almost the whole year.

Vines are always trained over arbors or some such supports, with very long main leaders. After the first frost in October the vines are taken down, pruned and if necessary coiled up, and are then buried to protect them from the severe cold of winter.

Several species of wild grape are found, *V. amurensis* and others. From some a fairly good wine is made.

MEYER: *Agricultural Explorations*, etc.; BRETSCHEIDER: *Botanicon Sinicum*, I, p. 25; MARCO POLO, c. 37.

**GRAPHITE**. See *Minerals*.

**GRASS CHARACTER** 草字 *ts'ao tzü*, the Chinese running hand, used in business but not in official documents. It dates from the Ch'in 秦 dynasty, about A.C. 220.

**GRASSCLOTH**, 夏布, the name given to cloth woven from ramie, hemp, pineapple fibre, or from any mixture of these. There are many qualities, the best closely resembling foreign linen. The value of the export in 1916 was Hk.Tls. 1,710,336. See *Fibres, textile*.

**GREAT BRITAIN AND CHINA**. The relations of Great Britain with China, both in peace and in war, have been more important during the last two or three centuries than those of any other Power.

The story opens with the arrival of WEDDELL in 1637 and includes the long and varied experience of the East India Company down to 1834; the AMHERST and MACARTNEY embassies; the First War, ending with the Treaty of Nanking in 1842; the cession of Hongkong; GORDON's victories over the T'ai Ping rebels; the Second War, ending with the destruction of the Summer Palace and the Treaty of Peking in 1860; MARGARY's murder; the

opening of many ports to foreign trade; down to the leasing of Weihaiwei in 1898.

All these matters are dealt with under separate articles.

The total trade between Great Britain and Chinese in 1914 was Tls. 127,000,000, the percentage of China's whole trade being 13.8 with Great Britain or 49.0 with the British Empire.

The following is a complete list of all Ministers who have represented Great Britain at the court of Peking.

1853, December 24, Sir JOHN BOWRING, Plenipotentiary and Chief Superintendent.

1857, April 17, JAMES BRUCE, Earl of Elgin and Kincardine. Special Mission.

1859, January 14, Hon. F. W. A. (afterwards Sir FREDERICK) BRUCE, Envoy extraordinary and Minister plenipotentiary.

1860, March 20, JAMES BRUCE, Earl of Elgin and Kincardine. Special Mission.

1865, April 7, Sir RUTHVENFORD ALCOCK, Envoy extraordinary and Minister plenipotentiary and Chief Superintendent of British trade.

1871, July 22, THOMAS F. (afterwards Sir THOMAS) WADE, Envoy extraordinary and Minister plenipotentiary and Chief Superintendent.

1876, February 21, the same, with new credentials.

1883, July 1, Sir HARRY S. PARKES, Envoy extraordinary and Minister plenipotentiary.

1885, May 2, Sir R. HART, Envoy extraordinary and Minister plenipotentiary. (Did not take up appointment).

1885, November 24, Sir J. WALSHAM, Envoy extraordinary and Minister plenipotentiary.

1892, April 1, N. R. (afterwards Rt. Hon. Sir NICHOLAS) O'CONOR, Envoy extraordinary and Minister plenipotentiary.

1895, January 1, Sir C. M. (now Rt. Hon. Sir C. M.) MACDONALD, Envoy extraordinary and Minister plenipotentiary.

1900, October 26, Sir E. M. (now Rt. Hon. Sir E.) SAROW, Envoy extraordinary and Minister plenipotentiary.

1906, May 31, Sir JOHN N. JORDAN, Special Envoy extraordinary and Minister plenipotentiary *ad. int.*

1906, October 26, the same; Envoy extraordinary and Minister plenipotentiary.

[1909, February 24, the same; Special Ambassador extraordinary to attend the funeral of the Emperor KUANG HSÜ]. See *Treaties*.

**GREAT LEARNING**, 大學 *Ta hsüeh*, the second of the Four Books. Its authorship is uncertain, though it is usually ascribed to K'UNG CHI a grandson of CONFUCIUS. Its date seems certainly the fifth century A.C. It was added as a chapter to

the *Li Chi* in the 2nd century A.D. by MA YÜNG. According to CHU HSI and others the meaning of the title is Learning for adults, as *Hsiao hsueh* is Learning for the young. See *Classics*.

LEGGE: *Classics*, vol. i.

**GREAT TRAVELLER, THE**, 大行人 *ta hsing jen*. BIOT's term for an official named in the *Chou Li*; the chief authority in charge of all dealings with the States, and the reception of ambassadors or visitors to Court. He, with a junior colleague called the "Small Traveller," had constantly to examine into the condition of the populations of the Feudal States, and keep the Emperor informed of everything going on within the Empire. He was subordinate to the Board now called Hsing Pu 刑部 *Board of Punishments*; (see *Six Boards*).

BIOT: *Le Tchou Li*; НИТН: *The Ancient History of China*.

**GREAT WALL, THE**, called by the Chinese 萬里長城 *wan li ch'ang ch'eng*, 'the myriad-li-long wall.' It is the wall built by SHIH HUANG TI against Tartars after trying for ten years to overcome them. It began in the present Kansu and reached to Liao-tung, advantage being taken of all naturally fortified places in constructing it. There were also some portions existing of previously built walls which were utilised. Its length in a straight line is 1,300 miles, but its actual length is 1,500 miles. Its height was from 15 to 30 feet; it varied in height, in material, etc., according to the importance of the different localities; stone, brick and earth being all used in its construction. Within the wall were camps, on the wall were towers, and outside were moats and ditches, making the whole defence very effective for the time, so long as the guards did their duty.

There are, according to ROCKHILL, two Great Walls, one called *pien ch'eng* 邊城 *frontier wall*, extending from the Gulf of Chihli to the west of Kansu; the other called the *Ch'ang ch'eng* 長城 *long wall*, or *Wan li ch'eng* 萬里城 *myriad li wall*, branching off near the eastern end of the other, encircling the north-western boundary of Chihli and following the range which separates that province from Shansi for several hundred miles. The former is faced with brick as far as east Shansi, after which it is mere earth; the latter is faced with brick or stone throughout its whole length, and is a much greater work.

It is stated that besides 300,000 troops, all the criminals of the land were set to build this wall, including many *literati*. The difficulty of feeding them and the suffering they must have endured can be judged from the statement that of 182 loads of grain despatched only one would reach its destination, the rest being eaten or sold along the road.

It was repaired under the Ming dynasty,

(HSIEN TSUNG, 1464—87). It has now become a mere geographical boundary, military posts being maintained only at the passes. The most important of these are Shan-hai kuan at the eastern extremity; the Kalgan Pass (Chang-chia k'ou) in the N.W. of Chihli; the Yèn mên 雁門 (*Goose-gate*) Pass, N. of Shansi; and the Chia-yü 嘉峪 Pass at the extreme west.

Within the wall is often spoken of as *Kuan nei* 關內 and without the wall as *K'ou wai* 口外.

TSCHERE: *Histoire du Royaume de Ch'in*, c. v; ROCKHILL: *The Land of the Lamas*, p. 8.

**GREBES**. See *Pygopodes*.

**GRIFFIN**. A slang term, applied to untrained ponies newly imported from Mongolia to Shanghai; and also to young men newly come to Shanghai from the West.

**GROS, JEAN BAPTISTE LOUIS**, was born at Ivry-sur-Seine on February 8, 1793. He entered the diplomatic service, and was made a Baron in 1829. He was sent as special High Commissioner in China in 1857 and signed the Treaty of Tientsin between France and China, after the allied forces had taken Canton and the Taku forts; he was sent again as Ambassador extraordinary and High Commissioner in China in 1860, when, after entering Peking he signed the Additional Convention of October 25, 1860.

DE MOGES: *Souvenirs d'une ambassade en Chine*, (or English translation, 1861).

**GROSIER, Abbé**, was born at St. Omer, March 17, 1743, and died in Paris, December 7, 1823. He was Canon of S. Louis du Louvre, and later was librarian to H.R.H. the Count D'ARTOIS. He is known as the author of an important work which first appeared in 1785 as the thirteenth and last volume of MAILLA's *Histoire de la Chine*; its title was *Description Générale de la Chine*. The third edition of it was entitled *De la Chine, ou Description générale de cet Empire*; it was in seven volumes and was published in 1818-20. The work was reviewed by RÉMUSAT, who speaks of it as a good résumé of the *Lettres Edifiantes*, DUHALDE's work and the *Mémoires* of the French missionaries, put into convenient order and enriched with some useful additions. It was translated into English, German and Italian.

RÉMUSAT: *Nour-aux Mélanges Asiatiques*, p. 233; CORDIER: *Bibliotheca Sinica*.

**GROSVENOR MISSION**. After the murder of MARGARY in Yunnan a Mission was sent by Sir THOMAS WADDE to make enquiry into the matter on the spot. The members of the Mission were the Hon. T. G. GROSVENOR, Second Secretary of the British Legation, A. DAVENPORT and E. C. BASER,

of the Consular Service. Blue Book, *China*, No. 3, (1878).

**GROUND-NUTS** (Peanuts): 花生 *hua-shèng*;

also 長生菓 *ch'ang shèng kuo*: *Arachis hypogea*. (Ground-nuts have been cultivated for centuries in South China; but not until more recent times north of the Yangtze, for they are not mentioned by the historiographers of the MACARTNEY and AMHERST Embassies, who described all the crops they saw. They are now, however, cultivated all over China, from Central Manchuria to Hainan. Ground-nuts flourish best in a sandy loam and require an abundance of sunshine during the growing period, without too much rain. These conditions exist in the valley of the Yellow River, in E. Shantung and S. Chihli and part of Honan, which are now the chief exporting districts. Large quantities are also produced in the old bed of the Yellow River, in N. Kiangsu, and also along the sea-board of Chihli towards Shanhaikuan. Sowing is in early spring and the harvest in October. Cultivation is cheap and causes little trouble, and the returns are good. There are two kinds, the large and the small. The former was introduced from the United States by missionaries to Shantung and is called the foreign peanut. The soil in which they grow is sifted, so as to obtain even the smallest nuts. They are eaten roasted as in the West or are used in confectionery. The oil is used in cooking, lighting, and to adulterate the more expensive rape-seed oil; the refuse cake, for manuring purposes, is sent to Kuangtung, and the shells are used to fatten pigs. The oil production is one-third by weight of the nuts, or even more under favourable circumstances. Until the nineties little of this product was shipped abroad, but with the development of railways in North China the trade advanced by leaps and bounds. In the Lower Yellow River region, where the land has been covered with sand by successive floods, nothing will grow but ground-nuts, but since the demand from foreign countries set in, the farmers have planted vast areas with the crop, and the trade has assumed great proportions. In the West the extension of the oil industry, for soap-making, for machinery lubrication, etc., has created the demand to which India and China respond more and more yearly. The cake is considered as one of the best for live stock.

The suppression of opium has been another contributing factor in the growth of the trade; lilyflowers, a less paying crop, have also been supplanted in the Huai River region.

Although there were large shipments from the north to Kuangtung in 1886 (600,000) piculs, mostly from Chinkiang) the foreign trade did not develop until 1909, since when it has expanded enormously. In that year the production of Shantung was

estimated at four million piculs (*Kinochoy Trade Report*); the total "original export" from all ports was over one and a half million piculs, worth Tls. 5,400,000; in 1913 (the last year before the War) the figures were respectively 2,286,000 piculs, worth Tls. 10,000,000, and just over one million exported abroad. France takes over one-third. The annual movement of oil is from 350,000 to 400,000 piculs, valued at about Tls. 10 per picul, of which 250,000 piculs annually are exported abroad. The tendency is for an increase of the shipments of oil as against those of seed. The export in 1916 was, kernels, picls. 424,917; in shell, picls. 216,840; value Tls. 1,812,251; cake, picls. 38,430, Tls. 77,558; oil, picls. 561,512, Tls. 6,000,494.

CUSTOMS REPORTS.

[N.S.]

**GROUSE.** See *Gallinax*.

**GRUBE, WILHELM**, was born at Petrograd in 1855 and died near Berlin in 1908. He was Professor of the Far Eastern Languages in Berlin University. He spent two years (1897-9) in Peking, and published various works in German on Chinese Literature, Philosophy, etc.; a complete list is given in *T'oung Pao* 1908, p. 594.

**GUARDIAN.** The honorary titles Senior Guardian of the Heir-apparent 太子太保 *T'ai tzu t'ai pao*, Junior ditto, 太子少保 *T'ai tzu shao pao*, are very high honours.

Holders of the latter title were addressed as *Kung pao* 'palace guardian'; thus Sir ROBERT HART, who received the honour in 1902, was 赫宮保.

**GUAVAS**, *Psidium cattleyanum* 鶴屎果, *chi shih kuo*. This fruit is never seen in N. China; it is sometimes met with in Central China as a potted plant; in the South, however, it is grown in regular plantations.

**GUILD.** This name is given by foreigners to three Chinese institutions:—(i) the Kung-so 公所 (*public hall*) or trade union, representing the 'craft' or 'mystery' of the West, (ii) the Hui-kuan 會館, the club of fellow-provincials in an alien province; (iii) the Hanse or "Guild Merchant," which is a very rare institution in China.

i. The trade guilds have been formed independently of the government, and hence historians have ignored them. It is difficult to procure any documents relating to their origin. The Ningpo Bankers' Guild claims that it was founded in the Han dynasty or even traces its origin to the Chou dynasty. Owing to dynastic disturbances and rebellions, many trade guilds can only trace their history back for a century or so.

*Membership.*—All craftsmen of one kind in a city become members of the guild of their craft to escape the ostracism which would otherwise be their lot. Sometimes a certain trade in a city is entirely



in the hands of aliens : e.g., in Wenchow the crafts of needle-making, fish-hook making and gold-beating are entirely in the hands of aliens, and they are forbidden to teach Wenchow men.

**Administration.**—The officers of a Guild generally consist of a manager and a Committee elected annually, each serving in rotation as manager. Each member serves in turn on the committee. There is also a salaried secretary, a literary man who communicates with the officials when necessary, and appears in court as the legal representative of the guild. He also collects subscriptions from the members for charities and public works. The Committee convenes meetings to regulate prices, to fix standard weights and measures, to regulate sales by credit, rates of storage, insurance, packing, etc. Each Guild has its own rules and may alter them as often as exigency demands.

**Revenue.**—The income of Guilds is acquired chiefly from taxes on the amount of the members' sales, by entrance fees and by fines. 'The members' books are examined periodically and those with false accounts are heavily fined, or are expelled.

**Jurisdiction.**—Disputes between members are settled by arbitration at a meeting of the Guild. The Guild also helps in the expenses of a law-suit of a member, if it be thought a worthy one. Rewards are given for the discovery of thieves or stolen property, and any member found concealing a robbery or receiving stolen goods is heavily fined, and if he refuses to pay the fine, is expelled. All intercourse with an expelled member is forbidden, and any member having dealings with him is heavily fined. The Shanghai Tea Guild has or had a rule that no members should have dealings with a firm in litigation with a foreign firm until the case is adjudicated. For breaches of regulations, members are fined, the fines ranging from temple candles, a feast or a play, to considerable sums of money; or are punished by expulsion and boycott. Personal violence is sometimes inflicted on rebellious members, occasionally resulting in death. The members are expected to render assistance at fires and the Guild often has a fire-engine of its own. It subscribes to the funeral expenses of its poorer members, sometimes presenting the coffin.

**Guild-hall.**—The more important Guilds have a building where the members transact business and have feasts and theatricals. Usually there is a shrine to some patron deity to which the members do obeisance at the annual meeting.

Journeyman occasionally form a temporary association to combine against their masters on account of some grievance, and sometimes strike for increase of wages. Apprentices serve from three to five years, and at the end of their term contribute a sum towards expenses, or pay for a play. Many

Guilds limit the number of apprentices, and regulate the hours of work.

ii. The Hui-kwan is of older origin than the trade-guild, and probably existed as far back as the T'ang dynasty. A Kiangsu club is referred to in the Ming dynasty. Membership is open to all, whether officials, business men or others, who come from the home province. A salaried manager and honorary committee are elected annually, and there is a salaried secretary.

**Revenue.**—Members pay to the club a percentage of their profits or earnings, and co-provincial officials subscribe fixed sums, the highest probably being Tls. 600 paid by a Viceroy to the Hupei Guild in Foochow.

**The Guild building,** like that of the trade-guild, has a special deity presiding over it. It serves as quarters for co-provincial officials passing through the city. The Guild has a special mortuary where coffins of members are stored before being sent back to the native province, and it provides a cemetery for the members. The various provincial Guilds in Peking assist poor scholars of their provinces who come up for examinations.

The Guild controls the trade between the home and the alien province, promotes the general interests of its members and protects them from the jealousy of native firms. Any dispute between its members is settled by the Guild, but where a member has a law-suit against a man not of his province, the Guild prosecutes on his behalf if the step is sanctioned by all the other members and helps to defray expenses.

iii. The 'Guild merchant' or association of all the merchants of a locality to regulate trade is a rare institution in China. MORSE names the only three well-marked instances, the Great Guild of Newchwang, the Swatow Guild, and the former Canton Co-hong, (q.v.).

MORSE: *The Guilds of China*; K.: *Chinese Guilds*, N.C.B.R.A.S. Journal, vol. 'xii'; MAC-GOWAN: *Chinese Guilds*, ibid., vol. xxi.

**GULLS.** See *Laridae*.

**GUM BENJAMIN**, 安息香, *an hsi hsiang*, balsamic resin from *Styrax benzoin*, is imported from Borneo and Sumatra. Its oil is benzoin oil, used medicinally, as a perfume (incense) and in tanning.

**GUM MYRRH**, 沒藥, an import, is the exudation from *Balsamodendron myrrha*, NEES. It is used as a purifier.

**GUM OLIBANUM**, 乳香, from India and Africa, obtained from stems of several species of *Boswellia*; used medicinally powdered or as plaster, and as a perfume (frankincense).

**GUMPACH, JOHANNES VON**, a German by birth, but naturalized in England. He was

employed as Professor of Astronomy by (Sir) ROBERT HART for the T'ungwên College, but proved recalcitrant. A flippant account of him may be read in Dr. MARTIN's *A Cycle of Cathay*, p. 304, but the other side may be read in the appendix to a work by von GUMPACH, *The Burlingame Mission; a political disclosure*, etc., 1872. In this he gives what he called 'a clear, succinct and impartial review of the Mission by an eye-witness of its mysterious birth.' Succinct it is not, extending to some 600 pages; and impartial it is not, being full of violent animosity and vituperation of HART, BURLINGAME, MARTIN, WADE and others. But it is a curious and interesting volume.

**GUNNY**, a coarse kind of cloth, made from the bark of a tree and used for covering bales, or for bags, etc. See *Fibres, textile*.

**GUNPOWDER**. Opinion is much divided as to the invention of gunpowder by Chinese and the earliest use of firearms among them. It is stated that the 'fire-drug' 火藥 *huo yüeh*, whose name seems to indicate a foreign origin, was introduced from India in the fifth century A.D. But it was not used for fire-arms apparently until the middle of the twelfth century. According to SCHLEGEL the Mongols used cannon in 1232.

MAYERS: *On the Introduction and use of Gunpowder*, etc., Journal, N.C.B.R.A.S., 1870; MARTIN: *Lore of Cathay*; WILLIAMS: *Middle Kingdom*, vol. ii, p. 89; SCHLEGEL: *On the Invention and use of Fire arms*, etc., T'oung Pao, 1902.

**GÜTZLAFF ISLAND**, called by the Chinese 大赤 *Ta ch'ih* or 大戩 *Ta ch'i shan*; an island at the mouth of the Yangtze, south of the Southern Channel, opposite Pootung Point and seventy miles from Shanghai. It has a lighthouse 283 feet above high-water level, and is an important telegraph station, where six cables land. It is named after

GÜTZLAFF, the missionary and Chinese secretary to the Hongkong government.

**GÜTZLAFF, KARL FRIEDRICH AUGUST**, born in Pomerania, Germany, in 1830, an agent of the Netherlands Missionary Society, was sent out to Batavia in 1827. Later he went to Siam, and while there learned the Fokien dialect from Chinese immigrants. His Society refused him permission to go to China, but he went there nevertheless, in a Chinese junk. Finding it impossible to make an entrance, he enlisted as Chinese interpreter on opium-ships. In this way he travelled up and down the coast for some years, visiting Tientsin in 1831, preparing tracts in Chinese, making a translation of the whole Bible, and printing it at his own expense. At Dr. MORRISON's death in 1834, he succeeded to his position under the British Government, and at the beginning of the war in 1839 was third Interpreter during the negotiations leading to the Treaty of Nanking, and was for some time Superintendent of Chusan. He was then Chinese Secretary to the Hongkong Government from 1843 to his death in the colony in 1851. During these years he continued his zealous missionary efforts, sending out native agents at his own expense, and urging the Missionary Societies to send out more men specially for the interior. He was very greatly deceived by his native helpers but his zeal never failed, and he was the originator of all the German Missions in South China. GÜTZLAFF Island at the mouth of the Yangtze is named after him.

His publications include 61 in English, 2 in Japanese, 1 in Siamese, 7 in German, and 5 in Dutch. Among them are *Journal of Three Voyages on the China Coast*; *China Opened*; and *Sketch of Chinese History* (in German and English). Munich has a complete collection of his Chinese works.

**GYP SUM**. See *Minerals*.

## H

**HAAS, JOSEPH**, was born at Pilsen in 1847, and was drowned at Poo-too in 1896 while bathing. He came to China in the service of a German firm in 1867, but after studying Chinese he became Interpreter, Consul and Consul-General for Austria-Hungary in Shanghai. He was Librarian of the N.C.B.R.A.S., and wrote a few papers.

**HAI HO 海河**, the name by which the Pai-ho is known at Tientsin, below the terminus of the Grand Canal.

**HAI HO CONSERVANCY**. See *Conservancy Work*.

**HAI-KUAN TAEI**. See *Taei*.

**HAINAN 海南**, a large island close to Kwangtung and making part of that province. It is 185 miles in length, (north-east and south-west), and 120 in breadth, with an area of 13,900 sq. miles. The lowlands are very fertile, and the mountains of the centre and the south rising to 6,000 feet, contain a good deal of mineral wealth. Chinese

inhabit the fringe of coast land; in the interior are the Loi. (See *Aborigines*).

The capital city of the island is Kiungchow, near the northern end, with its port Hoihow, open to foreign trade. There are no other towns to name, the island being still very undeveloped.

**HAKKAS.** A distinct and virile strain of the Chinese race, mostly found in the hilly regions of Kuangtung, Kuangsi, Kiangsi and Fukien. They speak a dialect different from those of these provinces, and are also distinguished by cleaner habits and by the unbound feet of the women. It is only possible to give a rough estimate of their numbers but there may be some fifteen millions of them. Where they originated is an unsolved problem; but it is supposed they emigrated from Honan in the 4th and again in the 9th century. Some went to Chékiang and Fukien, others to Kiangsi. Many, who settled amid a civilisation not very different from their own, would blend and be to-day indistinguishable from the Southern Chinese. Others, who settled among the wild tribes of Fukien, would preserve their Honan speech and customs, and these are the present Hakkas. In the Sung and Mongol dynasties many of these migrated to (Moichu) Kai yin 嘉應 in Kuangtung, the families now there tracing their ancestry back some 20 generations.

The Hakkas have emigrated in large numbers to the Dutch East Indies, Borneo, The Straits and Burma. There are said to be half a million in Formosa and there are many in Hainan.

NOTES AND QUERIES ON CHINA AND JAPAN, vol. i; CHINESE RECORDER, vol. xxiii.

**HALIMA, or KALIMA, 哈立麻**, a Tibetan priest with such a reputation that Yung Lo sent an embassy to bring him to court. On arrival he was asked to say masses for the emperor's parents, and after the ceremonies there were various supernatural manifestations, auspicious clouds, heavenly dew, white elephants, etc., etc. Yung Lo thereupon gave to HALIMA the titles Prince of the Great Precious Law, BUDDHA of the Western Paradise, etc. His three chief disciples were made Ta Kuo Shih 大國師 *Grand State Preceptors* and chief prelates of the whole Buddhist church.

**HALL OF CLASSICS, Pi yang kung 辟雍宮** belonging to the Kuo tsü chien, was built by CH'EN LUNG near the Confucian Temple, in the N.E. corner of Peking. It contains 3,000 stone tablets inscribed with texts from the classics. At stated times the Emperor used to go there to expound the classics. In the grounds are a stone and porcelain p'ai-lou and an ancient sun-dial. See *Imperial Academy*.

FAVIER: *Peking*; FISHER: *Guide to Peking*.

**HAMI, 哈密** *Ho-mi t'ing* a town in Eastern Turkestan (Sinkiang) on the old south road (T'ien

shan nan lu); also found on maps as *Akhamil*. The population is 5,000 or 6,000.

It has a fine Buddhist temple and a splendid mosque dating from 1420.

**HAMILTON, PORT.** See *Port Hamilton*.

**HAMSTER.** See *Muridae* (*Cricetulus* and *Phodopus*).

**HANBURY, THOMAS**, Sir, was born in London, 1832 and died at his residence near Ventimiglia in March 1907. He was a merchant in Shanghai, was known as a philanthropist, and has left his name connected with a school which he founded there, The Hanbury School, chiefly for Eurasian children, now one of the schools controlled by the Municipal Council; and with a Sailors' Home, The Hanbury Institute.

**HANCE, HENRY FLETCHER**, was born in London on August 4, 1827. After receiving a very good education in London and Belgium he came at the age of 17 to the new colony of Hongkong, and in September 1844 entered the Civil Service. He devoted his spare time to collecting and describing the plants of the Island, and in 1849 he received from the University of Giessen the honorary degree of Doctor of Philosophy. In 1854 he was transferred to the Superintendency of Trade in China, under the control of the Foreign Office. In the burning of the Factories of Canton he lost his books and botanical collections. The Superintendency was abolished on the establishment of the British Legation in China in 1859, and for a time he had to go back to his old post of Senior Assistant in Canton, but in 1861 he was made Vice-Consul at Whampoa, twelve miles below Canton. There he lived for some twenty-five years, collecting and describing the local flora as he found leisure, as well as examining what was sent to him from other parts of China. He also made several botanical excursions in Kuangtung and Hainan. He was Acting-Consul three times at Canton, and in 1886 was appointed Consul at Amoy, but he died a month after his arrival there, on June 22. His herbarium amounted to 22,437 specimens and was left to the British Museum. Many plants have been named after him.

A list of papers written by him on botanical subjects, to the number of 222, is given by BRETSCHNEIDER.

PARKER: *Journal*, N.C.B.R.A.S., vol. xxi, p. 309; BRETSCHNEIDER: *History of European Botanical Discoveries in China*.

**HAND BAY**, a small bay in the Ta-lien wan. Like other bays there it received its name when the British forces were there in 1860. Captain HAND was in command of a vessel.

SWINHOE: *Narrative of the North China Campaign*.

**HAN DYNASTY, 漢紀.** Called *Western Han* 西 Han (from its capital being at Ch'ang-an) or *Earlier Han*. It was founded by LIU PANG (*q.v.*), a man of peasant origin, in a.c. 206, after some years of fighting against the second Ch'in Emperor. The dynasty lasted 231 years under 15 rulers. (See below). Almost every reign was troubled by incursions of, or excursions against the Hsiung-nu 匈奴. The new Emperor repealed the decree of CH'IN SHIH HUANG TI as to the destruction of books, and was the first Emperor to sacrifice to CONFUCIUS. WEN TI was a great patron of literature and modified the barbarity of punishments. WU TI made great conquests, extending the empire on the South, and annexing part of Korea and Tonkin. He was entirely given over to Taoist magic. Overland trade with India, Parthia and Mesopotamia was begun. Buddhism, according to some accounts, was now first heard of in China. An envoy who travelled as far as to the Oxus, on his return introduced the grape and pomegranate. Incapable rulers brought about rebellions which weakened the empire, and WANG MANG usurped the throne for some years, but he was finally defeated by princes of Han and the dynasty was re-established as the Later Han.

Dyn. Title	Accession	Reign Title	Adopted
	B.C.		B.C.
高帝 Kao Ti or			
漢祖 Kao Tsu	206		
惠帝 Hui Ti	194		
高后 Kao Hou	187		
呂氏 Lü Shih			
文帝 Wên Ti	179	後元 Hou Yüan	163
景帝 Ching Ti	156	中元 Chung Yüan	149
		後元 Hou Yüan	143
武帝 Wu Ti	140	建元 Chien Yüan	140
		元光 Yüan Kuang	134
		元朔 Yüan So	128
		元狩 Yüan Shou	122
		元鼎 Yüan Ting	116
		元封 Yüan Fêng	110
		太初 T'ai Ch'u	104
		天漢 T'ien Han	100
		太始 T'ai Shih	96
		征和 Chêng Ho	92
		後元 Hou Yüan	88
昭帝 Chao Ti	86	始元 Shih Yüan	86
		元鳳 Yüan Fêng	80
		元平 Yüan P'ing	74
宣帝 Hsüan Ti	73	本始 Ti Chieh	69
		地節 Ti Chieh	65
		元康 Yüan K'ang	61
		神爵 Shên Chüeh	57
		五鳳 Wu Fêng	53
		甘露 Kan Lu	49
		寶龜 Huang Lung	49

Dyn. Title	Accession	Reign Title	Adopted
	B.C.		B.C.
元帝 Yüan Ti	48	初元 Ch'u Yüan	48
		永光 Yung Kuang	43
		建昭 Chien Chao	38
		竟寧 Ching Ning	33
Ch'u	32	建始 Chien Shih	32
		河平 Ho P'ing	28
		陽朔 Yang So	24
		鴻嘉 Hung Chia	20
		永始 Yung Shih	16
		元延 Yüan Yen	12
		綏和 Sui Ho	8
哀帝 Ai Ti	6	建平 Chien P'ing	6
		元壽 Yüan Shou	2
	A.D.		A.D.
平帝 P'ing Ti	1	元始 Yüan Shih	1
孺子嬰 Ju Tzu Ying	6	居攝 Chü Shê	6
		始初 Ch'u Shih	8
新皇帝 Hsin Huang-ti,			
王莽 Wang Mang,			
Usurper	9	始建國 Shih Chien Kuo	9
		天鳳 T'ien Fêng	14
		地黃 Ti Huang	20
淮陽王 Huai-yang Wang	23		
帝玄 Ti Hsüan		更始 Kêng Shih	23

**HAN DYNASTY, LATER.** There have been two dynasties with this title; one, the second part of the great Han dynasty (see *Han, Later*) also called Eastern Han; the other, the unimportant partial dynasty of the period of the Five Dynasties (*q.v.*).

**HAN DYNASTY, MINOR 蜀漢紀.** This name is often used for the Epoch of the Three Kingdoms, since the Chinese regard the kingdom of Shu, with its capital at Ch'eng-tu, as the legitimate successor of the Han dynasty, though it lasted a shorter time than the other two.

The Shu ruler belonged to a branch of the Han Imperial house, (LIU). See *Three Kingdoms*.

Dyn. Title	Accession	Reign Title	Adopted
昭烈帝 Chao Lieh Ti	221	章武 Chang Wu	221
後主 Hou Chu	223	建興 Chien Hsing	223
		延熙 Yen Hsi	238
		景耀 Ching Yao	258
		炎興 Yen Hsing	263

**HAN FEI TZÜ 韓非子,** a noted philosopher who died about a.c. 233. He occupied an independent position, being a disciple of Hsün Tzu (*q.v.*), while his treatise on government showed the influence of LAO Tzu's doctrine of passivity (*wu wei*). He was an expert in criminal law. He was at one time in office under the prince of Han, to whom he was kin, but afterwards entered the service of the Ch'in ruler (later SHIH HUANG TI), and was at first much esteemed for his talents. He fell,

however, a victim to the jealousy of a rival official who represented that HAN's connection with the Chinese Emperor would be harmful to Ch'in. He was imprisoned, and poisoned himself in despair. Some fragments of his works remain.

**HANGCHOW** 杭州, the capital of Chékiang, is in lat. 30° 12' N., and long. 120° 12' E. It was opened to foreign trade in 1896 (by the Japanese Treaty), and is on the Ch'ien-t'ang river at its entrance to the sea, in a narrow unnavigable bay. Before the terrible destruction wrought by the T'ai P'ing rebels, who devastated the city and district, Hangchow was one of the most famous cities of China for its wealth and beautiful scenery, the West Lake being celebrated for its temple-crowned hills.

Hangchow is not, for China, very ancient, having been founded in A.D. 606. It was the capital of the Southern Sung dynasty in the 12th century, and was described, under the name of Kinsay, by MARCO POLO, who visited it in the 13th century. Hangchow has for centuries been noted for its silk manufactures, many thousands of people being employed, but many have been thrown out of work by the fancy for foreign satins; there is now a foreign-style filature. Other manufactures for which the city is noted are fans (oiled-paper) scissors, and tin-foil. Of recent date are a cotton mill, and soap and match factories.

The Grand Canal commences at Hangchow; the Shanghai-Hangchow railway, (105 miles), was opened in 1909, in which year the first Provincial Assembly also met. The population is 594,000.

	1915	1916
Net Foreign Imports...	2,966,640	4,321,876
Net Chinese     "     ...	4,202,666	3,644,570
Exports ...     ...	12,822,168	13,161,301
Total Hk.Tls. ...	19,991,474	21,157,747

**HAN HAI**, 旱海, a Chinese name for the Mongolian plateau. *Han* meaning dry and *hai* meaning sea, the idea has been held that the district was the bed of an ancient sea. Geology does not support this theory; *hai* no doubt refers to the flatness of the land and *han* to the dryness of the climate: 'the rainless sea' is more correct than 'the dry sea.'

**HANISTES**, or *marchands hanistes*. See *Hannistes*.

**HAN JÊN**. See *Han, Sons of*.

**HANKOW**, in lat. 30° 35' N., long. 114° 17' E., is one of three cities at the junction of the Han river and the Yangtze, the others being Hanyang, across the Han, and Wuchang, on the opposite or south bank of the Yangtze.

This concentration of population in the very centre of China, and on the Yangtze at a point which can be reached by ocean-going steamers, renders the group of cities the most important commercially in China. Hankow was opened in 1862, the gross value of the trade then passing through the Customs amounting to less than Tls. 30 millions: the figure is now six times that amount. The opening of the railway to Peking in 1905 caused a great development of trade with the north.

The commercial history of Hankow since the Boxer outbreak has been one of continuous "boom," with occasional set-backs. In the decade ending the 19th century the average annual gross value of the trade was only Tls. 63 millions, whereas for the years 1907 to 1916 it was 138 millions, and in 1916 174 millions.

Hankow is a collecting and distributing centre for goods from many quarters. Here come by rail sesamum and goat-skins from Honan; beans, silk, cotton, hides, gypsum, etc., from the Hupei plains, and nutgalls, varnish, wood-oil and vegetable tallow from the Western mountain regions, down the rivers Han (from Shensi) and Yangtze, and from Hunan, though part of this trade no longer comes to Hankow since the opening of the Hunan ports. Large quantities of raw material are also brought to Hankow for the factories there, which are rivalled in importance only by those of Shanghai. Besides the Arsenal (at Hanyang) and Mint (at Wuchang) and the railway and electric light works, there are the celebrated Hanyang Iron and Steel works, which draw their supplies from Tayeh (Hupei) and the Pingsiang Colliery (Kiangsi); two engineering works, chemical and brick-works, anti-mony refining works, kerosene oil tanks, 5 flour mills, 9 oil mills, 3 cotton works and 1 silk factory, 3 paper mills, 2 soap factories, besides tobacco, wool, tea factories and 3 hydraulic press factories for pressing hides, etc.

The population of the three cities is 1,321,000.

	1915	1916
Net Foreign Imports ...	43,306,528	49,159,373
Net Chinese     "     ...	15,634,508	19,551,322
Exports ...     ...	101,963,686	106,108,792
Total Hk.Tls. ...	160,904,722	174,819,487

Since the establishment of the post in Hankow the following have been the British Consuls or Consuls-General.

1860, December 27, WILLIAM RAYMOND GINGELL, Consul.

1864, January 25, WALTER HENRY MEDHURST (later, Sir WALTER), Consul.

1871, August 17, PATRICK JOSEPH HUGHES, Consul.

1880, February 25, CHALONER ALABASTER (later, Sir CHALONER), Consul.

1886, April 22, CHRISTOPHER THOMAS GARDNER, Consul.  
 1893, June 15, ALEXANDER FRATER, Consul.  
 1893, December 1, PELHAM LAIRD WARREN (later, Sir PELHAM), Consul.  
 1899, October 12, the same, Consul-General.  
 1901, July 1, EVERARD DUNCAN HOME FRASER (now Sir EVERARD), Consul-General.  
 1911, January 22, HARRY ENGLISH FULFORD, Consul-General.

**HAN, LATER or EASTERN, 後 or 東漢紀** (A.D. 25-214) was founded by KUANG WU TI, after the crushing of the usurper WANG MANG. The capital was moved to Lo-Yang and the empire was divided into thirteen provinces under governors responsible to the emperor. Successive rebellions were subdued, one being raised by a chieftainess in North Annam. In consequence of a dream MING TI sent envoys to India to enquire about Buddhism. In his reign a dyke was made 30 miles long, to prevent the overflow of the Yellow River. LING TI 靈帝 had a struggle with the Eastern Tartars (Tung-hu), gave great encouragement to learning, and instituted the system of literary examinations for official posts. Towards the end of the period, arose the usurpers TUNG CHO 董卓 and TS'AO TS'AO, whose rebellions brought great disorder and the downfall of the dynasty.

Greater intercourse took place with the West, Roman traders arriving in Cochin-China, and a Chinese embassy being sent to the Persian Gulf. An influx of Buddhist missionaries from Samarkhand took place.

The Han dynasty or dynasties lasted 426 years under 25 rulers, and was a period of much glory. It may be called the first national dynasty, and the term *Men of Han* 漢人 or *Sons of Han* 漢子 still used by Chinese as the nearest approach to a national designation, shows the estimation in which this dynasty has always been held.

See *Han Dynasty*.

Dyn. Title	Accession	Reign Title	Adopted
	A.D.		A.D.
先武帝 Kuang Wu Ti	25	建武 Chien Wu	25
		中元 Chung Yüan	56
Ming Ti	58	永平 Yung P'ing	58
章帝 Chang Ti	76	建初 Chien Ch'u	76
		元和 Yüan Ho	84
		章和 Chang Ho	87
和帝 Ho Ti	89	永元 Yung Yüan	89
		元興 Yüan Hsing	105
熹帝 Shang Ti	106	延平 Yen P'ing	106
安帝 An Ti	107	永初 Yung Ch'u	107
		太 T'ai (or	
		元初 Yüan Ch'u	114
		永寧 Yung Ning	120
		永寧 Chien Kuang	121
		延光 Yen Kuang	122

Dyn. Title	Accession	Reign Title	Adopted
	A.D.		A.D.
Shun Ti	126	永壽 Yung Chien	126
		陽嘉 Yang Chia	132
		永和 Yung Ho	136
		漢安 Han An	142
		延熹 Chien K'ang	144
冲帝 Ch'ung Ti	145	永壽 Yung Chia	145
質帝 Chih Ti	146	本初 Pên Ch'u	146
桓帝 Huan Ti	147	建和 Chien Ho	147
		和平 Ho P'ing	150
		元嘉 Yüan Chia	151
		永興 Yung Hsing	153
		永壽 Yung Shou	155
		延熹 Yen Hsi	158
		永康 Yung K'ang	167
靈帝 Ling Ti	168	建寧 Chien Ning	168
		熹平 Hsi P'ing	172
		光和 Kuang Ho	178
		中平 Chung P'ing	184
少帝 Shao Ti	189	光熹 Kuang Hsi	189
		昭寧 Chao Ning	189
獻帝 Hsien Ti or			
廢帝 Min Ti	189	永漢 Yung Han	189
		中平 Chung P'ing	189
		初平 Ch'u P'ing	190
		興平 Hsing P'ing	194
		建安 Chien An	196
		延熹 Yen K'ang	220

**HAN LIN YUAN** 翰林院, called by different foreign writers The Imperial Academy, The National Academy and The College of Literature.

The term *Han Lin*, meaning Forest of pencils, was in use early in the eighth century for a society of scholars who acted as scribes to the Emperor; but the Yüan or College was founded later in the century, and near the time when printing first came into use. Its work was to compile the dynastic histories, to draft decrees, etc., and the great works such as the *K'ang Hsi Dictionary*, the *Yung Lo Ta Tien*, as well as *The Sacred Edict*, were the work of its members. The higher members were *ex officio* Councillors to the Emperor. In their literary work they were scribes and editors rather than original writers or thinkers.

MARTIN gives the Constitution of the Yüan as it existed under the Manchu dynasty, in 24 articles. The members were perhaps 500 in number. Membership was the highest literary distinction attainable, and was given to *chin shih* 進士 graduates who could pass a further examination called *tien shih* 殿試 or Palace examination.

MARTIN: *The Lore of Cathay*.

**HANNEN, NICHOLAS JOHN**, was born in London, August 24, 1842, and died at Shanghai on April 26, 1900. He came to the Far East in 1868 and from 1891 was Chief Justice of the Supreme

Court for China and Japan. Together with this office he was Consul-General for Shanghai from 1891 to 1897. He was knighted in 1895.

**HANNISTES** or Hanistes, the word used by the French for what the English call Co-hong (*q.v.*).

**HAN SHIH** 寒食, *cold food*, a Chinese festival, held immediately before Ch'ing Ming, the great Spring Festival which falls on April 4-5. For three days no fires are supposed to be kindled; hence the name of the feast. Ch'ing Ming was anciently the great day for the re-lighting of fires.

The feast is said to have its origin in the death of CHIH CHIH-T'UI (*q.v.*), but this is only a late explanation, and DE GROOT connects the extinction and re-kindling of the fire with similar ancient practices in the West.

DE GROOT: *Les Fêtes annuellement célébrées à Emoui.*

**HAN, SONS OF**, 漢子. A term by which all Chinese, except those of Kuangtung, name themselves. It derives from the Han dynasty (*q.v.*).

**HAN, STATE OF** 漢, one of the Three Chin 晉 or three States into which Chin was divided in a.c. 461, or by imperial recognition in a.c. 403. It was one of the *Six Martial States* leagued against Ch'in, and furnished one of the *Four Leaders* who hindered for some time the final victory of Ch'in. It destroyed the State of Chêng and moved its capital thither as being better fortified by nature: hence the ruler is sometimes called King of Chêng Chêng Wang. After many wars it was finally extinguished by Ch'in in a.c. 230.

TSCHÉPE: *Histoire des Royaumes Han, Wei et Tchao*; HIRTH: *The Ancient History of China*; PARKER: *Ancient China Simplified*.

**HAN TZŪ HSI** 漢字西譯. The dictionary of BASILE DE GEMONA. See *Lexicography*.

**HAN TZŪ HSI** 漢字西譯, KLAPROTH's supplement to DE GUIGNES' edition of BASILE DE GEMONA's dictionary. See *Lexicography*.

**HAN WÊN KUNG**. See *Han Yü*.

**HAN YŮ** 韓愈 born in Honan in A.D. 768, was one of the greatest men of the T'ang dynasty, being great as a statesman, philosopher and poet. He made the celebrated protest to the Emperor HSIEN TAUNG on his sending to Shensi for a miracle-working bone of BUDDHA, and having it conveyed to court in state. HAN YŮ was banished for this to fill a post in the wilds of Ch'ao Chow in modern Kuangtung, and would have been executed, had not powerful friends at court interceded for him. He worked well at civilizing the semi-barbarous people of his district, and was eventually restored to favour. There is a story that he was afterwards converted to Buddhism by a monk named TAI TIEN.

His poems and essays are regarded as perfect models, both in style and originality. As a philosopher he is chiefly known by his theory of human nature.

He held that men are not all born alike, some being innately good, some innately evil, and others, compounded of the two. He thought he had thus reconciled the teachings of MENCIUS and HSÜN TZŪ, and for a time his doctrine was accepted, though afterwards MENCIUS' position was re-affirmed by the Sung philosophers.

He died in 824, and was canonized as 文. He is generally known as HAN WÊN KUNG. His tablet was placed in the Confucian temple in 1084.

**HAO**, 洹. The capital of the early Chou dynasty, situated near the present Hai-an fu. The capital was later removed to Lo-i 洛邑 in Honan.

**HAO CH'IU CHUAN**. See *Fortunate Union*.

**HAPPER, ANDREW PATTON**, born in Pennsylvania in 1818, died in Ohio in 1894. He was a medical missionary of the American Presbyterian Mission, North, who reached China in 1844. He wrote on the 'term question' under the pen-name of *Inquirer*. See *Canton Christian College*.

**HAPPY VALLEY, THE**, 黃泥涌 *huang ni pu*, yellow mud creek. A valley in Hongkong some 30 acres in extent, used as a race-course. On the hillside are the various cemeteries of the Colony.

**HARBIN** 哈爾濱 Lat. N. 45°45'; Long. E. 126°38', is in the Ashiho district of Kirin province, Manchuria, on the river Sungari. It derives its existence from the fact that it was made, in 1898, the junction for the Port Arthur and Vladivostock lines of the Chinese Eastern Railway. Before that date it was a tiny village. There were 12,000 foreign inhabitants in 1901 and 35,000 in 1903, when the railway was thrown open to regular traffic. The town developed enormously during the Russo-Japanese War, when it was the supply base for the Russian armies. There are three divisions of the foreign town—Old and New Harbin, and the Pristan; and there is also the Chinese quarter of Fukiatien, which the plague ravaged so terribly in 1911.

The industries of Harbin are growing in importance. There are 19 flour mills in the district (10 in Harbin itself), producing nearly 140,000 tons yearly, and 20 large bean-mills, turning out 224,000 tons of beancake. The Chinese population is 28,600.

	1915	1916
Net Foreign Imports	...	...
Net Chinese	1,279,769	1,420,605
Exports	3,648,629	2,739,912
Total Hk.Tls.	4,928,398	4,160,517

**HARDOON REPRINT**, See *Buddhist Canon*.

**HARES.** See *Leporidae*.

**HART, ROBERT**; born in Ireland, 1835, he died at Great Marlow in Bucks, in 1911. He went to China in 1854 as student-interpreter in the Superintendency of Trade at Hongkong, then entered the Consular Service. In 1859, during the Anglo-French occupation of Canton he was made Inspector of Customs in that city. The Shanghai native city being in the possession of rebels, the Custom House was opened in the foreign settlement with a Joint-Inspectorate of Great Britain, United States and France. In 1861 the Collectorate of Foreign Customs at the Treaty Ports was granted regular powers by the Central Government, and the management was placed in the hands of Mr. LAY (*q.v.*) who at that time was in charge of the Shanghai Collectorate. LAY resigned in 1863 and HART was appointed in his place. He then re-formed and re-organized until the Maritime Customs became the one dependable and substantial source of revenue for the Imperial Government it has ever since been.

In the Boxer outbreak he was treated with shameful ingratitude, his home destroyed, his personal belongings lost; yet he persisted in loyalty to the Manchus; but in 1906 they inconsiderately and rudely, without consulting him, tried to divide his authority by appointing high Chinese officials to control Customs under the title *Shui wu chü*. HART resigned next year; the resignation was not accepted but he received a year's leave of absence, which was renewed each year till he died.

His activities were not limited to the Customs Service: he was keenly anxious to help China on the intellectual side as well as the material. This was seen in his establishment of the T'ung Wên Kuan (*q.v.*), in the special publications of the Customs and in the encouragement given to authors of various works on Chinese subjects. He also counted for a good deal in the negotiations between the Tsung-li Yamén and foreign powers. It was partly he who inspired the BURLINGAME Mission; he arranged terms after the Franco-Chinese war of 1884, and had something to do with every important matter in foreign and Chinese intercourse during forty years. He was actually named as British Minister in May 1885, but returned to his post as Inspector-General of Customs or I.-G., since he was indispensable there.

His life on its political and administrative side can never be written, since all the records of earlier negotiations, diplomacy and organization were destroyed in the Boxer troubles.

His honours included a baronetcy (1893), and thirteen grand crosses from European Sovereigns, besides Chinese honours, including the ennobling of three generations of his ancestors. His statue has

been put up on the Bund in Shanghai. See *Maritime Customs*.

CORDIER: *Histoire des Relations de la Chine*, etc., vol. i, p. 165.

**HA-TA-MÉN.** The Manchu name of one of the gates of Peking, called in Chinese Ch'ung-wên mén 崇文門.

**HAUGE'S SYNOD MISSION.**

*Headquarters*:—St. Paul, Minn. U.S.A.

*Entered China*, 1891.

Works in Honan and Hupei.

(Named from HANS NIELSEN HAUGE, (1771-1824), a celebrated evangelist in Sweden).

The first three missionaries settled in Hankow to get the language, and after two years opened work in Fanch'eng 樊城 in Hupei, but were much hindered by official opposition. This is the mission's chief centre, and has a hospital and boys' and girls' high schools.

In 1897, T'ai-p'ing tien 太平店 was opened, work was begun at Hsin-yeh 新野 Honan, in 1903, and within late years Ki kung shan 鷓鴣山 and T'ung chow 鄧州, have been opened. The Mission also maintains one professor at the Union Lutheran Theological Seminary at She-kow near Hankow.

In 1916, the Mission reported 22 foreign workers.

**HAVRET, HENRI**, Jesuit missionary, born in France in 1848, died at Sicawei in 1901. He had entered the Society in 1872, and came to the Kiangnan Mission in 1874. Resident at Wuhu he barely escaped in the riots of 1891, his papers and those of P. PRISTER (*q.v.*) being lost. Being then appointed rector at Zikawei he began that valuable series the *Variétés Sinologiques*, in which appeared his important work *La Stile chrétienne de Singaï-fou*. A list of his works may be found in the *T'oung Pao*, 1901, p. 387.

**HAWKS.** See *Accipitres*.

**HAWS**, *Crataegus pinnatifida* 酸棗 *suan cha* or 山棗 *shan cha*, and it has various other Chinese names.

In North China these are carefully cultivated in orchards of grafted trees, and there is quite an extensive trade in the fruit. The haws are of a bright red colour, of an agreeably sour taste and fairly hard; the best are as big as a good-sized crab-apple.

The fruit is much used by the Chinese in making preserves and sweetmeats. Foreign residents often make an excellent jelly from it. One variety is sliced, dried and kept for winter use; it is either made into a drink which is considered very wholesome, or stewed with sugar.

The best haws are grown in Shantung, especially near T'ai-an fu.



Seedlings are abundant, bearing a smaller and sour fruit, which is an excellent substitute for cranberries.

The stock used for grafting the larger-fruited varieties on is the wild *C. pinnatifida*. This generally has large thorns, while the cultivated trees are without them.

MEYER: *Agricultural Explorations*, etc.

**HAYTON I**, also written **HETHUM**, a king of Little Armenia, living at Sis in Cilicia, who paid a visit to MAṆṢU Khan at Karakorum. He seems to have started at the beginning of 1254, and he reached home again at the end of July, 1255. Some account of his travels has come down to us.

YULE: *Cathay and the Way Thither*.

**HEAD-FLATTENING**. This practice existed in the earliest times. It was common among the Tunguses. The settlers that reached China about B.C. 2282 flattened the skulls of infants so as to produce a tapering shape above and a broad one below. The custom was noted in Kashgar by the Buddhist pilgrim Hsüan Tsang in the T'ang period. In the Sung period the practice was in force in Korea, Manchuria and Kashgar, the children's heads being flattened by stones. Under the Manchu dynasty it was a common practice among Manchus to lay infants first on one side and then on the other to ensure a long narrow head. During the T'ai P'ing rebellion the distinguishing test of Manchus was the shape of the head.

MARTIN: *Les Déformations Crâniennes en Chine*, (Revue d'Ethnographie II); CHINA REVIEW: vols. xiii, p. 44, xiv, pp. 171, 220; CHINESE RECORDER: vol. iii, p. 163; LACOUPERIE: *Babylonian & Oriental Review*, vol. vi, pp. 192, 264; MACGOWAN: *Ethnology of Eastern Asia*, Journal, N.C.B.R.A.S., vol. i, 1858, p. 105.

**HEAVEN- AND- EARTH SOCIETY**. See *Triad Society*.

**HEDGEHOG** 刺蝟 *t'zu wei*. Four species are known in N. China. Like most *Insectivora* they are found where there is moisture and vegetation. One species however has become adapted to the desert conditions of the arid Ordos. The species with their distribution are *Erinaceus europæus amurensis*, Manchuria; *E. dealbatus*, Chihli, Shantung; *E. miodon*, Ordos Desert, N. Shensi; *E. hughi*, S. Shensi.

**HEI LUNG CHIANG** 黑龍江 also called Wu Lung Chiang, the Chinese name of the Amur. Hei and Wu both meaning *black*, the names are generally translated Black Dragon River. *Wu lung* is however Chinese for the Seal (*Phoca*), and as seals, especially *P. nummularis*, mount very high up the river and are much hunted by the Gilyaks, it has been suggested by SCHLEGEL that Seal River is the correct name.

The Amur is formed by the union of the Shilka and the Argun, and is navigable during half the year for 1,500 miles for boats drawing four feet of water. Its total length is 2,500 miles.

The Mongol name of the river is *Kara mouren*, 'black river.'

RAVENSTEIN: *The Russians on the Amur*; LITTLE: *The Far East*.

**HELEN, THE EMPRESS**, one of the concubines of the Emperor T'ÏEN CH'Ï at the close of the Ming dynasty. The legitimate empress being dead, she received the title of Empress Dowager. She became a Christian, and received baptism at the hands of P. KOFLEA. She followed the fortunes of the fugitive YUNG LI, the last of the Mings, the nephew of T'ÏEN CH'Ï, and she is noted for having written a letter to the Pope. This letter, with one from her chief eunuch P'ANG ACHILLE, was taken to Rome by P. MICHAEL BOYM; but there was great delay in the matter, and the answer did not come before the death of the empress. In her letter she states that it was through her influence that the Empress Mary, the mother of the emperor; the Empress ANNE, his legitimate wife; and the Empress ANNE's son CONSTANTINE, had received baptism. The letter is preserved in the archives of the Vatican, and has been translated by DU HALDE, by PARKER, and recently into French in *Le Bulletin Catholique*.

She is said to have died at Yünnanfu during the flight of the court, but another account says she died at Tien chow, and was buried in Nan-ning in Kuangsi.

LE BULLETIN CATHOLIQUE DE PÉKIN, 1915, p. 430; BACKHOUSE and BLAND: *Annals and Memoirs of the Court of Peking*; PARKER: *Contemporary Review*, Jan. 1912.

**HEMIPODII**, an Order which consists of the Hemipodes or Three-toed Quails. The following are found in China.

*Turnix dussumieri*, the Little Button-Quail, in Formosa. *T. blanfordi* BLYTH, D. & O., all through China. *T. taigoor* SYKES in Formosa and S. China.

D. & O. *Les Oiseaux*, etc., Tetraonidés (part).

**HEMP**. See *Fibres, textile*.

**HÉNGSHAN** 衡山 is a mountain in Central Hunan which is traditionally identified with the "Southern Peak" or "Nanyo." The name Hêngshan is given to the county in which the mountain stands and to the county town (situated on the bank of the Siang, 27° 11' N. lat.; 112° 44' E. lat.). Locally, the name "Hêngshan" is so identified with the county and "Nanyo" with the mountain that even on directing stones one reads "Right: Nanyo; Left: Hêngshan."

Hêngshan is named in both parts of the *Yü Tribute of the Shu* (LEGGE, p. 112, 130). The Four Peaks (apart from references to the Minister at the court of YAO and SHUN who was so named) are mentioned in the *Shun Canon* (LEGGE, 35) and the *Chou Officers* (LEGGE, 531). Although there is no statement in the text identifying Hêngshan with the Southern Peak, there is no reason for questioning the correctness of the tradition. But there are good reasons for not identifying the present Hêngshan with the mountain referred to in the Classic. When the *Yü Tribute* was written (probably not earlier than the seventh century B.C.) nothing south of the Yangtze was known. The references to the mountain in that work are best explained, if it were situated above the entrance to the Tungting lake; there is nothing to indicate on which side of the Yangtze it was.

The earliest dated reference to the mountain occurs in SSÜ-MA CH'EN, in his chapter on CH'IN SHIH HUANG TI (CHAVANNES, II, p. 154). In B.C. 219, SHIH HUANG TI toured to the Hêngshan which is apparently identified with a "Mt. Siang" which in its turn is connected with the two daughters of YAO who became the wives of SHUN. Legend connects their graves with an island just inside the Tungting lake—which would fit in quite well with the statements of the SSÜ-MA text (as indeed would any other place which could be got at when sailing from the Huai on to the Yangtze!)

At the break up of SHIH HUANG TI's empire, the title of King of Hêngshan was given to WU JUI in B.C. 206. Four years later, Hêngshan was incorporated with Huainan, and WU JUI was given the title of King of Changsha. There can be no doubt that the latter kingdom must be put farther south than the former, i.e., the Hêngshan of B.C. 200 lay north, and not as now, south of Changsha. The Hêngshan title was revived from 164-122 and given to a scion of the royal family. But SSÜ-MA gives no indication in his Table (CHAVANNES, iii, p. 93) as to the position of that Hêngshan.

By the first century B.C., the Chinese power had extended to Canton and beyond. Some time between B.C. 200 and 100, the frontiers of empire had caused the "Southern Peak" to be moved to the South of Changsha. After that, there would be no opportunity for moving it from the position it must have gained by that time and which it occupies to-day.

Aneroid readings made by visitors to the top indicate a height of between 4,000 and 4,500 ft. for the highest peak. The range is some 20 miles long from north to south and runs parallel to the Siang at a distance of about 10 miles to the west.

At the southern extremity of the range is the Peak named Kou-lou on which the Yü Tablet stands. LEGGE has shown in his *Prolegomena* that the monument is a comparatively modern fraud.

A few miles from the Great Temple is a large monastery named the Nan-t'ai Shih. The foundation dates from the Ch'en dynasty; and history says that the first Buddhists to go to Japan started from this monastery. Japan has presented the monastery library with a complete set of the Buddhist Classics in commemoration of the event.

The eighth month is the special month of pilgrimage. A few years before the end of the Manchu rule, the number of pilgrims who worshipped at the large temple at the foot of the mountain was probably little short of a million each eighth month. The numbers have greatly fallen off since the establishment of the Republic. The Great Temple now standing took the place of a still larger one that was burnt down some two hundred years ago. The present building is about 90 ft. high. The chief idol is called SUKŪŪ TI, *Holy Emperor*.

There are a considerable number of temples on the mountain side; most of them are Buddhist. None of the Taoist temples are large.

WARREN: *Three Sites in Hunan*, etc., N.C.B. R.A.S. Journal, vol. xliii. [G.G.W.]

**HENLE, RICHARD**, a priest of the German Steyl Mission, born in 1863 in Germany. He came to China in 1889, and was murdered together with PÈRE NIES in Shantung in 1897. These murders led to the German occupation of Kiaochow. See *Tsingtau*.

**HENNESSY, JOHN POPE**, Sir, Governor of Hongkong from April 22, 1877 to March 7, 1882. There seems to have been incessant turmoil throughout his period of administration, due to complete incompatibility between the Governor and the governed. There was perpetual strife in the Legislative Chamber, and at one time there was a threat to bring the question of his rule or misrule before Parliament. He was knighted in 1880.

**HENRY, AUGUSTINE**, a doctor of medicine and a very successful botanist, (not to be confused with BENJAMIN C. HENRY, also a botanist and also called Doctor). He arrived in Shanghai in 1881 in the Customs Service. He was medical officer at Ichang from 1882 to 1889, and not only himself studied the almost unknown flora of the district but also employed Chinese collectors. He further used his leave in making journeys of exploration, with the result that his Hupei and Szech'uan plants included about five hundred new species and twenty-five new genera. He continued his researches in Hainan for a short time, then in Formosa and later in S. Yunnan. By 1896 he had increased his collection to 5,000 species.

He has written *Chinese Names of Plants* (Journal, N.C.B.R.A.S., vol. xii); *Notes on the Economic Botany of China; Chinese Jute and Hemp* (Customs Publications, No. 16, 1891); and other papers in the *Kew Bulletin* and elsewhere. See *Botany*.

**BRETSCHNEIDER**: *European Botanical Discoveries in China*.

**HENRY, BENJAMIN C.**, a missionary of the American Presbyterian Mission (North) who arrived in China in 1873. He has been an enthusiastic botanist and has made valuable collections of plants during his travels in the interior. He is the author of an interesting book of South China travels, *Ling Nam*, London, 1886.

He is not to be confused with Dr. **AUGUSTINE HENRY**, also a well-known botanist.

**BRETSCHNEIDER**: *European Botanical Discoveries in China*.

**HERMIT KINGDOM, THE**. A term used for Korea on account of its isolation up to 1882.

**HERO** 真人 *real or perfect man*, the second grade of attainment in Taoism, higher than Immortal *heien* and below Saint 聖 *shéng*. With these the body, though not changed to pure spirit, is so subtle and free from the laws of matter that they can fly at will from world to world.

**WIRGER**: *Taoisme*; **DORÉ**: *Recherches sur les Superstitions en Chine*, tome ix, p. 487.

**HERODIONES**, an Order which includes the Ibises, Spoonbills, Storks and Herons. The Sub-order containing Herons, Bitterns, etc., will be found under *Ardeae*; the other species found in China are as follows.

**SUB-ORDER Ciconiæ** (Storks). Family *Ciconiidae*. *Leptoptilus javanicus*, the smaller Adjutant, in Hainan and Kiangsi. *Ciconia boyciana*, the Eastern White Stork, found in N. China and Mongolia. *C. nigra*, the Black Stork, in N. China, Mongolia, Ssü'chuan and Kiangsi. *Pseudotantalus leucocephalus*, the Painted Stork, on the coast, from Kuangtung to Chihli.

**SUB-ORDER Plataleæ** (Spoonbills). Family *Plataleidae*. *Platalea leucorodia*, the Spoonbill, Formosa, Mongolia, Kuangtung, Chihli, Fukien, etc., but not common. *P. minor*, the Lesser Spoonbill, Kuangtung to Kiangsu.

**FAMILY Ibiidæ** (Ibises). *Ibis melanocapala*, the White Ibis, in S. China, and in small numbers in the north. *I. nippon*, the Japanese created Ibis, Chékiang, central and N. China. *Plegadis falcinellus*, the Glossy Ibis, on the S.E. coast.

**DAVID ET OUSTALET**: *Les Oiseaux de la Chine*, (Ciconiidae, Plataleidae, Tantalidae).

**HERONS**. See *Ardeæ*.

**HERRADA**. See *De Rada*.

**HERVEY SAINT-DENYS, MARIE JEAN** Leon D', Marquis, was born in Paris in 1823 and died there in 1892. He studied Chinese under **STANISLAS JULIEN** and became Professor in the

Collège de France in 1874. A list of his numerous writings and translations is given in the *T'oung Pao*, 1892.

**HETHUM**. See *Hayton 1*.

**HEUDE, PIERRE**, a French Jesuit priest, born June 25, 1836. He arrived in China in January, 1868. He was a zealous naturalist, and was stationed at Zi-ka-wei near Shanghai, but made at least five journeys of exploration in mid-China. He formed a valuable Museum of Natural History at Zi-ka-wei and has written many valuable zoological papers, most of which appeared in the important series created by him and entitled *Mémoires concernant l'histoire naturelle de l'empire chinois*, (Zi-ka-wei). His most important work is *Conchyliologie fluviatile de la province de Nanking* (Paris). He died at Zi-ka-wei, January 3, 1902.

**BRETSCHNEIDER**: *History of European Botanical Discoveries*, p. 870; **T'OUNG PAO**, 1902, p. 38.

**HIDES**, cow and buffalo, form a very considerable item in the export trade of China, and are exported from every port, nearly 17,000,000 Taels worth having gone abroad in 1915. The export trade began in the late seventies, especially from Hankow. In 1877 there was a strong demand for the Yangtze Valley hides for military accoutrements for the troops engaged in the Russo-Turkish War. The trade received a severe set-back owing to the hides being imperfectly cured, larvae having emerged from them on the voyage to Europe on one occasion, causing severe damage to the woodwork of vessels carrying these goods. Cattle have since 1880 been specially reared for the hide trade in the Great Plain of China, and, curing having been put on a satisfactory basis, the trade has developed to its present great proportions. The export in 1916 amounted to Tls. 17,581,462.

**HIGH CARTS** 高車 *kao chü*, a name given to the Uighurs, who, living north of the desert, were accustomed to vehicles instead of always riding. See *Uighurs*.

**HILDESHEIM MISSION FOR THE BLIND**, a German Ladies' Society, which grew out of the Berlin Foundling Mission (q.v.) in Hongkong. Work began in 1890, after it was found impossible to educate the blind girls with those who could see. In 1899, beriberi broke out among the girls, and all were moved to Macao. In 1902, the Hongkong Government granted the Mission a site in Kowloon on which a Home was built, to which the children were removed from Macao in the same year. Two branches of the work have been formed, one in connection with the Berlin Mission, at Shin-chow fu, and one at the Basel Mission station of Ka-yin chow, near Swatow.

In 1916, seven lady workers are reported.

**HILL, DAVID**, Wesleyan Missionary Society's missionary to China, was born at York, December 18, 1840. He reached China on March 26, 1865 and was stationed at Hankow, removing to Wuchang in 1867. Having travelled and preached in the district of Wusüeh, he went to live in that town, on the river, some 120 miles below Hankow. In 1878 he went to Shansi and spent two years in famine relief work. For this work he adopted Chinese dress and continued to wear it to the end of his life. He returned to Hankow and Wuchang, where he spent the rest of his days, going to England on furlough twice in the 31 years of his missionary work. His chief joy was itinerant preaching, but he was keenly active in promoting various institutions for the temporal and eternal welfare of the people. His life was a life of most beautiful devotion and self-denial. He died on April 18, 1896, and was buried in Hankow cemetery. See *Wesleyan Missionary Society*.

**BARBER**: *David Hill, Missionary and Saint*; **HILLIER**: *Life of David Hill*; **CORNABY**: *David Hill, the Apostolic Chinese Missionary*.

**HILLIER**, a family of which three members have done important work in China.

**CHARLES BATTEN HILLIER** came in some position on a merchant ship, joined a business firm which failed in 1842, and was, the same year, made clerk in the Hongkong Police Court. He worked hard at Chinese and obtained steady promotion till he was Chief Magistrate of the Colony and Member of the Legislative Council. In 1846 he married the daughter of the missionary Dr. W. H. MEDHURST. Chinese and foreigners had unlimited confidence in his integrity, and it was regarded as a great loss to Hongkong when he was appointed in 1856 as H.B.M. Consul in Siam. He died the same year. (**NORTON-KYSHE**: *History of the Laws . . . of Hongkong*).

**WALTER CAINE**, his son, was born at Hongkong in 1849. He became a student-interpreter in China in 1867, and after being Assistant Chinese Secretary, then Chinese Secretary, in Peking, then Consul-General in Korea, he was Professor of Chinese in King's College, London, from 1904 to 1908. He then became Adviser to the Chinese Government till 1910. He was made K.C.M.G. in 1897 and C.B. in 1903. He now lives in London. His published works are *The Chinese Language and how to learn it*, (1907); *An English-Chinese Dictionary*, (1910).

**EDWARD GUY HILLIER** was born in 1857, the younger brother of Sir W. C. HILLIER. He entered the service of the Hongkong and Shanghai Banking Corporation in 1883, and has been Agent of the Bank in Peking since 1891. He has engaged in the negotiation of various loans to the Chinese Government from 1895 to the present. Since 1896

he has been totally blind. He was made C.M.G. in 1904. See *Hongkong and Shanghai Bank*.

**HIMLY, KARL GEORGE FRIEDRICH** Julius, born at Hanover in 1836, died at Wiesbaden in 1904. He was Interpreter in the German Consular Service in China, retiring in 1876. A list of his writings, which are nearly all in German, is given in the *T'oung Pao*, 1904, p. 624.

**HIMMALEH**, an American brig sent by the owners, OLYPHANT & Co., to Borneo in 1837, with both missionary and commercial aims. G. T. LAY, then agent for the British and Foreign Bible Society, went as a passenger, with the Rev. EDWIN STEVENS of the American Board Mission. The instructions to the captain (FRASER) said, "While you are proposing the opening of commercial intercourse, let it be seen that you concur in their [LAY's and STEVENS'] wish to gain a footing for medical and Christian residents." The captain was also warned to avoid Spanish and Dutch settlements, or, if obliged to visit them, to say nothing of his commercial purposes. STEVENS died at Singapore on the way down, and his place was taken by the Rev. J. T. DICKINSON of the same Mission. The undertaking was not very successful. LAY wrote an account of the voyage; it forms the second volume of the work named below. See *Morrison, Ship. The Claims of Japan and Malaysia upon Christianity, exhibited in Notes of Voyages*, etc; New York, 1837.

**HĪNAYĀNA**, 小乘 *hsiao ch'eng*, literally 'small conveyance' i.e., the simplest vehicle of salvation. The primitive form of the Buddhist doctrine, its characteristics being the presence of much moral asceticism and the absence of quietism and speculative mysticism. An advanced phase of dogma succeeded it, Mahāyāna (*q.v.*) with a less important connecting link, Madhyimāyāna. The original meaning of the three terms expressed the comparative powers of saving, i.e., conveyance to Nirvana, in the three orders of Sainthood.

The name Hīnayāna is not accepted by canonical Buddhists. A more correct term is *Theravāda* or 'School of the Elders.'

**HIRTH, FRIEDRICH**, was born in Germany in 1845, and studied at Gotha, Leipzig, Berlin and elsewhere. From 1870 to 1897 he was in the Chinese Customs Service, being in the Statistical Department in Shanghai from 1878 to 1888. He was President of the North China Branch Royal Asiatic Society for the years 1886-87. On the founding of the Chair of Chinese at Columbia University in 1902 he became the first Professor, and has held the position ever since. He is a corresponding Member of quite a number of foreign learned Societies, and has written several very valuable books. His works are as follows:—*Text-book of*

*Documentary Chinese, Shanghai, 1885-1888; China and the Roman Orient, 1885; Notes on the Chinese Documentary Style, 1888; Ancient Porcelain, 1888; Chinesische Studien, 1890; Ueber fremde Einflüsse in der Chinesischen Kunst, 1896; Scraps from a Collector's Notebook, 1905; Chinese Metallic Mirrors, 1907; The Ancient History of China, 1908; and, (in collaboration with ROCKHILL) Chau Ju kua, St. Petersburg, 1911; with various other monographs and contributions to periodicals.*

**HIRUNDINIDAE**, a Family which comprises the Swallows and Martins. *Hirundo gutturalis*, the Eastern House or Chimney Swallow, is the common swallow of China, Mongolia and eastern Siberia; it is abundant in Formosa and is probably resident in the south of the island. *H. erythrogastra*, the American Swallow and *H. tyleri* occur on migration in E. China. *H. nipalensis* is very common all over China and Mongolia. It comes to Peking before the common swallow and departs later. *H. striolata* is resident in Formosa. *Cotyle riparia*, the Sand-Martin, is fairly common in the northern provinces during most of the year, except in Kansu; it is also found in Mongolia but is less common there. *C. sinensis*, the Indian Sand-Martin, is found in Formosa. *C. fohkienensis* LA TOUCHE, in the southern half of China, as far north as the valley of the Yangtze. *Ptyonoprogne rupestris* the Crag-Martin, is very wide-spread through N. and W. China and Mongolia. *Chelidon lagopus*, the Siberian Martin, is very common in E. Siberia, and is found in the Western Hills near Peking and at Mu-p'in in Szech'uan, and in the central provinces, but it is not seen in great numbers in China. *C. dasypus*, the Black-chinned House Martin, has been taken at Shawei-shan. *C. kashmiriensis* summers in N.W. Fukien, also in W. China.

DAVID ET OUSTALET : *Les Oiseaux de la Chine.*

**HISTORIES OF CHINA.**—CHINESE.—In Chinese literature historical works hold a high place, and, as is natural in so ancient a country, are very numerous. They are divided into three main classes.

I.—The Dynastic Histories, called 正史 *chêng shih*, form the first class. The History of each dynasty is prepared after the dynasty has ended, and is on an accepted plan. The plan includes three sections. (1) Imperial Records, 帝紀 *Ti chi*, giving an account of each ruler of the dynasty. (2) The second section is called 志 *chih*, Memoirs. It consists of monographs on 歷代 *li*, Chronology; 禮 *li*, Rites; 樂 *yo*, Music; 刑 *hsing*, Jurisprudence; 食貨 *shih ho*, Economics; 郊祀 *chiao ssü*, State sacrifices; 天文 *t'ien wên*, Astronomy; 五行 *wu hsing*, Elements; 地理 *ti li*, Geography; and 文 *wên*, Literature. (3) The third section is called 列傳 *lieh chuan*, Narratives, and contains

biographies of important persons of the dynasty, and such accounts of foreign countries as there may be. Such is the general plan of a Dynastic History, though it may be deviated from. Ssü-ma CH'EN's *Shih chi* 史記 may be regarded as the model. For each of the dynasties down to the Ming there is such an official history.

Compilations of these histories have appeared at different times, and the present collection is known as *The Twenty-four Histories*. Every such collection begins with the *Shih chi* of Ssü-ma CH'EN; the authors of the other twenty-three, with the period covered, are given by WYLIE and by CORDIER.

II.—The second class of Chinese histories is called 編年 *pian nien*, Annals. The *Ch'un ch'iu* 春秋 of CONFUCIUS is the typical work of this class. The chronicle is consecutive, but under each year the history is divided into the various subjects.

The earliest work of this class is the *Bamboo Annals* 竹書紀年, but these may not be authentic records. After those already named the most celebrated work is 資治通鑑 *Tzu chih t'ung chien*, by Ssü-ma KUANG. The period covered is, roughly, from B.C. 400 to A.D. 960. The same author wrote elucidations of his work, tablets, complementary volumes, etc. Other writers produced commentaries and extensions. A century later the work was reconstructed and condensed by CHU HSI, with the title 通鑑綱目 *T'ung chien kang mu*. This also was followed by elucidations, researches, revisions, etc. A new and inclusive edition appeared with the imperial imprimatur in 1708.

III.—The third class of histories is named 紀史本末 *chi shih pén mo* or Complete Records. The writers of such works are not bound by the plan of the Dynastic Histories, nor do they confine themselves to mere memoranda in chronological sequence. They take general surveys of selected subjects. The *Shu Ching* 書經 may be considered the authority for this class. The first example is 通鑑紀史本末 *T'ung chien chi shih pén mo* by YÜAN SHU 袁樞 of the Sung dynasty, who dissected Ssü-ma KUANG's *T'ung chien*, bringing the matter under separate headings.

The above are the three great divisions of Chinese histories; but there are many historical works not coming under these categories.

(1) 別史 *pieh shih* cover the same ground as the Dynastic Histories but do not adhere to the arrangement of those works. The earliest known is a history of the Chou dynasty, probably written before our era began. It is entitled the 遼周書 *i Chou shu*, and only portions of it are extant.

(2) Another group is named 雜史 *tza shih* or Miscellaneous Histories. The 戰國策 *chan kuo ts'ê* or History of the Warring States is a well-known example.

(3) A class which is extremely important to the student of history is that called 朝令典錄 *chao ling tsou i*, 'Official Documents.'

(4) A large class coming under the heading Histories is that termed 傳記 *chuan chi*, Biographies. At least one such work is believed to date from some centuries B.C. This is a memoir of YEN YING, supposed to have been a disciple of Mo Tzu; the author is not known. Besides an enormous number of separate biographies there are works treating of classes, such as mathematicians, Manchu officials, etc.; and since each Dynastic History has a section devoted to biography, the total amount of such literature is very great.

(5) Another and more limited class is 史鈔 *shih ch'ao*, Historical Excerpts according to WYLIE's translation. These are collections of extracts from historical works, after the example of CONFUCIUS, who is supposed to have compiled the hundred chapters of the *Shu Ching* from an earlier work in 3,240 chapters.

(6) One more group is that named 載記 *tsai chi*, which consists of annals of independent states bordering on the Imperial China. The earliest example is a history of the States Wu 吳 and Yüeh 越, from the 12th to the 16th century B.C.

(7) Finally there is a small class entitled 時令 *shih ling*, Chronography, dealing with the matter of the seasons.

FOREIGN.—There is a great amount of writing on Chinese history by Western scholars, but there are few works which profess to cover the whole of the vast period of China's recorded existence. The most complete native history, *T'ung chien kang mu* (v. sup.) was translated more or less fully by DE MAILLA into French, (*Histoire générale de la Chine*, 1777-85). BOULGER in 1881-84 published a *History of China*; MACGOWAN in 1897 issued *The Imperial History of China*; and there are useful small works in English by HAWKS POTT and by LI UNG-PING. Most of such writers, however, deal with a particular period; and the number of such partial histories, from works of the early Jesuits down to those on the T'ai P'ing Rebellion is very great. LATOURETTE's paper on the work already done will be found very useful. See *T'ung chien kang mu*; *Ssu-ma Ch'ien*.

WYLIE: *Notes on Chinese Literature*; CORDIER: *Bibliotheca Sinica*, col. 557; LATOURETTE: *A Survey of Work done by Western Students*, etc., Journal, N.C.B.R.A.S., vol. xlvii.

HOANG, PIERRE, 黃伯鐸 (裴默 Fei mei), was born at Hai mén 海門 in 1830 and died in 1909. He belonged to the secular clergy of the R.C. Mission of Kiangnan. He was the author of a great many works in Latin, French and Chinese, published at Zikawei, including several volumes of the series *Variétés Sinologiques*. A list is given in the *T'oung*

*Pao*, 1910, p. 139, but it does not include some works published posthumously.

HOIHOW, 海口 *hai k'ou*. See *Kiungchow*.

HO-LAN SHAN. See *Ala shan*.

HO-LIN 和林 or *Ha-la-ho-lin* 哈剌和林. The Chinese name for Karakorum (q.v.).

HO-LING 詞陵 has generally been taken by Chinese and by foreigners following them to be Java. SCHLEGEL however says it is Java minor, i.e. Sumatra. T'OUNG PAO, 1898.

HOLLAND AND CHINA. See *Dutch Relations with China*.

HOMICIDE. In the earlier intercourse at Canton a good deal of trouble arose as to jurisdiction in cases of homicide by foreigners; and there were many such cases. In Macao the Chinese had kept criminal jurisdiction in their own hands, even in cases where one foreigner killed another. JUNGSTEDT states that foreign murderers were executed by the Chinese executioner up to 1805.

In 1689, on the *Defence*, the first East India Company ship allowed at Whampoa, a Chinese was killed by the crew. Some of the crew were then cut down and the surgeon was mortally wounded; after which the mandarins demanded Tls. 5,000; they refused to accept Tls. 2,000 and the ship then left Canton.

The accidental death of an officer of the Hoppo took place at Whampoa in 1721, and led to the arrest at Canton of several men of the *Cadogan*. It was a mere attempt at extortion, and the firm representations of the supercargoes brought about the release of the men and the punishment of those who had arrested them.

In 1722 the gunner's mate of the *King George* shot from his boat at a bird and killed a Chinese boy instead. Tls. 2,000 were paid as compensation, out of which the boy's parents received Tls. 350.

There were frequent quarrels at Whampoa between French and English sailors and in 1754 an Englishman was killed. On the English demanding justice from the Chinese authorities the French trade was stopped till the alleged murderer was surrendered. There was a general act of grace the next year and he was then released. It was in consequence of this affair that Danes Island and French Island were set apart for foreigners' recreation grounds.

At Macao, in 1773, a Chinese was killed and an Englishman, FRANCIS SCOTT, was arrested for homicide. He was tried by the Portuguese and fully acquitted, but the Chinese demanded that he should be tried by them. After some resistance to this demand the Portuguese gave way: the man was tried by the Chinese and executed.

In 1780 a French sailor on the *Success* killed, in self-defence, a Portuguese sailor of the *Stormont*.

He took refuge with the French Consul, but after many days was given up to the Chinese, who publicly strangled him. This was the first case of Chinese executing a foreigner for killing a foreigner.

In 1800 there was a case in which a ship of His Majesty was involved. H.M. schooner *Providence* fired on a boat which refused to answer on being hailed under suspicious circumstances. One Chinese was wounded and one fell overboard and was drowned. The captain refused to surrender the man who fired except on condition that he himself might be present at the trial, and he made counter-charges of attempted theft. The wounded man got well; the Chinese thought the drowned man might have thrown himself overboard; the matter ended there.

In November, 1784 a Chinese was killed by a gun fired from the *Lady Hughes* while saluting. The Chinese authorities demanded the surrender of the gunner and were told he could not be identified. The supercargo went to Canton to explain the matter, but was there decoyed into the city and arrested. He was well treated but was held responsible for what had occurred on his ship; and it was later found out that if this measure had not succeeded the Chinese were prepared to arrest the President of the East India Company's Committee. The merchants, English, French, Dutch, Danish and American, joined to order armed boats up from their ships to protect the factories. To procure the release of the supercargo, however, there was no way but by the surrender of the gunner. What sort of a trial he received is not known, but he was strangled on January 8, 1785, under orders from Peking. A comparison of dates shows that these orders were given before the trial.

In a drunken brawl of sailors on February 24, 1807, a Chinese was killed, and the officials demanded the guilty man. An enquiry was held on the *Neptune* to which the sailors belonged, but it was impossible to find out who struck the fatal blow, nor could the Chinese, though the Hong Merchant Mowqua offered a reward of twenty thousand dollars for the identification of the culprit. Trade by English ships was stopped for two months by the affair. At last an investigation was held by the Chinese magistrate at the factory, the Captain of the *Neptune* being present with Sir George Staunton and the Select Committee. Fifty-two men were examined, and one EDWARD SHEEN was fixed on as guilty of accidental homicide. He was detained in the English factory till the next year, when he was released on payment of the fine prescribed by Chinese law in such cases, Tls. 12,42, (about £4).

In 1810 the death of a Chinese was alleged to have been caused by an English sailor, but there was no proof of the fact and the ship even was not

identified. Clearance of English ships was at first refused, but was then granted on condition that the guilty person, when discovered, should be punished according to the laws of England.

In 1820, November 23, a Chinese was accidentally shot in a boat at Whampoa. Just as an investigation was about to be made a butcher on the Company's *Duke of York* went mad and killed himself. It saved trouble to assume that he was the man sought for, and the family of the deceased was severely dealt with by the authorities for doubting it.

In the next year the Company's ship *Lady Melville* was somehow involved in the death of a Chinese woman. Money was given to prevent the affair being put into the hands of the officials. It is said that such cases of hush-money were innumerable.

In the same year, September 23, 1821, an Italian sailor named TERRANOVA, on the American ship *Emily* at Whampoa, dropped an earthen pot overboard and killed a woman, in a boat alongside. His surrender being demanded and refused the American trade was stopped. Then a trial by the Chinese magistrate was allowed to be held on board the ship. The trial was a mockery of justice, but the ship's officers put the man in irons in agreement with the sentence, but did not then surrender him. The trade was still stopped, and after another week TERRANOVA was sent to have a second trial in the city. No foreigner was present; the wretched man was again condemned, within twenty-four hours he was strangled, and his body was sent on board the *Emily*.

A few later cases might be added as well as a series of assaults on foreigners for which Chinese were punished by their own authorities. The above list shows the difficulty of early intercourse with a people whose ideas on the administration of justice were so different from our own and whose attitude was so arrogant. All these cases and more besides are given by MORSE.

MORSE: *International Relations of the Chinese Empire*.

**HONAM** 河南 *south of river*, a suburb of Canton, lying opposite the city on the other side of the river. It has grown enormously in recent times, and now extends two miles along the water-side and has 200,000 inhabitants.

**HONAN** 河南, *south of river*, the name of a province which lies almost wholly south of the Yellow River. It has Chihli and Shansi to the north, Shantung, Kiangsu and Anhui on the east, Hupei on the south and Shensi on the west. Its area is 68,000 sq. miles and its population 25,000,000. It is a very fertile plain except in the south-western part, where the most easterly of the Kunlun spurs

have a height of 7,800 feet. The important rivers are the Yellow River and the Huai ho 淮河; the former made its most recent change of direction in Honan, turning northward near K'ai-fêng, the capital.

The best known places are K'ai-fêng fu and Honan fu; to the west of the latter city is the celebrated Lung mên (*q.v.*). From the legendary days of Fu Hsi the capital of the Empire has several times been in Honan. (See *Capitals*). The literary name of the province is Yü 豫 and of the capital, Pienliang 汴梁.

**HONG 行.** The Chinese word means a row or series and is applied to warehouses built in rows. The factories (*q.v.*) in Canton being built so were called Hongs and the name was specially applied to the native commercial houses connected with foreign trade. The name has come to be used of all business firms.

Hence the term 'hong merchants.'

**HONGKEW 虹口** *hung k'ou*; from the local pronunciation of the characters, which mean 'rainbow port.' It is the part of Shanghai lying north of the Soochow Creek, often called the American Settlement. See *Shanghai*.

**HONGKONG**; 香港 an island in 22° 1'—9' N. lat. and 114° 5'—18' E. long., off the coast of the Kuang-tung province, some 40 miles E. of Macao and 90 miles S. of Canton, and belonging to the Ladrone group; a British Crown Colony, ceded by China in 1841. The island is about 11 miles long and 2 to 5 miles broad, with a coast line of 27 miles. It is a mass of hills, rising to 1,900 feet. The Chinese characters of its name are of doubtful meaning but *Fragrant Streams* is the most accepted translation. The place has no history prior to its occupation by Great Britain.

For some years before the first war with China it had been recognized that British trade required a place of freedom from the vexatious control of the Chinese authorities. In 1840 Hongkong was used as the headquarters of the British expedition and declared a free port, but it was not till the Nanking Treaty of 1842 that the cession of the island was formally recognized by the Chinese Government. Its rapid progress at first was soon checked by the heavy mortality from fever consequent on the breaking up of the malarious soil, and the abandonment of the place was discussed. It is now considered healthier than most places in the same latitude. In 1860 Kowloon peninsula (*q.v.*), already leased in perpetuity to (Sir) HARRY PARKES by the Governor General of the Liang Kuang, was ceded by the Convention of Peking to Great Britain.

In spite of some fluctuation the growth and progress of the Colony have been remarkable. In 1915 the total civil population of the Colony was 509,160, being 13,320 non-Chinese and 495,840 Chinese.

The value of the trade is about \$50,000,000 per ann., and in 1905 a Parliamentary paper showed that in respect of tonnage Hongkong was the leading port of the world.

The Colony is administered by a Governor, aided by an Executive Council of five official and two unofficial members. There is a Legislative Council with eight official members and six unofficial.

# **HONGKONG & SHANGHAI BANKING CORPORATION, THE.**

The bank was founded on the 6th of August, 1864, when a meeting of interested merchants and others was held in Hongkong at which the following resolution was passed:—

"That the persons present do form a Provisional Committee for carrying out the object of the following Prospectus:—

## THE HONGKONG AND SHANGHAI BANKING COMPANY, LIMITED.

Capital \$5,000,000.

In 20,000 Shares of \$250 each.

To be Incorporated by Charter.

### *Provisional Committee.*

Hon. F. CHOMLEY, Esq., (Messrs. Dent & Co.)  
A. F. HEARD, Esq., (Messrs. Aug. Heard & Co.)  
T. SUTHERLAND, Esq., (Superintendent,  
P. & O.S.N. Co.)  
G. F. MACLEAN, Esq., (Messrs. Lyall Hill & Co.)  
DOUGLAS LAPRAIK, Esq.,  
W. NISSEN, Esq., (Messrs. Siemssen & Co.)  
H. B. SEMANN, Esq., (Messrs. Gilman & Co.)  
W. SCHMIDT, Esq., (Messrs. Fletcher & Co.)  
A. SASSOON, Esq., (Messrs. D. Sassoon Sons & Co.)  
ROBERT BRAND, Esq., (Messrs. Smith Kennedy  
PALLANJEE FRAMJEE, Esq., [ & Co.)  
W. ADAMSON, Esq., (Messrs. Borneo Co., Ltd.)  
G. S. HELLAND, Esq. (Messrs. I. Bund & Co.)  
RUSTONJEE DHIMASESHAW.

### Counsel,

E. H. POLLARD, Esq.

"The Scheme of a local Bank for this Colony with Branches at the most important places in China has been in contemplation for a very long period. The local and foreign trade in Hongkong and at the open ports in China and Japan has increased so rapidly within the last few years that additional Banking facilities are felt to be required. The Banks now in China being only branches of Corporations whose headquarters are in England or India, and which were formed chiefly with the view of carrying on exchange operations between those countries and China, are scarcely in a position to deal satisfactorily with the local trade which has become so much more extensive and varied than in former years. This deficiency the Hongkong and Shanghai Banking Company will



supply and will in fact assume the same position with relation to this Colony as the Presidency Banks in India or the Banks of Australia in their respective localities.

"The establishment of a Mint in Hongkong providing an adequate supply of proper currency will under a local Banking medium be essential to carry out its operations and the almost certain disappearance of the existing Compadoric system so far as money is concerned will also ensure Banks becoming in course of time the exclusive medium for the transaction of the monetary operations connected with trade. . . .

"The Bank will commence operations simultaneously in Hongkong and Shanghai. . . . As circumstances render it advisable the Bank will establish Branches at other places."

The Hongkong and Shanghai Banking Company, Limited, commenced business in April, 1865, with a capital of \$2,500,000, being 20,000 shares of \$250 each, \$125 paid up. The Head Office was established in Hongkong, and the first Chief Manager was Mr. VICTOR KRESSER, a Frenchman. The first Manager of the Shanghai Branch was Mr. DAVID McLEAN.

In 1866 the Bank was incorporated under a Hongkong Government Ordinance and the title was altered to The Hongkong and Shanghai Banking Corporation.

The shares of \$250 of which \$125 was paid up were subsequently changed to \$125 shares with an uncalled liability of \$125.

The Capital of the Bank was increased at various times from the original 20,000 shares to 120,000 shares of \$125 = \$15 millions, at which it stands at the present time (1916) with Reserves of :—

\$18,000,000 in Silver,  
\$15,000,000 in Sterling @ 2/- = £1,500,000  
invested in the British Government  
4½% War Loan,

and in addition to above Reserves :—

\$ 250,000 Marine Insurance Account,  
\$3,027,000 carried forward in Profit and  
Loss Account.

The following are the increases of capital which have taken place :—

Original Capital 20,000 shares ... \$ 2,500,000  
Increased in 1866 to 40,000 shares,  
but not fully paid up until 1872  
when the Capital was ... \$ 5,000,000  
Increased in 1883 to 60,000 shares \$ 7,500,000  
Increased in 1890 to 80,000 shares \$10,000,000  
Increased in 1907 to 120,000 shares \$15,000,000

The Dividend on shares is paid on a sterling basis, and during recent years the distribution has been £2.3/- per share half-yearly with a bonus of

5/- at the end of the year, making £4. 11/- per share per annum equivalent to nearly 36% per annum on the capital taking exchange at 2/- to the dollar.

At the start the Bank had offices only at Hongkong, Shanghai and London, but a Branch was opened in Japan in 1866 and shortly afterwards offices were established in the principal ports in China as well as extending to India. A very fine building was erected a few years ago for the London Branch.

The Bank steadily expanded its activities to various parts of the world, and at the present time it has 34 different offices established at :—

Amoy	London
Bangkok	Lyons
Batavia	Malacca
Bombay	Manila
Calcutta	Nagasaki
Canton	New York
Colombo	Peking
Dalny	Penang
Foochow	Rangoon
Hankow	Saigon
Harbin	San Francisco
Hongkew (Shanghai)	Shanghai
Ipoh	Singapore
Iloilo	Sourabaya
Johore	Tientsin
Kobe	Tsingtau
Kuala Lumpur	Yokohama

During the period 1870 to 1875 the Bank had a series of lean years, when its fortunes seemed at the lowest, but, from 1876 onwards its position steadily improved. From that time, the prosperity of the Hongkong and Shanghai Bank was assured, and has continued unbroken; a material contributing element in this success being undoubtedly the fact that its Head Office and Directorate were domiciled in Hongkong, and its policy directed by men thoroughly acquainted with local needs and conditions.

Apart from the services the Hongkong and Shanghai Banking Corporation has rendered to British trade generally in the Far East, its name has been most prominent in connection with Chinese Government loans, of which it was the pioneer, and of which it continues to be the most representative channel. A list is given at the end of this article.

The first Chinese Government Loan was arranged with the Foochow authorities and was floated in 1875 for £539,748. 18/- (i.e. Tls. 1,720,000 or \$2,398,884) of which in January 1875 £352,700 of the Bonds were offered to the public. Interest was at the rate of 8% per annum, the issue price was £95 with exchange 4/1½ per dollar.

During the ten years which followed, the Bank issued six loans for the Chinese Government

both in silver and in gold, for comparatively small amounts. In 1894 and 1895, during the Chinese-Japanese War, the Bank issued two loans, one in silver for Taels 10,900,000, and the other in gold for £3,000,000. The agreement for the latter loan was signed at the Tsungli Yamen on Chinese New Year's Day, 1895, when the official Seal of the Ministry had to be brought out for the purpose, an unprecedented relaxation of immemorial Chinese tradition.

In 1895 the Hongkong and Shanghai Banking Corporation, with the approval of the British Foreign Office, entered into an agreement with the Deutsch-Asiatische Bank, representing a group of German financial houses headed by the Disconto-Gesellschaft, for the joint financing of Chinese Government loans in London and Berlin; and under this arrangement the Chinese Government 5% Gold Loan of 1896 and the 4½% Gold Loan of 1898, each for £16,000,000, were negotiated and issued jointly by the two Banks, the proceeds being applied to the payment of the Chinese indemnity exacted by Japan after the war.

In 1898 when a movement began for the financing and construction of railways in China, the Bank, in conjunction with Messrs. Jardine, Matheson & Co., formed the affiliated Company known as the British and Chinese Corporation, Ltd., for the financing and management of railways and other industrial enterprises, and its name has since become widely known in connection with railway development in China. Its formation was followed later by the creation of a similar affiliated Company known as the Chinese Central Railways, which included important French interests.

In 1909 the agreement of 1895 between the Hongkong and Shanghai Bank and the Deutsch-Asiatische Bank for the financing of Chinese Government loans was extended to admit a French group represented by the Banque de l'Indo-Chine, the combination being enlarged later by the admission successively of American, Russian and Japanese groups, represented respectively by Messrs. J. P. Morgan & Co. of New York, the Russo-Asiatic Bank, and the Yokohama Specie Bank. It was this consortium, known as the "Sextuple Group," which in 1913 negotiated with the Chinese Government the Reorganization Loan for \$25,000,000; the American group, for political reasons, dropping out of the negotiations on the eve of their conclusion, and leaving the British, German, French, Russian and Japanese groups as the final signatories.

The Hongkong and Shanghai Bank has a British Eastern staff of 204 members; its present Chief Manager is Mr. N. J. STABB, appointed in 1910. Of the names which have earned distinction

in the service of the Bank, by far the most prominent is that of Sir THOMAS JACKSON, Bart. Appointed Chief Manager in 1876, Mr. JACKSON directed the affairs of the Bank until his final retirement in 1902, and it was under his wise and far-seeing policy that it attained the position which it now enjoys. On his retirement from the Chief Managership, Sir THOMAS JACKSON joined the London Committee of the Bank, of which he continued to be an active member until the time of his death in 1915. He was knighted in 1899, and created a Baronet in 1902.

Sir THOMAS JACKSON's personality was marked by a simplicity, straightforwardness and geniality which made him universally beloved by the community in the Far East, to whom he was affectionately known as "T. J." Speaking of him at the first meeting of shareholders after his death, the Chairman of the Court of Directors said:—"There can be no better tribute to his memory and work than the position the Bank now holds. Great and many as were the public services he rendered, his most enduring monument is the standard of commercial morality which he set throughout the Far East. Nothing that was not generous, nothing mean or underhand, could abide his presence, and he leaves to those who follow a noble and inspiring example of unselfish devotion to duty."

Sir EWEN CAMERON, K.C.M.G., was Manager of the Shanghai Branch of the Bank from 1873 till 1889; and, as the strong and able lieutenant of his Chief and colleague in Hongkong, is entitled to rank equally as one of the founders of the Bank's prosperity. In 1890 he became Manager of the London Branch, where he rendered valuable service to the British Government by his advice on Chinese financial matters, for which the honour of K.C.M.G. was conferred on him in 1900. He retired on account of ill-health in 1905 and died in 1908.

Sir CHARLES ADDIS, after a long career in the Far East, was appointed a Manager of the London Branch of the Bank in 1905, which post he still continues to hold. He received the honour of knighthood in 1913, in recognition of his services as head of the British group in connection with the negotiation and issue of the Chinese Reorganization Loan.

Mr. E. G. HILLIER, C.M.G., was appointed agent of the Bank in Peking in 1891. In 1896, following the strain of the negotiation of the Anglo-German Loan of £16,000,000, he lost his sight. Blindness, however, did not prove a bar to carrying on his special work, and he is at present the representative of the Bank in its official relations with the Chinese Government and in the negotiation of loans. He was made a C.M.G. in 1904.

## CHINESE GOVERNMENT EXTERNAL LOANS, 1874-1914.

Title of Loan.	Date of Issue.	Issuing Agents.	Amount of Loan.	Interest	Repayment Begins—Ends.	Principal Outstanding on Dec. 31st, 1916
Chinese Imperial Government 8 per cent. Loan of 1874	{ Jan. 1875 Mar. 1876	H. & S.B.C. (Hongkong and London)	{ £352,700 £274,918 }	8 <sup>p</sup> / <sub>100</sub>	1876—1885	(Redeemed)
Chinese Imperial Government Loan of 1877	Dec. 1877	H. & S.B.C.	£1,604,278	8 "	1878—1884	(Redeemed)
Chinese Imperial Government 8 per cent. Silver Loan	Mar. 1879	H. & S.B.C. (Shanghai)	S'hai Tls. 1,949,500	8 "	1879—1884	(Redeemed)
Chinese Imperial Government Silver Loan, 1881	July 1881	H. & S.B.C. (H'kong)	S'hai Tls. 4,384,000	8 "	1883—1887	(Redeemed)
Chinese Imperial Government Loan of 1885	Mar. 1885	H. & S.B.C.	£1,505,000	7 "	1889—1895	(Redeemed)
Chinese Imperial Government 6 per cent. Loan of 1885	June 1885	H. & S.B.C.	£ 750,000	6 "	1891—1895	(Redeemed)
Chinese Imperial Government 7 per cent. Silver Loan (E), 1889	Dec. 1886	H. & S.B.C. (Shanghai)	S'hai Tls. 767,200	7 "	1887—1917	£1,670
Chinese Imperial Government 7 per cent. Silver Loan of 1894	Nov. 1894	H. & S.B.C.	S'hai Tls. 10,900,000	7 "	1904—1913	(Redeemed)
Chinese Imperial Government 6 per cent. Gold Loan of 1895	Feb. 1895	H. & S.B.C.	£ 3,000,000	6 "	1900—1914	(Redeemed)
Chinese Imperial Government 8 per cent. Gold Loan of 1898	{ Mar. 1896 Sep. 1896	H. & S.B.C. London & D. Asiatische Bank	{ £10,000,000 £ 6,000,000 }	5 "	1897—1932	£10,479,000
Chinese Imperial Government 4½ per cent. Gold Loan of 1898	Mar. 1898	H. & S.B.C., Deutsch-Asiatische Bank	£16,000,000	4½ "	1899—1943	£12,905,425
Chinese Imperial Government 8 per cent. Gold Loan of 1905	Feb. 1905	H. & S.B.C., Deutsch-Asiatische Bank	£ 1,000,000	5 "	1906—1915	(Redeemed)
Chinese Government 5 per cent. Reorganization Loan of 1913	May 1913	H. & S.B.C., Deutsch-Asiatische Bank, Rge. de l'Indo Chine, Russo-Asiatik Bank and Yokohama Specie Bank, Ltd.	£25,000,000	5 "	1924—1960	£25,000,000

## CHINESE GOVERNMENT EXTERNAL (RAILWAY) LOANS, 1874-1914.

Title of Loan.	Date of Issue.	Issuing Agents.	Amount of Loan.	Interest	Repayment Begins—Ends.	Principal Outstanding on Dec. 31st, 1916.
Imperial Railways of N. China	Feb. 1890	H. & S.B.C. (for British & Chinese Corp., Ltd.)	£2,300,000	5 <sup>p</sup> / <sub>100</sub>	1905—1944	£1,610,000
Shanghai-Nankung Railway	{ July 1904 Jan. 1907	H. & S.B.C. (for B. & C. Corporation, Ltd.)	{ £2,250,000 £ 650,000 }	5 "	(*)—1953	£2,900,000
Canton-Kowloon Railway	Apr. 1907	H. & S.B.C. (for B. & C. Corporation, Ltd.)	£1,500,000	5 "	1920—1937	£1,500,000
Tientsin-Pukow Railway	{ Mar. 1908 June 1909	H. & S.B.C. (for Chinese Central Ryks., Ltd.) and D. A. Bank	{ £3,000,000 £2,000,000 }	5 "	1919—1938	£5,000,000
Shanghai-Hangchow-Ningpo Railway	May 1908	H. & S.B.C. (for B. & C. Corporation, Ltd.)	£1,500,000	5 "	1919—1938	£1,500,000
Imperial Chinese Government Gold Loan of 1908 (for redemption Peking-Hankow Railway)	Oct. 1908	H. & S.B.C. and Banque de l'Indo-Chine	£3,000,000	5 "	1919—1938	£3,000,000
Tientsin-Pukow Railway Supplementary Loan	Nov. 1910	H. & S.B.C. (for Chinese Central Ryks., Ltd.) and D. A. Bank	£3,000,000	5 "	1921—1940	£3,000,000
Hankuang Railways (1st Series)	June 1911	H. & S.B.C., Banque de l'Indo-Chine, D. A. Bank, & Amer. Group	£3,000,000	5 "	1927—1950	£3,000,000

(\*) Redeemable at 6 months' notice.

The Bank was associated in the flotation of two loans for the Siamese Government, one in 1906 for £1,000,000, and the second in 1907 for £3,000,000, both at 4½%. It has also been associated in the flotation of several large Japanese Government Loans.

**HONGKONG UNIVERSITY, THE**, came into existence in 1911; Sir F. LUGARD was the first Chancellor, and Sir CHARLES ELIOT (*q.v.*) of the University of Sheffield, was appointed first Principal and Vice-Chancellor, and in October 1912, teaching in three Faculties was begun.

The nucleus of the University was the Hong-kong School of Medicine for Chinese, founded in 1887, which had done a modest but valuable work for twenty years, without any buildings of its own. Having received \$60,000 from the bequests of two Chinese gentlemen, and a site from Government, this institution in 1908 appealed to the public for funds to extend its work. The idea of a University had been suggested as far back as 1905, and an alternative scheme was now drawn up whereby the School of Medicine, instead of building for itself, should become the Medical Faculty of a University. Various difficulties having been overcome the Hong-kong Government gave a site of 23 acres, Mr. H. N. MODY gave the buildings and prepared the land at a cost of about \$345,000, and an Endowment and Equipment fund was started, which before the end of 1909 amounted to more than one and a quarter million dollars. To this fund Messrs. BUTTERFIELD & SWIRE, with their allied firms, gave \$40,000; the Chinese government also subscribed; the Governor of Canton, having first assured himself that the standard of the University was to equal that of the University of London, gave his warm support, and invited contributions from the Canton province; the Chinese, both of Canton and Hongkong, gave generously; the Governors of the Straits Settlements and Macao, and the Shanghai Municipal Council recommended the scheme; and from as far north as Mukden, and as far south as Australia, wealthy Chinese sent donations.

The foundation-stone was laid in March 1910, when Mr. H. N. MODY was knighted by the order of His Majesty King EDWARD VII, who also commanded that scholarships bearing his own name should be established for British subjects. The site given by Government is 200 feet above the sea, and commands a fine view of the harbour. The buildings were calculated to accommodate 500 students, with capacity for extension—and besides the class-rooms, laboratories, Great Hall, libraries, etc., include residential quarters for the Staff and for undergraduates; and a large playground has been provided. The University is also close to the Hospitals.

The wish of the Committee of the University was to begin with the two Faculties of Medicine and Engineering as the most urgently necessary for the development of China and amelioration of her conditions, but a Faculty of Arts was added owing to pressure brought by the Chinese residents in the colony.

The University, while specially intended for the benefit of the Chinese, is open to all, irrespective of race, nationality or creed; the degrees conferred are equal to those of the University of London; and as one of its avowed objects is the formation of character, all students are required to reside, either in missionary hostels, or the quarters provided by the University itself.

Another object is to promote a good understanding with the Chinese Government, and this would seem to have been attained, to a large extent. The Chinese in the Straits and in Canton have given munificently; the President of the Chinese Republic gives five scholarships of the annual value of \$400, and Canton Province has given twenty scholarships of \$300 annually.

There is a Consulting Committee in London in addition to the Court, Council and Senate in Hong-kong.

The number of students in 1917 is about 200.

**HONG MERCHANTS.** See *Co-hong*.

**HOOMUN CHAI TREATY**, also called the Bogue Treaty. This was a supplementary treaty signed by Sir HENRY POTTINGER and K'YING at the Bogue, October 8, 1843. It was abrogated by Article I of the Tientsin Treaty of 1858; but some of its provisions were embodied in that treaty, notably the "most-favoured-nation clause," Art. viii in the old, was repeated in Art. liv of the new treaty. It is not given in HERTSLET'S *Treaties*, but will be found in the *Chinese Repository*, vol. xiii, in the Customs volume of *Treaties, Conventions*, etc., and there is a précis of it in MAYERS' *Treaties*.

**HOOPOES.** See *Anisodactyli*.

**HOPE, JAMES**, Sir, the British commander of the squadron which brought the allied ministers north in 1859. He did not reach the rank of admiral till 1870. He arrived at Singapore in April, 1859 to replace Sir MICHAEL SEYMOUR. In June of that year he received the disastrous check at the Taku forts, and was severely wounded. He was in command of the British fleet in the expedition which was sent the next year as the result of this outrage. He was born March 3, 1808 and died at Linlithgow in Scotland on June 9, 1881.

**HOPKINS, LIONEL CHARLES**, was born in 1854 and came to China as student-interpreter in 1874. He was Vice-consul at Shanghai in 1895, Consul at Chefoo in 1897 and Consul-General at Tientsin from 1901 to 1908, when he retired from the service and was honoured with the Imperial Service Order. He is a keen student of early Chinese, and has written a number of papers on the Oracle Bones (*q.v.*), on Chinese numismatics, Chinese numerals, etc. These have mostly appeared in the R.A.S. Journal.

**HOPPO**, the official at the head of the Maritime Customs in the earlier trade with foreigners at Canton. Representing the Ministry of Finances (戶部 *hu pu*) he was dubbed with this title in error by the foreigners.

Another derivation of the name is from *Hoi-pu*, the truncated form in Cantonese of *Yüeh Hai kuan pu* 粵海關部 Controller of Kuangtung Maritime Customs. WILLIAMS gives *ho po* 河泊 boatmaster as the origin. The office was always filled by a Manchu, generally by a member of the Imperial family; it was abolished in 1904.

MORSE: *The Gilda of China*.

**HORSE, WILD**; there are probably two species in Chinese territory, the Tarpan, *Equus caballus*, in Hainchiang, and *E. przewalskii* in Hsinchiang and W. Mongolia. It is a question whether the latter is an indigenous wild horse or is descended from escaped domestic horses. See *Equidae*.

**HO SHANG** 和尚. The ordinary Chinese term for a Buddhist priest.

**HOSHIGA-URA**. See *Star Beach*.

**HOSIE, ALEXANDER**, born January 16, 1853, was educated at Aberdeen and appointed a student-interpreter in the British Consular Service in 1876. In 1881 he succeeded E. H. PARKER as Consular Agent at Chungking, and from that centre made several important journeys, making a great many valuable observations on matters connected both with natural history and with trade. In 1893 he wrote a valuable report on Formosa, where he had been Consul, giving much important information on geography and on the economic plants of the Island. He was Commercial attaché in China from 1905 to 1908, and was a member of the Opium Commission at Shanghai in 1908. He was knighted in June, 1907.

His works are *Three Years in Western China*, 1890; *Manchuria; On the Trail of the Opium Poppy*, 1914; besides a large number of *Reports* (on Formosa, on Ssüch'uan, the Eastern Frontier of Tibet, etc.).

**HOQUA, HOWQUA**, etc., the best known and most important of the Hong Merchants. His surname was Wu (Cantonese Ng), and Wu How KUAN 伍格官 is given in the *Chinese Repository* as 'the original name.' His name proper was Wu TUN-YUAN. The termination 'qua,' in this and other well-known examples (MOWQUA, MINGQUA, etc.), is honorific or respectful, equivalent to our Mr. or Esquire. It stands for *kuan* 官, an official. The business name or *kao* of the firm was Ewo 怡和.

All accounts of him speak, not only of his perfect probity,—for which all the Hong Merchants were remarkable so far as their dealings with foreigners were concerned,—but also of his friendliness and extreme generosity.

His fortune was immense, being estimated at one time at \$26,000,000; and when Canton was ransomed for six million dollars, the Hong Merchants subscribing two millions of it, Houqua's contribution was \$1,100,000. He was also called on to subscribe \$1,000,000 towards the \$3,000,000 agreed on by the Nanking treaty as due to British Merchants.

He died on September 4, 1843, at the age of 75.

**HSIA DYNASTY** 夏紀, so named from a small State in Honan, was founded by the Great Yü, who had drained the flooded country and received the throne from SHUN. From his time the succession became hereditary, the family name being Ssü 姒. The Empire then contained one or two millions of Chinese, apparently colonists among aborigines. There is little reliable history of such a remote period, but it is supposed that bronze was then first cast and precious metals first used as media of exchange. Seventeen sovereigns held sway and the dynasty lasted 439 years. The last ruler was infamous for cruelty and voluptuous living, and was driven out by CH'ENG T'ANG who founded the Shang dynasty.

Dyn.	Title	Accession	Dyn.	Title	Accession
		B.C.			B.C.
大禹	The Great Yü	2205	桀	Huai	2040
啓	Ch'i	2197	芒	Mang	2014
太康	T'ai K'ang	2188	泄	Haieh	1996
仲康	Chung K'ang	2159	不降	Pu Chiang	1980
相	Hsiang	2146	囂	Chiung	1921
	Interregnum of		廑	Chin	1900
	forty years.		孔甲	K'ung Chia	1879
	commencing	2118	皋	Kao	1848
少康	Shao K'ang	2079	發	Fa	1837
杼	Ch'u	2057	桀癸	Chieh Kuei	1818

**HSIA MEN** 厦門. The Chinese name for Amoy as well as for the island on which the city stands. See *Amoy*.

**HSIAO CHING** 孝經. See *Filial piety, Canon of*.

**HSI-AN FU** 西安府, the capital of Shensi; in lat. 34° 16' N., long. 108° 38' E., on the Wei, the chief affluent of the Yellow River. As Ch'ang-an 長安 the city was the capital of the Han dynasty under the Emperor Kao Ti, (B.C. 206-184) and also of Kao Tzu the founder of the T'ang dynasty, (A.D. 620-627). The Manchu Court fled to Hsi-an in 1900.

Famous for the Nestorian tablet and the Pei-lin (forest of tablets), and rich with the relics of ancient civilization, Hsi-an has also considerable commercial importance and the Wei Valley is very rich. The projected great Western railway will enhance Hsi-an's importance. It has also been the starting point of the religious movements which

have influenced the Chinese. Here Mohammedanism first secured a hold in China, Buddhism and Nestorianism flourished and the Jewish Colony settled.

**HSI CHÊN.** See *Four Garrisons*.

**HSIÉH CHIA** 歇家 or Hsi chia; commercial agents for Mongols and Tibetans, on the Kansu frontier. Their duties are hereditary. As *hsieh chia* means rest-home or rest-family, ROCKHILL refers to Huc's mention of *Maisons de repos*, and surmises that a former duty of the *hsieh chia* was to keep free inns for Mongols and Tibetans.

ROCKHILL: *The Land of the Lamas*.

**HSIEN FÈNG** 咸豐 the reign-title of the seventh ruler of the Ch'ing dynasty, whose personal name was I CHU 奕詝. He was the fourth son of TAO KUANG and was born in 1831. He succeeded his father in 1851, and had a troubled reign, shewing himself not at all equal to his task; he was weak and in general contemptible as a ruler. The most important deed of his reign was to receive YEHONALA (*q.v.*) as a concubine, and make her the mother of a son; thus introducing into Chinese history the remarkable woman who is universally known as the Empress-dowager. The T'ai Ping Rebellion filled a good part of his reign and was not suppressed till after his death. The Second War with England had place at the end of his reign, and when the allied English and French forces were advancing on Peking he weakly fled to Jehol, leaving Prince KUNG to do the best he could with the foreigner. He never returned to the capital, dying in Jehol in 1861. His successor was T'ENG CH'IN. His infant son by YEHONALA, with the Empress-mother and the Empress-Consort as co-Regents.

**HSIEN SHÈNG** 先生 *elder born*. The equivalent of our title Mr. It is especially used as a noun meaning a teacher.

**HSIEN T'IENT** 先天 'Former Heaven' or 'Preceding Heaven' Society, a secret sect said to have been founded by one LO HUAI 羅懷 in the reign of the Ming Emperor WAN LI (1573-1620). The same man is also credited with founding the Lung Hua and Wu Wei Societies (*q.v.*). LO HUAI in what is described as his 49th existence was born in the prefecture of Lai-chou in Shantung. He was ordained as a Buddhist priest on Chiu Hua Shan, but his teaching is a mixture of the Three Religions. He travelled much, and died in Peking, where he is said to have worked miracles, and so turned aside the Emperor's wrath, always ready to burn against Societies.

The sect is non-ritualistic and opposes outward show, and there is no propagandism. The initiation consists in a vow to keep the five commandments of

BUDDHA. The members are mostly well-to-do; their meetings are generally held in each other's houses, men meeting with men and women with women, the object being the recitation of sūtras, and edifying conversation. They are all vegetarians, and spend a good deal of money in buying up animal life. DE GROOT has described them as he found them in Amoy, where they were very numerous. See *Secret sects*.

DE GROOT: *Sectarianism and the Religion of the Chinese*.

**HSIEN YÜN** 霰阮, a name found in some books meaning the Huns; an early designation of Hsiung nu (*q.v.*).

**HSI LING** 西陵, the western tombs of the Manchu emperors. See *Mausolea*.

**HSI SHIH** or Hsi tzü 西施 or 西子. The most beautiful of women in Chinese tradition. She was sent as a present by the prince of Yüeh to the Prince of Wu with the intention of ruining him: the plan was a success.

**HSIUNG NU** 匈奴, Western Tartars of Mongolia, first heard of in A.C. 318 when they allied with five Chinese powers against the menacing attitude of Ch'in. They are the ancestors of the Huns and Turks.

PARKER: *Ancient China Simplified*, p. 150.

**HSIU TS'AI** 秀才, *cultivated talent*; a graduate of the lowest rank, generally translated in English as bachelor of arts. See *Chü jên*; *Chin shih*, etc.

**HSI WANG MU.** See *Si wang mu*.

**HSI YU CHI** 西遊記. There are two well-known Chinese books with this title, and a great deal of confusion exists, not so much because of there being two, but because foreign writers who speak of one generally ignore the other.

The important one is the record of the travels of CH'IU CH'ANG-CH'UN (*q.v.*) who went from Shantung to the court of CHENGIS Khan in Persia in 1221-24. It was written by LI CHIH-CH'ANG, one of his disciples, who accompanied him and kept a journal. It has been translated into Russian by the Archimandrite PALLADIUS, and PAUTHIER translated part of it, badly, into French. The important parts of were done into English by BRETSCHNEIDER: he makes no mention of the other book with the same name.

This second work is of a very different nature; it is a popular novel, based on the travels of HSÜAN TSANG to this extent and no further, that the chief personage is called by HSÜAN TSANG's posthumous name and that he travels in search of Buddhist books. It begins with a stone monkey hatched out of a stone egg who becomes Master of the Horse to the chief Taoist divinity. Most people will regard it as a hotch-potch of puerile absurdities.

It has, however recently been partly translated and the rest summarized by Dr. T. RICHARD as an Epic and Allegory and one of the world's masterpieces of literature. His translation has the title *A Mission to Heaven*. He takes it for granted that it is the work of CH'U CH'ANG-CH'UN, but GILES says otherwise. In his *Chinese Literature* GILES gives a very brief outline of the book but does not there mention the other work of the same title nor does RICHARD mention it anywhere. It is known to the Chinese as the *Hou* or *Later Hsi yü chi*.

It may be well to add that there is a third work with a similar name, the *Hsi yü chi* 西域記 which is the genuine travels of HSÜAN TSANG.

GILES: *Chinese Literature*; BRETSCHNEIDER: *Medieval Researches*, vol. i; RICHARD: *A Mission to Heaven*, 1913.

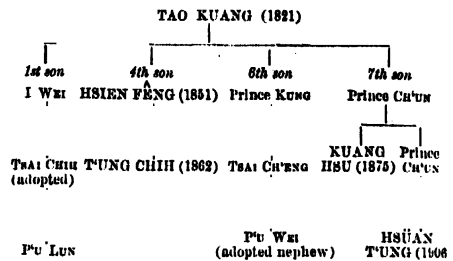
HSÜAN CHUANG. See *Hsüan Tsang*.

HSÜAN TSANG 玄奘 or YÜAN CHUANG 元奘 and various other forms; the 'style' (official name) or the religious name of the celebrated Buddhist pilgrim CH'AN I. He was born in Honan, A.D. 600, and in 629 he set out secretly from Hsi-an fu for India. In 645, having first obtained the Emperor's permission, he returned, bringing 657 sacred books and 150 relics of the BUDDHA. He spent the rest of his life in translating the books and also wrote the account of his travels, the well-known *Hsi-yü chi* 西域記 not to be confused with *Hsi yü chi* 西遊記 (q.v.). This has been translated by STAMBLIS JULIEN in 1857, by S. BEAL in 1884, and by THOMAS WATERS, whose work, edited by RHYS DAVIDS and S. W. BUSHELL, was published posthumously in 1904.

HSÜAN TU 懸度 *suspended way*, a name occurring in HSÜAN TSANG's travels. It was crossed by PAN CH'AO with an army, (After Han Records 後漢記). It is identified by WYLIE with Hindu Khush. CHINESE RECORDER, vol. iv, p. 52.

HSÜAN T'UNG 宣統, the reign-title of the tenth Emperor of the Manchu dynasty. The ruler's personal name is P'u I 溥儀 and he is the son of Prince CH'UN and nephew of the preceding Emperor KUANG HSÜ. He was born on February 11, 1906, and succeeded to the throne on November 14, 1908. On February 12, 1912, he abdicated, being allowed however to retain the title of Manchu Emperor for life. On July 1, 1917, while these pages are in the press the young Emperor has been restored by General CHANG HSÜN; but the restoration is a *fiasco*.

The following table is of use to show the relations of the Manchu rulers from TAO KUANG to HSÜAN T'UNG. The dates are the dates of accession.



HSÜ KUANG-CH'Ü 徐光啓 was born near Shanghai about A.D. 1560. He rose to the Han-lin degree and became acquainted with RICHARD, helping him to translate books on mathematics, astronomy and firearms. He was baptized with the name PAUL. He memorialized the Emperor with suggestions for the defence of the Empire, was made Censor and ordered to raise troops. He found, however, that his advice was neglected, and he withdrew from active life. He was recalled when his help was needed, but was later disgraced, and this occurred twice; but in 1628, on the accession of TSUNG CH'ENG, he was restored to his rank, and later arrived at the highest offices. He died in 1634. He was a friend and protector of missionaries, and the great Jesuit establishment near Shanghai called Zi ka wei or Hsü chia hui 徐家匯 perpetuates his name. His grave is at the village of that name. His daughter was baptized by the name of CANDIDA (q.v.).

HSÜN-FU 馮撫. The Governor of a province (before the Revolution). The common designation was *Fu t'ai* 撫台.

HSÜN K'UANG, 荀况, known as Hsün Tzû or the Philosopher Hsün, was a native of the State of Chao, born in 340 B.C. He was a high officer of state, and spent most of a very long life in the Kingdom of Ch'i. At eighty-six years of age he was impeached and retired to Ch'u, where he gathered a group of disciples including HAN FET Tzû (q.v.) and LI SSÜ (q.v.). He died at the age of 120. He is best known by a philosophical treatise in thirty-two "books" in which he upheld with great force the doctrine of the innate badness of human nature, as a basis for his system of corrective ethics. He resembles HUME in some of his views, notably as to the artificial nature of society. He emphasized the value of the canonical books, and laid the greatest stress on ceremonial and on music as educative influences, thus opposing Mo Tzû. SUZUKI has a thoughtful estimate of his place in Chinese thought.

SUZUKI: *History of Chinese Philosophy*; GILES: *Biographical Dictionary*.

HSÜ PAUL. See *Hsü Kuang-ch'ü*.

**HSÜ SHÊN** 許愷, a native of Honan, of the first century of our era. He wrote a famous commentary on the *Five Classics*, but is best known as the author of the *Shuo Wen* (q.v.).

**HSÜ, STATE OF**, 許, a very small feudal State of the Chou period. The rulers had the same ancestry as those of Ch'ü.

**HUAI NAN TZÜ** 羅南子 the literary name of the Prince of Huai Nan, a grandson of the first Han Emperor. His name was 劉安 Liu An. He was a devoted Taoist, and a great searcher after the elixir of life, and other magical treasures. He was a contemporary of Ssu-ma Ch'ien, who relates that he spent all his property in his occult pursuits, and that he died by his own hand, when discovered plotting to succeed to the throne. The later Taoists however, insist that he attained to immortality and was possessed of wonderful supernatural powers. He embodied the results of his researches in a book called *Hungieh chuan* 鴻烈傳, (q.v.), familiarly known as (the treatise of) *Huai Nan Tzu*. It is one of the standard works of the Taoists.

**HUANGPU CONSERVANCY.** The Huangpu is a tributary channel chiefly maintained by tidal action, which connects the lake system in the Southern Yangtze Delta with the Yangtze at Woosung. It derives its principal importance from its relation to Shanghai, which is on the left bank 15 miles from the mouth. Spring tides averaging about 12 feet in the mouth of the Yangtze Estuary diminish to 10 feet at the mouth of the Huangpu and form a strong wave with rapid currents which sweeps up that river even to the easternmost of the lakes ("Hsi Tai" or "Tien Shan").

The accessibility to Shanghai from the sea depends on the bars at the mouth of the Yangtze and the Huangpu. The latter river had two bars, the inner and the outer Woosung bar with 12 and 18 feet of water at ordinary low water respectively, which early proved to be serious obstacles, and were the subjects of a British "Blue Book" in 1874.

In 1876 two reports by engineers were submitted to the Consular Body of Shanghai, but it was not till 1889 that any actual work was done. Dredging having been tried but proved ineffectual, Mr. J. DE RIJKE was called in by the Shanghai General Chamber of Commerce in 1897 and reported on the continued deterioration which was proceeding, and made certain proposals. Annex 17 of the "Boxer" Peace Protocol of 1901 comprised "Regulations for the Improvement of the Course of the Huangpu" and a Conservancy Board was appointed. No steps were taken to fulfil this agreement and in September, 1905, a new agreement was signed. The Conservancy Board was to consist of the Shanghai Taotai and the Commissioner of Customs and the

Chinese Government undertook to provide twenty annual payments of 460,000 Haikuan Taels.

Mr. DE RIJKE was appointed engineer and work was begun in 1906. The "Ship Channel" was closed in 1910 and the new fairway ("Astraea Channel," formerly the "Junk Channel") was dredged. The "Inner Bar" was thus eliminated and by a training wall running out into the Yangtze the "Outer Bar" was washed out, so giving a minimum depth of 20 feet at average low water as well as a clear 600 feet width all the way to Shanghai.

At the end of 1910, when the total expenditure reached some 6,500,000 Shanghai Taels, funds were lacking the work was disorganized and Mr. DE RIJKE left.

The work was, however, not even half completed. Silting was noticed in the "Astraea Channel" in 1911 and in October, Mr. H. VON HEIDENSTAM, who succeeded Mr. DE RIJKE as Engineer-in-Chief, submitted a "Project for the Continued Whangpoo Regulation," with complete plans and estimates, showing that Tls. 6,000,000 spread over ten years would be required for the continued regulation. After some negotiations with the Government it was agreed in April, 1912 to proceed, and a Conservancy Tax of 3% on the Customs duties and 1½ per mille on duty-free goods was authorized. The Board (which now included the Harbour Master) was supplemented by a Consultative Committee of six members, one from each of the five leading shipping nations and one selected by the Chinese Chamber of Commerce.

Work has proceeded regularly since July, 1912. Pheasant Point (a sharp convex near the mouth) was cut away and a contract for four million cubic yards of dredging was let. A second training wall at the mouth on the right bank was also built and various groynes and reclamations have been made with favourable results. In 1916 the Board acquired its own dredging plant and dredging of the convexes at Shanghai (Pootung Point) and Nantou is now being executed.

The regulated channel shows now in 1916 a depth of 24 feet at ordinary low water over a width of nearly 600 feet right through from Woosung to Shanghai.

Several large dredging and training works are planned and will be executed according to programme of the 1911 Project.

Elaborate hydrographic surveys have been made both of the Huangpu and of the Yangtze Estuary with a view to scientific treatment of the problem.

The tax imposed in May, 1912, has yielded about half a million taels per annum, but decreased somewhat during 1915 owing to the war.

DE RIJKE: *Report on Whangpoo River from Shanghai downward*, 1898; VON HEIDENSTAM:



*Project for the Continued Whangpoo Regulation*, 1911. Second Edition, 1912; *Report on the Hydrography of the Whangpoo*, 1916; *Report on the Yangtze Estuary (in relation to the Whangpoo)*, 1917. [H. v. H.]

**HUANG TI** or *Huang Shang* 皇上 or 皇帝 The Emperor. Other titles are T'ien Tzû 天子, Son of Heaven; 主子 *Chu Tzû*, Lord, etc.

See *Imperial Titles*.

MAYERS: *Manual of Chinese Titles*.

**HUANG TI**, 黃帝 the Yellow Emperor, one of the legendary rulers of China, A.C. 2598-2598. The invention is ascribed to him of wheeled vehicles, armour, ships, pottery, etc. The phoenix and the *U'a lin* appeared at the end of his reign in approval of his wise and beneficent rule.

**HUI HUI** 回回. The common term for Mohammedan. The word *hui* means to return, and the attempt has been made to explain *hui-hui* as equivalent to 'Islam,' denoting return and submission to God; or the return of the body in death to the earth and of the mind to the path of truth; from illusion to reality, etc., etc. Another theory derives the name from Hui-ho or Hui-hu a people of northern Mongolia, Uighûrs or Ouigours; another regards it as a corruption of Arabic *ya akhouya* "my brother," and again it is the Chinese onomatopoeic name of those with unintelligible speech, comparable with the Greek *βαρβαροι* etc. The origin of the term may therefore be regarded as an insoluble puzzle.

It appears first in the records of the Liao dynasty (A.D. 917). See *Mohammedanism*.

BROOMHALL: *Islam in China*.

**HUI YÜAN** 慧遠, A.D. 333-416, a Buddhist priest whose name in the world was CHIA 賈, a native of Shansi. He is regarded as the founder of the Pure Land School of Buddhism, though at least one of the books of the School had been translated into Chinese at a much earlier date. In early life he was an ardent Taoist, and it is said that after he was converted to Buddhism he still used CHUANG Tzû to enforce his preaching. He was born in 333, established himself at Lu-fêng in Hupei in 373 and taught there till his death in 416.

**HU KUANG** 胡廣, the old name of a province now divided into Hupei and Hunan. The two are together still called by this name, or by the name Liang Hu 兩湖 *Two Hu*.

**HUMAN SACRIFICES**. See *Sacrifices, human; Suttee*.

**HUNAN** 湖南 *South of the lake*, a central province with an area of 83,398 sq. miles and a population variously estimated between 21,000,000 and 23,000,000. It gets its name from the Tung-

ting Lake, which occupies about 2,000 sq. miles of the north-eastern corner of the province. The province itself is practically the area drained by three large rivers with their tributaries. The Siang 湘, Tzû 資 and Yüan 沅 rivers all rise outside the south side of the province. The Siang enters the province in the centre of the south, the Tzû, somewhat east of the south-west corner, the Yüan, somewhat north of that corner. Including the navigable waters of the tributaries each of these rivers offers nearly 1,000 miles of waterway. Each river has an important town on its bank not far from the lake, where in pre-steamer days cargoes could be transferred from the shallow boats used in the upper waters to the deeper boats more useful across the lake and on the Yangtze; the Siang has Siangtan; the Tzû, Yiyang, and the Yüan, Ch'angtê. Each also has a city of prefectural rank about mid-course; the Siang, Hêngchow; the Tzû, Paok'ing; the Yüan, Shênchow fu. These six cities, with Yochow (which stands at the Yangtze entrance to the lake), are, after Changsha, the most important in the province. The Siang is the largest of the three rivers; in its basin stand half the county towns of the province.

The mountains which separate these rivers and their tributaries from each other have not been scientifically surveyed. The Sacred Peak of Nan-yoh (see *Hêng shan*) is some 4,500 ft. high; but further to the west in the ridge separating the Tzû from the Yüan, a western traveller registered a barometer height showing 5,600 ft. at the pass.

The people of Hunan are a characteristically rice-eating people: small-boned, active, wiry. In many of their characteristics, e.g., clannishness, love of travel, willingness to scrap old methods and use new, they are midway between their southern Canton and their northern Hupei neighbours.

The people do well in developing the agricultural possibilities of the low lying plains round the Tungting Lake and Siang valley; but only moderately, as regards the possibilities of forestry—along the rivers one comes to astonishingly beautiful woods of bamboo and other trees alternating with miles and tens of miles of barren hillsides;—not even moderately well as regards the mineral wealth. Only hand labour has so far been used (even though the example of Pingsiang, just over the Kiangsi border is ever before their eyes, as all its productions are transported through Hunan). Yet with the mere scratching of the soil the wealth is such that it is evident that with proper machinery and abundant capital, the riches might surpass the dreams of avarice. There are not only the useful minerals and metals, coal, iron, tin, copper, antimony, but, after spates, gold is washed out of some of the river sands, and many of the important newly discovered metals such as tungsten have about the best percentages of any such ores yet worked.

In 1902, a railway was constructed for the Pingsiang mines running to Chuchow on the Siang. This was extended to Changsha in 1911 (by exceedingly expensive and very poor workmanship under Chinese direction). Part of this line is now included in the Canton-Hankow railway which will shortly (1917) be opened from Changsha to Wuchang.

Extension of the Pingsiang line on to Nanchang will bring Changsha into connection with the Yangtze at Kiukiang. Mining lines connecting Paok'ing with the south are also projected. There is a small light railway of 10 miles in connection with the Shui-k'ou shan mines (lead) and the Siang above Hengchow.

In addition to the mineral exports the province does a good trade in rice, tea, timber, beans, hemp, wood oil and wheat. Also in such manufactures as fire-crackers, paper, paper umbrellas and some porcelain (from Liling).

The history of the province barely goes back as far as the Chou dynasty. (For legends connected with the earliest times, see N.C.B.R.A.S. Journal, vol. xliii). Though the old name of Ch'u is affected (楚南 is used by scholars for 湖南), the feudal kingdom of Ch'u only touched the northern fringe of the province. Only one Hunanese name is connected with that State, viz. CH'ü YÜAN (q.v.), B.C. 332-295. CH'IN SHIH HUANG T'i in one of his progresses entered the province. His grandson, with whom his line became extinct, was sent to Chenchow, in the far south of the province, to die. For the Han relationship with Hunan, see *Changsha* and *Hung shan*. One brilliant name at the very beginning of the Sung School of Philosophy, that of CHOU TUN-*i*, is connected with Hunan. In the days of the Tai P'ing rebellion the province suddenly sprang into the very front rank. The rebels entered the province in 1852 and were immediately subjected to a heavy defeat by CHIANG CHUNG-YÜAN, the companion of TS'ENG KUO-FAN. Escaping by a land route on the east of the province while CHIANG waited for them on the river, they arrived at Changsha which they besieged for ninety days. In spite of mines which they exploded under the walls they were unable to enter the city, and raised the siege. It was this initial success that led to the employment of Hunan soldiers, who, under TS'ENG KUO-FAN (and with the help of General Gordon) finally put down the rebels.

Hunan was always proud of the share her sons had in saving the dynasty. At one time, it is said that out of six viceroys, five were Hunanese. For the remainder of the Manchu days, it was an unwritten law that the great viceroyalty of Nanking should be held by a Hunanese.

In the recent movement resulting in the Republic, Hunanese had their share. Those who only know the brag and cowardice that disgraced the

closing days of HUANG HSING's life would hardly credit the dare-devil work he did in earlier days. TSAI AO was the first to take up arms against YÜAN SHIH-K'AI's imperial projects. SUNG CHIAO-JEN, who was assassinated in Shanghai in 1912 was one from whom much was expected. The first Republican Governor, TAN YEN-K'AI, like the second President, is a clean-handed, patriotic man who would prefer the quiet of his home to the cares of office. [G.G.W.]

**HUNCHUN** 渾春, Lat. N. 42° 53'; Long. E. 131° 18', is situated near the point where the Russian, Korean, and Chinese frontiers meet in East Manchuria. It was opened by the Manchuria Convention of 1905, but the Customs did not begin to function until 1909. Hunchun began its existence as a military post in 1714. The trade (in beans and farm products, and game) is small. The population is 2,610.

	1915	1916
Net Foreign Imports ... ..	239,885	336,657
Net Chinese „ „ „ „ „	100,873	—
Exports „ „ „ „ „	205,247	269,728
Total Hk.Tls. ... ..	546,005	606,385

**HUNDRED NAMES.** See *Pai hsing*.

**HUNG HSIU-CH'UAN** 洪秀全, a Kuangtung man, born in 1812, who was the leader of the Tai P'ing rebellion. He learned something of Christian doctrine in his youth, became a fortune-teller, and joined a society called the Society of God, rising to be its head. In 1836 he announced himself as brother of Christ and collected many into a kind of Christian sect. In 1850 he began the rebellion, styling himself 天王 *T'ien-wang* or Heavenly Prince. He committed suicide immediately before the end of the rebellion in 1864. See *Tai P'ing Rebellion*.

**HUNG LEAGUE.** See *Triad Society*.

**HUNG LIEH CHUAN** 鴻烈傳, one of the standard works of the Taoist canon, more generally known by the name of the writer HUAI NAN Tz'u (q.v.). The title is said to be equivalent to 大明傳 or the Story of the Great Light.

**HUNG LOU MENG** 紅樓夢. See *Dream of the Red Chamber*.

**HUNTER, WILLIAM C.**, an early American resident in Canton, reached China in February, 1825, after a voyage of 125 days from New York. After studying Chinese at the Anglo-Chinese College in Malacca, he was employed by the firm of RUSSELL & Co., and became a partner from 1837 to 1842. He died at Nice in June, 1891. He was the author of two books, issued in 1832 and 1835 respectively, and republished in 1911. They are *The Fan Kwae at Canton* and *Bits of Old China*.

**HUNTING RESERVES, IMPERIAL, 圍場**  
 a vast track of hundreds of miles set apart early in the Manchu dynasty for preserving large game and for exercising Imperial troops in hunting. It is in the Jeh-ho (Jehol) region.

**HUNG WU 洪武.** The reigning title of the founder of the Ming dynasty. He was a native of Anhui named CHU YÜAN-CHANG, born in 1328 of very poor parents. When parents and brother had died from hunger he sought to enter the Buddhist priesthood, led a wandering life for some years, then fought under Kuo Tzû-HSING against the Mongol dynasty. He made himself prince of Wu in 1364 and four years later Emperor of the Great Ming dynasty under the year-title HUNG WU, with his capital at Nanking. The last Mongol Emperor died in 1370, and though invasions by the Mongols continued for some time their re-establishment was hopeless. HUNG WU took the whole country and ruled it with wisdom, being a great patron of education and literature. He modified the system of examinations which lasted till this century, published a Penal Code, abolished such punishments as mutilation, prohibited eunuchs from holding office, made Buddhism and Taoism state religions, and asserted suzerainty over Korea. In his old age he became suspicious and destroyed many of those who had helped him to the throne. He was popularly known as the 'beggar king.' He died in 1399.

**HUN YÜAN MÊN 混元門**, a sect which is strong in Manchuria. It was founded in the WAN LI period at the beginning of the 17th century by HAN P'IAO-KAO of Chihli. It has no temples or priests, but meets in private houses under paid leaders, and has been described as a branch of the Taoist sect worshipping BUDDHA. The members are, of course, vegetarians.

INGLIS: *Chinese Recorder*, vol. xxxix, p. 270.

**HUPEI 湖北**, a province in the Yangtze basin, formerly making with Hunan the province Hukuang. The division between them was made by K'ANG HSI. The area is 71,428 sq. miles and the population 35,280,000. The name, meaning 'North of the lake,' refers to the Tung 'ing lake. Its literary names are Ch'u 楚 and O 鄂. Its adjoining provinces are Honan and Shensi on the north, Shensi and Szech'uan on the west, Hunan and Kiangsi on the south, and Anhui on the east. The province is elongated east and west, in which direction the Yangtze flows right through it. The Han river enters from the north, falling into the Yangtze at Hankow, and is navigable throughout its course in the province. The Eastern K'un lun spurs occupy about half the area, rising to 11,000 feet; the rest of the province is a fertile plain, producing cotton, rice, corn and tea; and there are many lakes.

The chief city is Wuchang 武昌, on the south of the Yangtze; opposite to it are Hankow (q.v.) and Hanyang, the population of the three cities being nearly two millions. Besides Hankow, Hupei has the treaty ports of Ichang and Shasi (q.v.). Hankow is connected with Peking by a railway which is being extended southwards to Canton.

**HUTUKHTU** or Khutukhtu 呼圖克圖, Mongolian for Saintly. The class of dignitaries so called is a marked and essential feature of Tibetan Buddhism. The Mongolian term is interpreted into Chinese as 再來人 the one who returns, an Avatar. Each *hutukhtu* at death comes forth re-embodied in some new-born child.

They were at first only known in Tibet, but the system has now overspread all Mongolia.

The number of *hutukhtu*,—to which class the Dalai Lama and Panshen Lama belong,—is one hundred and sixty. They are familiarly termed 活佛 *huo Fo* or living Buddha.

The official generally known among foreign readers by this title is the *Cheptundampa Hutukhtu*, the Metropolitan or Patriarch of the Khalka tribes, with his residence at Urga. He ranks third among the Lamaist hierarchy. He acts as spiritual colleague to the Chinese Agent at Urga. His title *Cheptundampa* is Tibetan for 'venerable best'; he is also called by the Sanskrit word *T'arandtha*, (a name of doubtful meaning), being regarded as the re-incarnation of that Tibetan lama and author.

BRUNNERT and HAGELSTROM: *Present Day Political Organization of China*, 1912; MAYERS: *Chinese Government*, 3rd ed. p. 119.

**HWAI RIVER CONSERVANCY.** See *Conservancy Works*.

**HYMNOLOGY.** Few Christian hymns have been written by Chinese so far, but many hymnbooks have been issued by missionaries. Thus Dr. NEVINS published one in 1864, replaced by one produced by Drs. MATZER and NEVINS (221 hymns); Dr. GRIFFITH JOHN put out the Hankow hymnbook in 1876, (200 hymns); Drs. GOODRICH and BLODGET issued the Peking hymnbook in 1877, (315 hymns); Archdeacon MOULE a collection of 221 hymns; Mr. WOODRUFF a book of hymns with accompanying tunes, and Rev. J. LEES a hymnbook of 429 hymns in 1891. The last was founded on a work of 1862, which contained 56 hymns by Rev. W. BURNS and 61 by Dr. EDKINS.

At the present time the majority of the larger Missions have their own collections, and many of the smaller Missions also. Nearly all the hymns are translations of Western favourites, some of which appear in twenty different versions.

The majority of Chinese Christians being simple and unlettered folk, the missionaries' tendency has

been to sacrifice literary merit to edification, and many of the most widely-used hymns, tried by the standards of Chinese poetry, are pitiful doggerel. Probably the best collection from the point of view of style is that used in the Basel, Berlin and Rhenish Missions in Kuangtung. It would seem that, generally speaking, the genius of the Chinese language is more akin to solid and stately hymns than to the lighter type with repetitions and

choruses; but, as in the West, the swinging, easily learnt tunes of the latter, gain them popularity in spite of feeble words.

**HYPNOTISM**, mentioned in Chinese literature as far back as the middle of the seventeenth century, is used as a means of enquiry into the future and also for the cure of serious illness. It is used in great secrecy, being an offence against the law.

GILES: *The Civilization of China*, p. 67.

**I**, 夷, a general name found in the *Li Chi* for barbarian tribes on the east boundaries of China. Some important tribes lived on the bank of the Huai river and round the present Hsü chou in Kiangsu. They were gradually absorbed by the Chinese civilization around them.

The structure of the character would imply that they were known as users of the 'great bow' (大 great, 弓 a bow). This is the character forbidden by the Tientsin Treaty of 1858 to be used of the British Government or subjects in Chinese official documents.

**IBIS**. See *Herodiones*.

**ICHANG**, 宜昌 *I ch'ang*, a treaty port in Hnpei on the north bank of the Yangtze, in lat. 30° 44' N. and long. 111° 18' E., 397 miles above Hankow and 1,000 miles from the sea. It was opened to foreign trade by the Chefoo Convention or Agreement of 1876. The district is poor and scantily populated, and Ichang is only important as a port of transit for goods going to or coming from Chungking; there are now five steamers running between the two ports. The Ichang Gorges begin some ten miles above.

The population is about 40,000, the foreign residents numbering 187. The chief articles of export trade are beans, grain, sesamum seed, vegetable tallow and wood-oil. Work on the Ichang-Wanhaien railway was begun in 1910.

	1915	1916
Net Foreign Imports ... ..	1,144,896	1,429,897
Net Chinese " ... ..	703,569	1,685,492
Exports ... ..	3,052,114	3,514,062
Total Hk.Tls. ... ..	4,900,579	6,629,451

**I CHING**, 易经, the *Book (or Canon) of Changes*, one of the Classics, perhaps the oldest of all. The Diagrams (*g.v.*) or Trigrams which are the nucleus of the work, are ascribed to Fu Hsi about 2800 B.C. The *I Ching* consists of expositions

of these. The text consists of sixty-four short essays by WEN WANG, father of the founder of the Chou dynasty, thirteenth and twelfth centuries B.C. He is said to have written them while in prison. These are called *Tuan* 蓍. They are followed by a commentary supposed to have been also written in prison by CHOU KUNG son of WEN WANG; this is called *Hsiang* 象. The remainder of the work consists of ten sections said to have been written by CONFUCIUS; these are named 十翼 *shik i*, Ten Wings.

The book is regarded with the utmost veneration by the Chinese, but in spite of thousands of expositions its meaning remains dark. Foreign students have given the most varied views on the subject: it is a political work, enigmatically written; or it is a lunar calendar; or it is a vocabulary, with notes, of a non-Chinese language.

Being a book of use in divination it is said to have escaped being burned by CH'IN SHIH HUANG Ti. It is revered by Confucianists and Taoists alike.

It has been translated into Latin by the Jesuit missionary REGIS (1834-39) and others; into French by PHILASTRE (1885, 1893), and DE HARLEZ, (1895), and into English by LEGGE, (1882).

WYLIE: *Notes on Chinese Literature*; GILES: *Chinese Literature*; JAMES: *Chinese Recorder*, vol. xxix. p. 334.

**IDES**, EVERT ISBRAND, a German sent by PETER the Great to Peking in 1693-95. The Czar's letter was not received, because his name took precedence in it of the Emperor's (K'ANG HSI). IDES wrote a not very trustworthy account of his Journey, and the secretary of the Embassy, ADAM BRAND, wrote another.

**I.G.**, a common designation of the Inspector-General of Chinese Customs.

**I HO CH'UAN**, (Righteous Harmony First). See *Bozerism*.

**I HO YÜAN**, 頤和園 a name for the Summer Palace at Peking. It is taken from the *Li Chi* or Book of Rites.

**I HSIANG YAO**. See *Borcaro Ware*.

**I LAN FU**. See *Sansing*.

**ILI**, 伊犁, a district now included in Sinkiang. It lies to the north of the T'ien Shan, a triangular wedge in the mountains, belonging geographically to Mongolia rather than to Sinkiang. The chief town is Kuldja. Ili is close to the Russian border and was occupied by Russia in 1871 for the protection of her own frontier during YAKUB Khan's rebellion, but was nearly all restored to China by the Treaty of St. Petersburg in 1881.

**ILIPU**, 伊里布, a Manchu who was Viceroy at Nanking at the beginning of the First War in 1840, and was appointed High Commissioner for affairs in Chëkiang, in view of the British having occupied the Chusan Islands. The plenipotentiaries having been got away from the Pei ho by KISHEN, made an armistice for Chëkiang with ILIPU, and arrived at Macao on November 20. When the Convention was made which ceded Hongkong it was disowned by China early in 1841, and among other officials punished for the state of affairs ILIPU was degraded and sentenced to be banished to Ili. In March, 1842, however, he was recalled to act with KIYING as plenipotentiary at Canton, and was one of the signatories to the Treaty of Nanking in August. He died the next year while High Commissioner for Canton affairs.

MORSE: *The International Relations of the Chinese Empire*.

**ILTIS**, German gunboat of 489 tons, wrecked on the Shantung coast. It left Chefoo with sealed orders on July 23, 1896, probably for Kiaochow, which was already an object of desire. After rounding the northern point of the Shantung Promontory it met the force of a terrible typhoon and was driven on Flat Rocky Point, nine miles north of the south-eastern point of the Promontory, near the bay of Sang-kou. Of eighty-nine officers and men only twelve escaped; the boat went down with the rest, who sang to the Kaiser and the flag as they died. There is a handsome monument on the Bund at Shanghai to commemorate the tragedy.

**ILTIS HUK**, a small headland east of Taing-tau. Missionaries of the interior of Shantung have there built cottages for summer residence.

**IMBAULT-HUART, CAMILLE CLEMENT**, born in 1857, died at Hongkong in 1897.

He reached China as student-interpreter in 1878, and was French Consul at Canton and Chevalier of the Legion of Honour when he died. A list of his various works is given in the *T'oung Pao*, 1899.

**IMMORTALS**. In Taoism immortality is the result of ascetic practices combined with the taking of proper drugs etc., which develop the vital forces and make the man independent of a material body. Such a man may seem to die, but death is only a metamorphosis; the Immortal quitting his body ranges through the universe at will, enjoys perfect health and has nothing lacking to his happiness. The term for an immortal is 仙 *Hsien*. There are in Taoism two grades higher than the Immortal: the Hero and the Saint.

DONÉ: *Recherches sur les Superstitions*, tome ix, p. 486.

**IMPERIAL ACADEMY OF SCIENCES**, 國子監 *Kuo Tzu Chien*. An assemblage of titled literary dignitaries with its seat in a large group of buildings near the Temple of Confucius in the N.E. corner of Peking. In the centre of a quadrangle here is a fine specimen of Chinese architecture, where each sovereign once in his reign was supposed to sit as President and read an essay of his own before the assembled scholars of the Empire. Students of the Academy were called *chien shêng* 監生. *Imperial Academy* is used by some foreign writers to denote the *Hanlin Yüan*.

MARTIN: *Love of Cathay (An Old University)*.

**IMPERIAL CLANSMEN**. See *Yellow Girdles*.

**IMPERIAL NOBILITY**. Members of the Imperial House of the Manchu dynasty had one of the following titles.

- 1.—Ho-shê Ch'in wang 和碩親王, Prince of first order.
- 2.—To-lo Chün wang 多羅郡王, Prince of second order.
- 3.—To-lo Pei-lei 多羅貝勒, Prince of third order.
- 4.—Ku-shan Pei-tzu 固山貝子, Prince of fourth order.
- 5.—Fêng-ên Chên Kuo Kung 奉恩鎮國公, Imperial Duke of first degree.
- 6.—Fêng-ên Fu Kuo Kung 奉恩輔國公, Imperial Duke of second degree.
- 7.—Pu ju Pa fên' Chên Kuo Kung 不入八分鎮國公, Imperial Duke of third degree.
- 8.—Pu ju Pa fên Fu Kuo Kung 不入八分輔國公, Imperial Duke of fourth degree.
- 9.—Chên Kuo Chiang Chün 鎮國將軍, Noble of Imperial lineage, ninth in line of descent.
- 10.—Fu Kuo Chiang Chün 輔國將軍, Noble of Imperial lineage, tenth in line of descent.
- 11.—Fêng Kuo Chiang Chün 奉國將軍, Noble of Imperial lineage, eleventh in line of descent.
- 12.—Fêng-ên Chiang Chün 奉恩將軍, Noble of Imperial lineage, twelfth in line of descent.

Some of these titles are Manchu words in Chinese dress. The ranks were generally reduced each generation; thus the son of a *pei-lei* was a

*prī-tzū*, the title in this way becoming extinct in the thirteenth generation.

There were exceptions to this rule; some titles were given with 'the right of inheritance for ever,' *shih hsi wang t'ei* 世襲罔替. This was the case with the Iron-capped Princes, 鐵帽子王 *t'ieh mao tzū wang*, descendants of the eight Manchu princes who helped in the conquest of China; they are all, by right of perpetual inheritance, Princes of the first or second degree, (Ch'in Wang or Chün Wang).

Besides, the honour of a perpetual title was given to others, as, for example, to Prince KUNG, Prince CH'ING and Prince CH'UN in the late years of the Manchu dynasty.

Descendants of HSIEN TSU 顯祖 the founder of the dynasty are called *Tsung Shih* 宗室 Imperial (clansmen), or Yellow Girdles (*q.v.*), while collateral relatives of the Imperial House are called Gioro and Red Girdles, (*q.v.*).

BELTCHENKO : *Present-day Political Organization*, etc.

**IMPERIAL TITLES.** The most distinctive and important of such titles is T'ien Tzū 天子, *Son of Heaven* or *Son of God*, since this designation has been applied to all Chinese sovereigns from remote antiquity whatever other titles they may have had. Yü applies it to himself in a speech recorded in the *Shu Ching*.

The character Ti 帝 is of doubtful derivation but its meaning is connected with lordship and government. It was anciently used for God, both alone and in combination, as HUANG TI 皇帝 August Ruler, and SHANG TI 上帝 Supreme Ruler. It was also used for the ruler of all under heaven and we then translate it by Emperor. History applies it posthumously to the most ancient sovereigns of the legendary period, and it was in use down to the end of the Shang dynasty.

The Chou rulers all used the title *wang* 王, which is generally translated as King. The reason for this change is not stated, but it has been supposed that the former title *Ti* had been so greatly discredited by some holders of it that a change was necessary, and a comparison has been made with the hatred of the Romans for the title *Rex*. As the central authority of Chou grew weaker the feudal States usurped this title, beginning with the semi-barbarian Ch'u in the eighth century *a.c.*, and in the fourth century nearly every one of the great princes called himself by the imperial title *wang*.

On overthrowing the Chou dynasty the conqueror arrogated the title *Ti*, the first time it had been claimed by a reigning sovereign; he added to it the old term Huang 皇 August, and ruled as the First August Emperor, 始皇帝 *Shih Huang Ti*. Legendary history had the *Three Huang* followed by the *Five Ti*; by the combination of the titles for himself

while still alive the new ruler reached the height of arrogance and shocked true Chinese feeling.

Nevertheless the title, once introduced, has been in use ever since, with Huang shang 皇上 T'ien Wang 天王, *Heavenly King*, Yuan Hou 元后 *Sovereign*, Chih Tsun 至尊 *most Honourable*, Wan Sui Yeh 萬歲爺 *lord of Ten Thousand Years*, etc., etc., till the coming of the Republic.

**INFANTICIDE.** There is considerable conflict of opinion as to the prevalence of infanticide in China at the present day. Authorities such as Dr. DUDGON, Dr. LOCKHART, Prof. GILES, Bishop MOULE, Dr. MARTIN and Dr. G. E. MORRISON believe it is not more practised than in Europe. On the other hand, Sir J. BARROW stated that in Peking alone 24 infants daily were thrown out to die and were collected by carts at night; Mr. DOUGLAS asserts that in Fukien 20 per cent. of the female infants were destroyed; Mr. MICHE stated that it was of very common occurrence among the poor; missionaries in Kuangtung have said that in certain districts only one out of three females is allowed to live; parents in those parts are obliged to go to other places to purchase wives for their sons. Places specially mentioned in connection with the crime are Canton, Fochow, Hinghua, Amoy, Tsungming, Ningpo, Hankow and Kiangsi province.

GILES called a symposium on the question in 1885; as will be seen by reference to the *N.C.B. R.A.S. Journal* the opinions of seventeen contributors were as equally divided as possible.

That Chinese recognize it as a more or less common practice seems shown by the "baby towers" and "baby baskets" provided for exposed infants by Buddhist nunneries. In Ningpo before the T'ai Ping rebellion there existed a native association calling itself the *Society for Saving Infants*, which fined parents convicted of killing their children and gave to poor parents a cash bounty on the birth of a female child. A pamphlet, entitled *Save the Children* was circulated in the 5th year of KUANG HSÜ containing a proclamation from the Viceroy of Canton against the practice, and republishing five penalties enacted against it in the reign of CH'EN LUNG.

Infants are sometimes suffocated by means of paper dipped in vinegar and laid over their faces. More often they are drowned. Occasionally they are buried alive. But the usual way is to neglect them or leave them to die. As a rule only female infants are killed, but MATIGNON speaks of deformed or weakly male infants being destroyed.

The chief cause of infanticide is poverty, the parents being unable to pay the marriage expenses of daughters or to bring up a large family. The grandmother sometimes destroys a female infant out of anger that it is not a male. Murdering children in order to use parts of their bodies for

medicina, is stated to be not infrequent and is mentioned as a capital crime in the statutes.

GILES : *Adversaria Sinica*; DOUGLAS : *Society in China*; JOURNAL, N.O.B.R.A.S., 1886.

#### INDEPENDENT LUTHERAN MISSION.

Works in Tang-hsien, Honan. It had two workers in 1917.

**INDO-CHINESE GLEANER, THE**, a magazine begun by Dr. MILNE. The first number is for May 1817, and was printed at the Mission Press, Malacca. It was "published quarterly or as often as matter can be furnished." The work is now exceedingly rare.

**INK, CHINESE** 墨 *mei*, is made from i—oil of sesamum, rape-seed, or *wu-t'ung*; ii—varnish; iii—pork fat. The lampblack made by the combustion of these substances is classed according to the materials and the grade of fineness, and also according to the time taken over the process of combustion. The paste made of this lampblack has some glue added, and is beaten on wooden anvils with steel hammers. Two good hammerers can prepare in a day eighty pieces, each weighing half a pound. A certain quantity of musk or of Baroos camphor, for scenting it, and gold leaves, are added; the latter, the quantity of which varies from 20 to 160 to the pound, being to give a metallic lustre. The materials thus prepared are moulded in moulds of carved wood, dried (which takes about 20 days in fine weather), and adorned with Chinese characters in gilding. About 30 or 32 average-sized sticks go to the pound. There are over a dozen grades. Nearly all writing is done with this ink, rubbed down on a stone slab, and applied with a paint-brush of hair of sable, fox, or rabbit, set in a bamboo holder. WUHU CONSULAR REPORT, 1896.

The best sort of ink is the *Chin mei* 金墨, produced from t'ung-oil soot and that from lamp-wick grass 燈草. It also contains a sort of isinglass, 明膠 made from fish-maws 魚肚; a preparation of camphor called 冰片; musk; and a liberal sprinkling of gold-leaf 金箔. It is made in Peking and Anhui, and sells for almost its weight in silver. Rubbed on the lips and tongue it is considered a good remedy for fits and convulsions. The second quality of ink is that from Anking, made by Anhui men only; it differs from the former in having less musk and gold in it. The ordinary ink is *Yen mei*, made from resin 松香 or its soot, the best cow-glue 牛皮膠, a very little camphor, and with gold only as characters outside. The commonest kind is made of coarser soot and glue, and is named 墨墨. This is used for writing large characters on posters, etc. The best inkstands are rare, being usually treasure-trove of the Ming dynasty; they are made from a paste produced by

grinding jewels, called 礪石, and sell for fancy prices. The next best are those made from 端石. A rare sort is made from Talifu marble. The commonest kind is called 礪石, a cheap mixture of paste and mud. The export in 1916 amounted to Tls. 67,327.

WUHU CONSULAR REPORT, 1896; CHINA REVIEW, vol. ix, p. 256.

**INSECTIVORA.** These mammals are generally found in damp, well-vegetated districts, where insects are more abundant; some, however, have adapted themselves to desert conditions. See *Hedgehog*; *Mole*; *Shrew*.

**INCENSE.** See *Joss-sticks*.

**IN SHAN** 陰山, *yin shan*, the mountains north of Shensi, lying east and west and blocking the course of the Yellow River to the north. They are well wooded.

**INSTITUTION OF THE HOLY FAMILY**, an Institution in Shanghai, dating from 1894, and managed by the Auxiliary Nuns. There is a school for Portuguese girls with 281 scholars, a free school for Manila girls and a day-school for Chinese girls. The number of nuns engaged is twenty-two. The Institution receives a grant from the International Municipal Council.

**INTERCALARY MONTH**, 閏月 *jün yüeh*, a thirteenth month in the year, added seven times in nineteen years, to bring the lunar into correspondence with the solar year.

There have been several methods of inserting this extra moon. That at present in use requires the following conditions; the winter solstice must fall in the 11th moon, the summer solstice in the 5th, the vernal equinox in the 2nd, and the autumnal in the 8th; the extra month must not include the passage of the sun from one zodiacal sign to another; the 1st, 11th and 12th moons must not be duplicated.

**INTERLOPERS**, a term used for merchants who, without any leave or licence, would do trade with China to the detriment of the East India Company. The Company would sink much capital in gradually building up a market, while an interloper, desiring simply to make profit on a single voyage, would suddenly cut in and undersell the Company. At the beginning of the 18th century the Company obtained statutory powers for dealing with them.

FAMES : *The English in China*.

**INTERNATIONAL INSTITUTE OF CHINA**, The, the name given in 1897 to "The Mission among the Higher Classes in China," which was begun in 1894, by Rev. (now Dr.) GILBERT REID, M.A. of the A.P.M. Dr. REID withdrew from that Mission for the purpose, as it did not see its way to undertake such an enterprise, which, indeed, appeared at the time almost hopeless, in view of the prejudice and

conservatism of the mandarins and *litterati* generally. Dr. REID began in the end of 1894 to open and extend acquaintance with Chinese of the higher classes in Peking, meeting with numberless rebuffs and disappointments. An "official sanction" however, under the Board of Foreign Affairs was given to his projects in 1897, and a number of high officials, including LI HUNG-CHANG, promised their support. Development was delayed by the *coup d'état* of 1898, and by the Boxer movement, but in 1903 it was decided to establish an "International Institute" at Shanghai, some Chinese of the place giving the site (on the Avenue Joffre in the French Concession) at a cost of \$25,000, while the buildings were erected with foreign money.

The Institute was incorporated in 1906 as a Limited Liability Company, with joint control by Chinese and foreigners, by a charter under Hong-kong ordinances; but after the outbreak of the European War, the registration was withdrawn, British law conflicting with some of the Articles of Association.

The Institute has thrice received the sanction of the Chinese Foreign Office, and is registered there.

There is an Advisory Council of sixty members (only forty in 1917), an Executive Committee of fifteen, and five Trustees.

The object of the work was defined from the beginning as "the promotion of friendly relations between Chinese and foreigners, and between Christians and non-Christians, the progress of China in general as well as co-operation with her higher classes in all that affects that progress," etc., etc.

The methods employed during the twenty-three years since the work began have varied considerably from time to time, but social intercourse has always been the chief. For some years a school was carried on (closed in 1910); literary work has been done, and a monthly paper published, called the *Institute Record*; a Conference of Religions, a Ladies' International Club, and a Museum chiefly of Chinese commercial exhibits, which was intended in course of time to be an International one, have been other activities.

The number of members has averaged 150 yearly.

A number of foreign workers, both honorary and salaried, have at one time or another been connected with the Institute, but in 1917, the foreign staff consists of Dr. and Mrs. REID.

For various reasons the War has adversely affected the Institute, and its future is uncertain.

#### INTERNATIONAL REFORM BUREAU.

Headquarters:—Washington, D.C.

There is one agent in China, located in Peking.

INTORCETTA, PROSPER, 殷壽澤, a Jesuit missionary in China, born in Piazza in Sicily, in 1625. At sixteen he ran away from the study of

law, determined to give his life to missionary work. He was sent out in 1656 with P. MARTINI and fifteen other missionaries of the same Order. In 1659 he left Macao and entered China, going in the first place to Kiangsi. There he had great success until success aroused persecution, and at the instigation of YANO KUANG-HSIN he was arrested, taken to Peking, beaten and sent to prison at Canton. Twenty-four fellow-prisoners, after they had replaced him by a missionary from Macao, sent him to Rome to plead for prompt help for the suffering Mission. He returned to find the prisoners set free, and he went to settle at Haugchow, where he lived through another period of persecution in 1690 and died on October 3, 1695. He had translated some of the classics into Latin, but these works are now either unknown or extremely rare.

RÉMUSAT: *Nouveaux Mélanges Asiatiques*.

**INVENTIONS.** It might seem that the Chinese are the least original and inventive of all civilized peoples, and that the world is indebted to them for nothing except tea and silk.

On the other hand, many inventions which have had great effect on the world's progress have been credited to the Chinese, only the inventions were not spread through the world and were of small use to the Chinese themselves. Thus gunpowder, the mariner's compass, printing, etc., have been claimed as early Chinese inventions; yet in each case the same thing had to be independently originated in the West, while the Chinese have got small profit from their earlier knowledge.

Foreign students have of course been keen to sift the evidence on these matters, but so far there is no perfect agreement with respect to the three important inventions named above.

The purely Confucian scholar of only twenty years ago would not admit that there could be anything new under the sun: all would be found in Chinese literature and history. Every Western invention had been at least foreshadowed and hinted at in Confucian books; at the worst the knowledge might be regarded as lost with lost literature; but nothing new could find hearty acceptance unless it could be considered as a mere return to earlier native knowledge and methods. And this applied to everything, from bicycles to constitutional government! Thus the Duke TSAI CHIH in a speech in England calmly assumed that the compass and gunpowder were both Chinese, and doubted whether in the latter article "our germ" had developed to the benefit of mankind.

It seems unfortunate that foreigners have done much to support such conceited views; indeed, GILES says that the Chinese did not claim the mariner's compass but that the honour has been thrust on them. He further declares that the



"south-pointing chariot" about which there has been such nonsense written, was not a compass but a mechanical carriage, which, from its description, will not work. At the same time GILES thrust other honours on them: the taxicab is undoubtedly Chinese, because in the ninth century A.D. they made a cart in which a drum was struck mechanically after a certain number of revolutions of the wheels: it was called the 'measure mile drum cart.' Then follows an article on *Traces of Aviation in Ancient China*, and we may have some Chinese scholar expressing regret that "their germ" has developed into the Zeppelin!

It seems strange that no one has solved the mystery of the Eight Diagrams by claiming them as the 'germ' of the Morse alphabet! But in the *China Review* MARTIN and MACGOWAN discussed the early telephones and phonographs of China. See *Gunpowder*, etc.

GILES: *Adversaria Sinica*; CHINA REVIEW: vol. xiv, p. 164.

**IREN**, a name for the Nosu aborigines, given (together with *Babu*) as another name for them by POLLARD in *East of Asia*, vol. v.

#### IRISH PRESBYTERIAN MISSION.

*Headquarters*:—Belfast, Ireland.

*Entered China*, 1869.

*Works in Manchuria*.

This Mission began in the year after the death of the Rev. W. C. BURNS at Newchwang, and in response to his dying appeal. Dr. JOSEPH M. HUNTER and the Rev. HUGH WADDELL were the first missionaries. The latter retired through ill-health in 1871, and Rev. J. CARSON replaced him. Other workers followed in 1884. From the beginning, an informal agreement obtained between the Irish and Scotch Presbyterians that the former would concentrate on the western part of the territory, and the latter on the eastern, and since 1891 'the Chinese converts of the two Missions have formed one church.

Newchwang was the first station started by the pioneers on arrival; and Chin-chou fu 全州府, (1885), 新民 Hsin-min (1888), Moukden (1889), 廣寧 Kuang-ning, and 法庫 Faku-ting both opened in 1891, are the six stations occupied in Shêng-king Province.

In Kirin Province, the oldest station is K'uan ch'êng tsü 寬城子 (known to travellers on the Manchurian railway as Ch'ang ch'un) which was opened in 1886, and Kirin city, and Yü-shu ting 榆樹廳, both occupied in 1891.

In 1889, the Zenana Mission of the Irish Presbyterian Church began to send out ladies to Manchuria.

From the beginning of missionary effort here, much greater success attended preaching than was

met with in other parts of China. The principal reason given is the weakening of clan influence and old idolatrous customs among the immigrants from Shantung and elsewhere, who form the greater part of the population. A second reason may have been the united front presented by the two Presbyterian Missions who for many years were the sole Protestant propagandists in the country.

The Chino-Japanese war of 1894-5, with its blow to Chinese pride, resulted in a great increase of enquirers; and though great care was exercised in receiving converts, it was not always possible to discriminate between the worthy and the unworthy, till the Boxer movement in 1900 came and winnowed out the latter. When the danger then became acute, the missionaries in the southern part of the field escaped to Newchwang, and those in the north to Vladivostock. Of the Christians 300 were massacred: many saved their lives by recantation, but some of these returned afterwards to the Church. In the Russo-Japanese War 1904-5 mission work was partially stopped for a time, and Mission property in some cases injured, but in most of the stations the foreigners were able to stay and help the many refugees, suffering from famine, disease and exposure.

In the year 1906, the Native Presbytery formed its own Missionary Society, to finance and control the sending of Chinese missionaries to distant parts of Manchuria and to Mongolia. In 1908, a great revival swept over the Presbyterian Church of Manchuria, as well as over the Danish Lutheran converts.

Two great disasters have also been experienced; the plague which began in December, 1910, in which Mukden and K'uan-ch'êngtze especially suffered; and the fearful floods of 1915, which hindered evangelistic work and did great damage to the mission property at Hsin-min.

*Educational work*.—The Mission joins with the other two missions working in Manchuria in the Manchuria Christian College, and in the Union Medical College, and with the Scottish Presbyterians in the Theological College, all in Mukden. Every station except Mukden, has middle schools for boys and girls, the latter staffed by the Zenana Mission, which also runs Girls' Normal Schools at K'uan-ch'êngtze and Hsin-min fu. At this last station a Normal School for boys was opened in 1916.

*Medical work* has been emphasized in the Mission from the beginning and a large proportion of its workers are physicians. Though hospital work has not been so imperative since the Japanese have flocked into Manchuria, as they have established modern hospitals in nearly every large city; yet there is still ample room for the Missions' activities in this branch of work. The Irish Presbyterians have nine hospitals, viz., at Kirin, two,

men's and women's : at K'uanch'engtze, the same : at Ifsin-min and Newchwang, hospitals for men, and at Fakuting, Kuang-ning, and Chin-chou, for women.

Statistics for the year ending December 31, 1916.

Foreign missionaries ... ..	44
Chinese staff ... ..	397
Communicants ... ..	10,146
Non-communicant members	2,280

**IRON.** See *Minerals*.

**IRON-CAPPED PRINCES.** See *Imperial Nobility*.

**IRTISH**, a river whose upper waters are at the western boundary of Mongolia. It drains a cultivated valley on the south side of the Altai mountains.

**ISINGLASS**, 魚膠 *yü chiao*. No isinglass proper, manufactured from the dried air-bladders of fish, appears to be imported into China. The isinglass or fish glue of the tariff is said (WILLIAMS, *Commercial Guide*, p. 95) to be made from the noses and sounds of a species of carp caught in the Ganges. This fish glue is prepared in thin, diaphanous sheets, which are used in water colours for porcelain painting, in giving a lustre and surface to silks, and in the manufacture of Indian ink; it has countless uses, but is not employed as an article of food. In addition to this import, a

large quantity of clarified seaweed from Japan is also introduced into China and known by the name of isinglass. This is used entirely as an edible.

The import in 1916 amounted to Tls. 341,982.

**ISLAM.** See *Mohammedanism*.

**ISONTOCK**, the term found in AUBER's China for *Tsung-tuk* or *Tsung tu* 總督, viceroy or governor-general of a province.

**ITALIAN RELATIONS WITH CHINA.** See *Foreign Relations*.

**IVORYWARE**, a speciality of Canton, where very fine carved work is turned out; the carved balls, containing from 3 to 20 interior balls, and taking three months' labour to execute, are particularly noteworthy. Fans, chessmen, card-cases, paper-knives, billiard balls, and many other ornamental articles are made; for native use ivory is made chiefly into chopsticks, inlaid work, mouth-pieces of pipes, rings, and foot-measures.

**I YIN**, 伊尹 the minister of CH'ENG T'ANG, Prince of Shang and first Emperor of the Shang dynasty. He assisted in the campaign against CHIEH KUEI, last Emperor of the Hsia dynasty. Later on he banished CH'ENG T'ANG's grandson for misconduct and did not let him return till he had promised to be good. He was a wise minister and of great value to the State. There are sundry absurd traditions about him.

## J

**JABGU**, the title given to the chief of the Western Turks in the sixth and seventh centuries, *qagan* being the corresponding title among the Northern Turks.

**YULE** : *Cathay and the Way thither*, vol. i, p. 58.

**JACKAL**, 狗羆 *kou huan*, 野狗 *yeh kou*, 豺狗 *ch'ai kou*, 野干 *yeh kan*, etc. It is met with in Shantung, Shensi and Liao-tung, and is described by Chinese writers under various names. In the *Erh-ya* the male is said to be called *huan* and the female *lang* : hence the latter has sometimes been translated jackal instead of wolf.

**JACKASS POINT**, the landing place in front of the Factories in old days at Canton, and the spot where the inhabitants of the Factories took the air in the evening. **HUXTER** : *Bits of Old China*.

**JACKSON, ARTHUR C.**, a missionary physician of the U.F. Church of Scotland (1885-1911) who arrived in Mukden in November 1910, to join the teaching staff of the Union Medical College there. When the pneumonic plague attacked the

city, he volunteered his services, but after a week's labour, died of the disease. His memorial service was attended by the Viceroy, and the Chinese Government decreed Taels 10,000 to his mother, who gave it to the College.

**JACKSON, THOMAS**, Sir, was born June 4, 1841 in Ireland. He went to the East in 1864 to the Agra Bank, joined the Hongkong and Shanghai Banking Corporation in 1866, and was made Chief Manager in 1876. In 1899 he was knighted and received a baronetcy in 1902, in which year he retired. A bronze statue of him has been set up at the north side of the Bank in Hongkong. See *Hongkong and Shanghai Bank*.

**JADE** is the name given to two kinds of hard stone, nephrite and jadeite. The word is derived from the Spanish *ijada*, the colic, the Mexican jade being called by the Spaniards the colic stone. Nephrite means kidney stone.

Nephrite is a silicate of calcium and magnesium, of specific gravity 2.4 to 3.18, and hardness 6 to 6.5.

It varies in colour according to the proportion of iron it contains. The Chinese divide nephrite into nine kinds:—(1) the colour of clear water, *fén 氈*; (2) indigo blue, *pi 璚*; (3) moss green, *pi 碧*; (4) the colour of kingfisher feathers, *fu 翡*; (5) yellow, *kun 璚*; (6) cinnabar red, *chung 璚*; (7) blood red, *mén 璚*; (8) lacquer black, *heih 璚*; (9) opaque white, *cha 璚*.

Jadeite is a silicate of aluminium and sodium, of specific gravity 3.2 to 3.41, and hardness 7. It is more vivid and more translucent than nephrite.

The Chinese have three names for jade: *yü 玉*, a general term for Khotan nephrites; *pi yü 碧玉*, for a dark green jade, including nephrites from near Lake Baikal and jadeites from Yunnan; *fei ts'ui 翡翠*, an emerald green jadeite from Burma.

Jade has always been greatly prized by the Chinese for its supposed medicinal virtues, for its translucency, sonorousness, colour and highly polished surface. Ancient jades of the Chou and Han periods were obtained from China proper, the chief mines at those times being Lan-tien and Fêng-hsiang fu in Shensi and Nan-yang in Honan. Other places where jade was subsequently found were Ssüch'uan, yielding a white jade stone and a black "ink jade," *mo yü 墨玉*, the Lu-yung river in Tonkin, and the Liu-yang river in Hunan. After the 11th century the native supply seems to have come to an end. In 1891 jade was found in the Nan-shan mountains of Kansu.

Most of the jade in China during the last 2,000 years was obtained from Khotan, the first mention of it by Chinese writers being in the reign of Wu Ti (B.C. 140-86). It is quarried in the Kun-lun mountains, found in the rocks of the Karakash river and in the beds of streams near Yarkand. It is also transported into Yunnan from Burma.

Although jade is associated with Canton, famous for its jade ware, the stone is not now mined in China, but west of Myitkyina in Upper Burma, whence China obtains all her jade. The only other mines known are in New Zealand. The Burmese mines were discovered by the Yunnanese in the 13th century and the stone was taken to Canton in its rough state overland. It now, however, goes *via* Rangoon. There is a mine of coarse jade 20 miles north of Kuanhsien, in Ssüch'uan, but only a few piculs a day are extracted. The stone is brought down to Chêngtu and made into ornaments (Hosie, *Ssüch'uan*, p. 96).

The most ancient jades in China are implements dug up in Shensi and Shantung and near Kalgan, attributed to some aboriginal race. In the Chou dynasty (B.C. 1122-256) ceremonial jade tablets were worn by the Emperor, and plaques and discs of jade were employed as insignia of rank for princes and

officials. The Emperor also used jade memorandum-tablets, and even in the last dynasty Imperial documents, essays and poetry were inscribed on jade. An ancient jade astronomical instrument is described in the *Shu Ching*. Jade used in barter is mentioned by a writer in the 7th century A.D. and coins of jade were used in the first century A.D. Jade seals were employed in the Han period. Girdle-pendants, clasps and buckles were worn in the Chou dynasty, sword-ornaments under the Hans, while in the time of the T'ang dynasty jade girdles came into fashion at court. As the stone was supposed to have the property of preserving flesh from decay, jade amulets were buried with the dead in the Chou and Han periods. Amulets in the form of a cicada were placed on the tongue of the corpse, the cicada being an emblem of resurrection, while others in the form of a fish, emblem of watchfulness, were placed over the eyes. The other apertures of the body were closed with jade, and jade weights were placed on the body and in the sleeves of the shroud. Many other objects in jade, such as mirrors, were buried with the dead.

Different designs of jade are exhibited by different dynasties; jade of the Hsia dynasty has elaborate carving and inlaid precious stones or gold wire; that of the Shang dynasty is simpler and inscribed with worm-style characters; that of the Chou dynasty is more elaborate with inscriptions in Great Seal characters; the Han jade was simple in design, the Sung showed a bold style of carving; under Hsüan Tê of the Ming dynasty and Ch'ien Lung of the Ch'ing dynasty very beautiful jades were produced.

The chief centres for jade-carving at the present day are Canton, Soochow and Peking. The lapidary works a treadle with his feet and uses tools smeared with abrasives. There are four kinds of paste employed for this purpose in Peking: "yellow sand" from quartz crystals, "red sand" from garnets, "black sand," a kind of emery, and "jewel dust" from ruby crystals, with which the jade is finally polished. The tools used are, first an iron saw, then a circular saw to shape the jade, after which it is carved in relief with lap-wheels, pierced by diamond drills, or cut by wire saws. A tubular drill is used to hollow out the interior of vases. Polishing tools are of fine-grained wood, gourd-skin and ox-leather, smeared with ruby dust.

Jade objects have a large variety of uses. Sacrificial vases, incense-burners, pots and ewers, bowls and cups, thumb-rings, ear-rings, bracelets, and hair-pins for personal adornment, linked chains as tokens of friendship, *Ju i*, mirror-stands, and combs as betrothal gifts, locks for children's necks, pen-rests for students, statuettes, carved screens, sacred peaches, pomegranates, the eight Buddhist emblems for altars, are examples. A study of the

objects made in this hard stone is of inestimable value for the comprehension of Chinese psychology.

A magnificent catalogue of the articles in the Bishop collection, housed at the Metropolitan Museum of New York has been published, and treats of jade from the artistic point of view.

BUSHELL: *Chinese Art*; LAUFER: *Jade*; STREHLNEEK: *Chinese Pictorial Art*.

**JADE GATE**, 玉門 *yü mên*, the 'most western gate of the Great Wall, through which passes the road from Kansu towards Chinese Turkestan. It is supposed to derive its name from the jade imported from Turkestan passing through it.

**JADE IMPERIAL GOD**. See *Yü-huang-shang-ti*.

**JAGGERY**, a word sometimes found in books on China of a century ago. It denotes coarse brown sugar, made from the sap of palm-trees. It is an Indian word, and is another form of the word *sugar*, both being corruptions of Sanskrit *sarkara*, Malay *chakkaru*, Portuguese *jagara*.

YULE: *Hobson-Jobson*.

**JAMETEL, MAURICE**, Professor of Chinese in the *École des Langues Orientales vivantes* in Paris for a few months before his death. He was born near Paris in 1856 and died in 1889. A list of his publications is given in the *T'oung Pao*, 1892.

**JANGIO**, the name found in the Catalan Atlas for Yangchow. In Marco Polo it is Janguy, and in OROSC Jamathay or Jansu.

#### JAPANESE RELATIONS WITH CHINA.

It is long since Japan first came into touch with the Chinese. It was in the reign of the Emperor Chu Ai 仲哀天皇 when, according to the *Chronicles*, a Korean scholar, WA NI 王仁, brought the *Analects* of CONFUCIUS and a Chinese poem consisting of one thousand different characters (十字文 *ch'ien zü wên*). The date is said to have been A.D. 285, but it is not certain. There is another early Japanese record which states that in A.D. 57 or in the 86th year of the Emperor SUI JIN 垂仁天皇 the Governor of Ito 伊弉 in Chikuzen 筑前 communicated with the Chinese authorities and received from them a seal with the characters 漢委奴國王, 'the Prince of the country Ito of Han.' This suffices to show that there was communication between the two countries at this early date, whether official or not; most of such communication having been with the Japanese in Kiushu 九州 Island.

The first official intercourse was in the 6th year of the Emperor YURYAKU 雄略天皇, A.D. 461. An envoy from the Wu dynasty ruler came to Japan, and return envoys were sent by Japan two years later.

International relations date from the 3rd year of the period TA YEH 大業 in the Sui 隋 dynasty, or the 15th year of the Emperor SUI KO 推古 of Japan: A.D. 607. In that year IMOKO ONO 野妹子 was sent with a State letter to the Sui ruler.

In Chinese history it is mentioned that in the 20th year of K'ai HUANG 開皇 (A.D. 600) a Japanese envoy was sent to WÊN TI 文帝, the Sui ruler, but no mention of it is found in any Japanese work.

The main object of Ono's mission was to get Buddhist books direct from China, instead of as formerly, from Korea. In the following year the Chinese Emperor sent FEI SHIH-CH'ING 裴世清 to Japan in company with Ono, the object being, apparently, to study the geographical conditions, manners and customs, etc.

In 894, or the 6th year of the Emperor UDA 宇多 MICHIZANE SUGAHARA 菅原道真 was appointed envoy to the T'ang 唐 ruler, but for various reasons the mission was not sent. Previous to this many Buddhist priests from Japan had studied in China, the best-known being SAICHO 最澄 and KUKAI 空海 or KORO TAISHI 弘法大師.

In the time of KIYOMORI TAIRA 平清盛, about A.D. 750, the port of Hyogo 兵庫 (the present Kobe 神戶) was opened for trade with China. Trade was also carried on in Kyoto 京都, Naniwa 難波 (the present Osaka 大阪), Hakata 博多 in Kiushu and at Tsuruga 敦賀 on the coast of the Sea of Japan.

In 1276 KHUBILAI Khan sent 100,000 men to attack Japan, under the Generals A TA-HAI 阿答海 and FAN WÊN-HU 范文虎; but the Japanese resistance was such that none of the enemy landed, while a storm destroyed the ships. Trade was of course much interfered with, but it was resumed when the Ming 明 dynasty was established.

What the Japanese term Wako and the Chinese Wo kou 倭寇, that is, Japanese raiders, were common on the Kiangsu and Chékiang coasts in the Ming dynasty, and even later in Fukien and Kuangtung: at one time they occupied Formosa.

When HIDEYOSHI TOYOTOMI 豊臣秀吉 was prime minister of Japan he tried to attack China through Korea. The Japanese defeated the Ming general T'zu CH'ENG-HSÜN 祖承訓 at P'ing jang 平壤 in 1592, the first year of BUNROKU 文祿 of Japan, and the fighting continued for some years; but at HIDEYOSHI's death the Japanese troops left Korea. This affair also was an interruption to the trade of the two countries.

At the fall of the Ming dynasty help was sought from Japan but was not given.

Under the TOKUGAWA 德川 régime in Japan Japanese merchants were forbidden to engage in foreign trade; up to that time the chief trade with China had been at Ningpo.

After the Restoration in Japan that country sought to end the period of closed doors by making treaties with foreign powers and by sending consuls to attend to trade matters in China.

A dispute arose, however, with regard to Formosa. In the 4th year of Meiji 明治 (October, 1871) natives of Miyakojima 宮古島 and Yayeyamajima 八重山嶼 several times drifted in junks to the northern part of Formosa, where the aborigines are very savage, and some 54 Japanese fishermen were there murdered. The Chinese colonies were in the west of the island and the aborigines were not under the control of the Chinese Government, which, indeed, was the reply of the Chinese authorities when negotiations were first opened. The Japanese therefore appointed Lieut.-General SAIGO 西郷從道 as Governor General of the area occupied by savages in Formosa, with five war-ships. In 1874 he attacked the aborigines, killed the chieftain and made eighteen tribes surrender. Then the Japanese army, with its head-quarters at Kuei shan 龜山, began the work of pacification. China made her protest, declaring that Formosa was Chinese territory, demanding the evacuation by Japanese troops and asserting that if anything in the island needed to be rectified representations should be made to China who would take all responsibility. SAIGO replied that negotiations must be referred to the Japanese Minister at Peking. TOSHIMICHI OKUBO 大久保利通 was sent from Japan, with powers to conclude peace or declare war. The negotiations with Prince KUNG 恭親王 were ended after six weeks through the mediation of Sir THOMAS WADE, the British Minister: China paid Tls. 100,000 to the families of the murdered fishermen and Tls. 400,000 for the expenses of the expedition, and Japan agreed to evacuate the island. The indemnity was quite inadequate, but the negotiations had also the result that the Loochoo Islands were recognized as Japanese.

Further complications followed later respecting the relations between Korea, China and Japan. China tried to act in Korea as though that country were under China's suzerainty. But Japan had made a treaty with Korea in 1876, recognizing her independence and opening some of the ports to trade. Other Powers followed this example; in 1877 Great Britain and Germany, in 1878 Russia and Italy, and in 1879 France all concluded treaties with Korea, yet China was always interfering in Korea and extending her influence there.

In 1882 there were riots; Korean rioters burnt the Japanese Legation, and Mr. (later Viscount) HANABUSA 花房義實, the Japanese Minister to Seoul, had to escape on to a British vessel. He returned later for negotiations, while China sent WU CHANG-CH'ING 吳長慶, YÜAN SHIH-K'AI 袁世凱 and MA CHIEN-CHUNG 馬建忠, with troops to settle

the riots. A new treaty was made with Korea, and Chinese influence much increased.

In 1884 there was another attack on the Japanese Legation in Seoul; YÜAN SHIH-K'AI instigated the Koreans to cause trouble, while KIM MO-KIN 金玉均 and others tried to effect some reforms. The Japanese obtained an indemnity from Korea, but the whole matter being of vital importance HIROSUMI ITO (later Prince Ito, who was killed at Harbin by a Korean assassin) 伊藤博文 was sent to China in 1885 to settle the pending questions finally. An agreement was reached, (1) that both China and Japan should withdraw their troops from Seoul; (2) that the Korean king should be advised to introduce foreign training for his army; (3) that in case China or Japan wished to send troops to Korea it should be previously arranged between the two powers by written despatches.

On the 27th May, 1894, on the 27th year of Meiji, owing to the intrigues of China, KIM MO-KIN, the Korean Reformer, was killed by an assassin in Shanghai. When KIM's remains were being taken to Japan they were stolen by Chinese police, taken to Chemulpo on a Chinese man-of-war, and were cut to pieces and thrown into the Han river.

There were riots in 1894, too serious for the Korean government to suppress; she asked for China's help, and LI HUNG-CHANG, then viceroy of Chihli, sent six battalions of troops under General YEH CHIH-CH'AO 葉志超. Japan was informed of it, with the assurance that the troops would be withdrawn as soon as the internal troubles were settled. Japan's reply was to the effect that she had never recognized Korea's dependence on China, and she sent Mr. OTORI 大島圭介 (later Baron) as Japanese Minister with a mixed Brigade to Seoul, escorted by a naval landing party.

YÜAN SHIH-K'AI proposed that both sides should withdraw their troops, but as he insisted on Korea being regarded as a Chinese dependency there was no way to negotiate, and war began on August 1, 1894. By the treaty of peace, March, 1895, negotiated by LI HUNG-CHANG and HIROSUMI ITO, Japan obtained the cession of Formosa, and would have also added to her territory the southern part of the province of Mukden; but owing to the interference of Russia, Germany and France she had to accept in lieu thereof an indemnity of Ku-p'ing taels 30,000,000. Russia, later on, obtained the lease of Port Arthur and Dalny, thus providing herself with a naval base; she had also built the so-called Chinese Eastern Railway through Manchuria down to Dalny and threatened Korea with the establishment of another base in Korea.

If Korea and China were both so strong as to protect their own independence against foreign encroachment, then there would be no danger to Japan. If, on the other hand, they are weak and

at the mercy of a third power, then the existence of Japan also is menaced and insecure. That was the reason for the war with China; and now Russia became a menace to the independence of Japan, since neither China nor Korea could resist the expansion of her influence.

War with Russia began in February, 1904; but two events previous to that must be noted. In 1900 Japan had taken part in the expedition against the Boxers, and her troops had shown themselves not inferior to the European forces there present. In January, 1902, the first Anglo-Japanese Alliance was made,—an attempt to check Russian expansion in the Far East.

Japan was victorious in the war with Russia, with the result that Manchuria and Korea were not left in the hands of a strong power which could thus threaten Japan's existence.

Japan found it necessary to annex Korea, because of the amount of intrigue there, detrimental to the former country. In 1906, at the second Hague Conference a secret emissary from Korea, acting without reference to Japan, protested against Korea not being included in the Conference. The Powers declined to take any action. On October 26, 1909, Prince Iro was assassinated, and in the next year things in Korea were in such a state that Japan was obliged in self-protection to annex the country.

Japan has always respected the independence of China, short of endangering her own. The preservation of China's integrity, the policy of the open door and equal opportunity, have been agreed on in the Alliance with Great Britain, and there is the same agreement with France, Russia and the United States.

There also arose the Fa-ku-men Railway question. This, as well as the questions of the Chin-chow-Aigun and Tsitsihar Railways, is due to intrigues of the Chinese to create prejudice against Japan and to check her influence in Manchuria. If these railway schemes were simply and genuinely for the benefit of China, Japan could make no protest; but the concession-hunters were, unwittingly, utilized by China against the interests of Japan, and a protest became necessary.

After the Revolution of 1911 a Re-organization Loan was arranged with the four Powers (Great Britain, France, The United States and Germany in 1912; and Russia and Japan joined in later on condition that the loan should not be used in Manchuria and Mongolia.

When the Great War began in 1914 Japan was at first a neutral Power; but as the German base at Tsingtao proved to be a menace to the interests of Japan's ally Great Britain, Japan joined the belligerents and in joint action with Great Britain captured Tsingtao.

At the end of 1915, when there was a movement to restore the monarchy with YÜAN SHIH-K'AI as Emperor, Japan joined with the other powers interested in giving a warning to YÜAN of the dangers of such a course.

In common with the European Western Powers concerned Japan is desirous of preserving China intact as a State. Being, like Great Britain, France, Russia and the United States a credit state, it is to the interest of Japan that China's financial autonomy should be secured, and that there should be good administration on modern lines, instead of endless political disputes.

In January, 1915, Japan, with a view to settling all questions pending with China and securing a lasting peace in the Far East began negotiations through the Minister in Peking, Mr. Hiroki 日置益. An agreement has been much criticized, but Japan claims that a careful examination of it shews she has no ambitions in China, but sought to clear up, once for all, the disputable points between the two countries. The opposition to Japan, displayed throughout China, was due to internal political reasons connected with the ambitions of YÜAN SHIH-K'AI. Had China agreed to the desires of Japan she might have increased her revenue by the export of war materials to Europe, instead of gaining nothing in the way of trade through the war.

Commercial relations between China and Japan have become very intimate and Japan's share of trade in China has been much increased.

The following are the percentages of Japanese trade in 1916, as published by the Statistical Department of the Chinese Maritime Customs, and they are given side by side with the British percentages for the purpose of comparison.

		Japanese	British
Tonnage	Total trips	10.60	16.89
	Tonnage employed	27.53	40.72
Trade	Foreign trade	36.49	35.00
	Coast trade	22.70	40.63
	Total Foreign and coast	28.96	38.07
Revenue	Duties on cargoes	35.21	37.34
	Tonnage dues	34.05	40.94
	Opium likin	19.13	77.87
	Total dues and duties	35.04	37.74

[T. S.]

The following are the Ministers and Chargés d'Affaires who have represented Japan at Peking.

AKIYOSHI YAMADA (General, afterwards Count), November 1873—February 1874.

SAKIMITSU YANAGIWARA (Count), February 1874—December 1874.

YUREI MORI, November 1875—May 1878.

KI SHISHIDO (afterwards Count), March 1879—March 1881.

**BUYO ENOMOTO** (Admiral, afterwards Viscount), August 1882—October 1885.

**SABURO SHIODA**, December 1885—May 1889.

**KEISUKE OTORI** (afterwards Baron), June 1889.—

**JUTARO KOMURA**, Chargé d'affaires till July, 1894.

**TADASU HAYASHI** (afterward Count), May 1895—October 1896.

**FUMIO YANO**, March 1897—December 1899.

**GONSUKE HAYASHI**, Chargé d'affaires for three months :—September, October, November, 1899.

**TOKUJIRO NISHI** (Baron), November 1899—December 1900.

**JUTARO KOMURA** (afterwards Marquis), December 1900—September 1901.

**YASUYA UCHIDA** (afterwards Viscount), September 1901—June 1906.

**GONSUKE HAYASHI** (afterwards Baron), June 1906—June 1908.

**HIKOKICHI IJUN**, June 1908—July 1913.

**ENJIRO YAMAZA**, July 1913—May 1914.

**YUKICHI OBATA**, Chargé d'affaires, June 1914—August 1914.

**EKI HIOKI**, August 1914—July 1916.

**YUKICHI OBATA**, Chargé d'affaires, July 1916—August 1916.

**GONSUKE HAYASHI** (Baron), August 1916—

**JARDINE, MATHESON & Co.**, an important and long-standing British firm founded by Dr. **WILLIAM JARDINE** of the East India Company, Mr. **JAMES MATHESON** (later Sir James) and Mr. **H. MAGNIAC**. At first **MATHESON** remained in India, **MAGNIAC** was the agent in Canton and Macao, while **JARDINE** travelled between. On the extinction of the East India Company the firm as above named was established in Canton and Macao about 1834. **JARDINES** sent the first free ship with free tea from Whampoa, March 22, 1834. Till then it had been a licensed firm, sailing 'country ships' (*q.v.*). In 1842 business was transferred to Hong-kong. The firm has always been prominent in all efforts for the welfare of the colony. Among other good deeds, Mr. **JOSEPH JARDINE**, as recorded in the preface to **LEGGE'S Classics**, undertook the expense of carrying that great work through the press.

It became a private Limited Liability Company in 1905. The firm is known by the Chinese name *Ewo* 怡和 (*i ho*), a very old hong name. See *Houqua; Factories*.

**JARDINE STEAMER**. See *Steam Vessels*.

**JASPER POOL SOCIETY**, 瑤池 *yao ch'ih*.

(The reference is to the fabled Lake of this name, which, according to Buddhist and Taoist legends, lies at the foot of the jade-stone Tree of Life in the forests of chrysophrase belonging to **SI WANG MU**, (*q.v.*) in the K'un-lun Mountains).

This, one of the most important of the Vegetarian

Sects of China is of course Buddhist in origin. It claims to have arisen in the reign of Liang Wu Ti and to have had Ta-Mo (BODHIDHARMA) as its first Tau Shih or "Patriarch." Several later patriarchs were Chinese priests, but the sixth was a layman and ever since only laity have been admitted to the sect, the priests having another. The *T'su Shih* is supreme wherever the sect extends, having ten *Shih ti* under him and fifty-four *Ting k'ang* who are district teachers and managers. Below these are various other officers. Wine is forbidden as well as meat, and all desire of wealth and all indulgence in anger must be forsworn. Silk must not be worn, and a cat must on no account be kept. Entrance fees are compulsory and other contributions towards the printing and distribution of tracts, and the preservation of animal life, etc., are expected.

The use of contemplation and the constant reciting of the secret books of the sect, are part of the means used to escape the wheel of transmigration. In 1902 the fifteenth patriarch had been already twenty-one years in prison at Hanyang, on a false charge of being the leader of a White Lily contingent, which was brought against him by a scholar whom he had offended. His followers of the Jasper Pool Society numbered 100,000, but were not connected with political intrigue. A full account of this sect is given in the *Chinese Recorder*, vol. xxxiii. See *Secret Sects*.

**JAURIAS, HÉLÈNE ANAIS MARGUERITE** de, was born on May 1, 1824. In 1844 she entered the Compagnie de Filles de la Charité and in 1855 was sent out to China. She first laboured in Ningpo, where she had to leave her work for eight months because of the T'ai P'ing rebels. She was next sent to Shanghai where she was asked to organize what is now known as the Municipal General Hospital. The nursing staff has been provided by the same Company, (Sisters of Charity of St. Vincent de Paul) from the time she organized it in 1863 down to September 1913. She was next sent to Peking and spent the rest of her days at the Jên Tsū t'ang Orphanage, passing through the agony of the Boxer siege to die immediately deliverance came,—August 21, 1900. The book named below is the story of her life.

**MAZEAU: L'Heroine du Pé-tang, Hélène de Jaurias.**

**JEHANGIR**, leader of a rebellion in Kashgaria in the reign TAO KUANG, 1825. He claimed to be the descendant of native chiefs, whose rights had first been recognized by the Manchus but later taken away. The government by Chinese officials had been very oppressive and unjust, and the people rallied in great numbers to the standard of revolt. An army sent from China suppressed the rebellion

after many engagements, and took JEHANGIR prisoner. He was brought to Peking and there executed.

**JEHOL** 熱河兒 *jé ho ér* (*ér* is written *eul* by the French) 'hot river,' a city and prefecture also called Ch'eng-té fu 承德府, about one hundred miles north of Peking and in Chihli beyond the Great Wall. It was formerly the country seat of the Chinese Emperors, whose palace and park have a surrounding wall of fifteen miles in length. There are many monasteries in the neighbourhood. The chief of these was built in 1780 after the model of the Panshen Erdeni's fortress-temple, at Tashilumbo in Tibet, for his reception when he came to join in the celebration of CH'EN LUNG's seventieth birthday.

In 1793 Lord MACARTNEY was received there by CH'EN LUNG, and CHIA CH'ING died there in 1821. TAO KUANG ceased the annual visits and gave up the costly hunting establishment there. During the invasion of the North by the Allied armies in 1860, HSIEN FENG fled to Jehol and died there the following year.

**JENGHIZ.** See *Chenghis*.

**JESUITS.** "The Jesuits are the real founders of the missions of China," writes M. H. CORDIER (art. *China*, col. 672). The first of the Society to set foot on any Chinese soil was ST. FRANCIS XAVIER, who died November 27 or December 2, 1552 in the island of Shang-ch'uan (Sancian, Saint John's) without having been able to reach Canton. After him, ALEXANDER VALIGNANI (died 1606), MICHAEL RUGGIERI (died 1607), FRANCIS PASIO, (died 1612) succeeded in entering Canton, Macao and Chao-k'ing (Kuangtung), but not the interior. This honour was reserved for MATTHEW RICCI (1552-1610). Arrived at Macao, (1583), he passed from Chao-k'ing to Nan-ch'ang (Kiangsi) in 1588, from there to Nanking (1595). In 1595 and 1598 he stayed for some time at Peking, where he definitely settled in 1600. He was the first Superior of the Peking Mission. The Fathers LONGOBARDI (1610) and DA ROCHA (1622) succeeded him with the same title. Father EMMANUEL DIAZ, junior, was the first Vice-provincial of China, (1626). The vice-province comprised Italian, Portuguese, Spanish, German, Swiss, and Belgian Jesuits, with few French.

In 1685, LOUIS XIV sent six Jesuits to the Far East. Father TACHAUD remained in Siam, but Fathers FONTANEY, BOUVET, LE COMTE, GERRILLON, and DE VISDELOU arrived in China in July, 1687. They founded the celebrated French Mission of Peking, which, being placed under the protectorate of the king of France, had its Superior independent of the Vice-provincial; its first Superior was Father DE FONTANEY (1687).

The Jesuits had, at the time of the suppression of the Society (1773), four churches at Peking.

The northern (Pei-t'ang) belonged to the French mission; the southern (Nan-t'ang) to the Portuguese mission; the western (Si-t'ang) and the eastern (Tung-t'ang) were dependent on the vice-province. The vice-province and the French mission each had its cemetery outside the walls of Peking, Sha-la-erh (see *Ch'ala*) for the former, Ch'eng-fu-sse for the latter.

In the interior of China a great number of Jesuit residences were to be found, some dependent on the vice-province, others on the French mission; the Fathers in this way evangelized the provinces of Chihli, Shansi, Shensi, Shantung, Honan, Ssé-ch'uan, Hukuang, Kiangsi, Kiangnan, Ch'ekiang, Fukien, Kuangtung, and Kuangsi. (For a list of the residences see PEISTER & SICA, *Catalogus*, p. 59). It is well known what part was played at Peking by the Jesuit scholars—astronomers, mathematicians, geographers, and historians, and by their artists, musicians, and mechanicians. Even at the time of the most furious persecutions they remained in favour, and more than once brought about a mitigation of the persecuting Edicts. The most noted among them have articles dedicated to them in this Encyclopedia, so we confine ourselves here to indicating the collective works which we owe to the Jesuits of China.

1.—The *Maps of China*, undertaken by the order of K'ANG HSI, and executed between 1708 and 1718 under the direction of Father TARTOUX; his collaborators, with the exception of Father BONJOUR, an Augustinian, were Jesuits.

2.—The *Description géographique de la Chine*, drawn up by Father DU HALDE (Paris, 1735), from notes furnished by 27 missionaries. (See *Du Halde*).

3.—The numerous letters which appeared in the collection of *Lettres Edifiantes et Curieuses*, (34 volumes, 1702-1776).

4.—The *Mémoires concernant l'histoire, les sciences . . . des Chinois*, sent mostly by the Fathers AMIOT and CHOT, edited by Father BROTIER, BRÉQUIGNY, and others (Paris 1776-1814). (See *Amiot*).

5.—The fine collection of sixteen engravings ordered by the Emperor K'EN LUNG to commemorate his conquests in Central Asia; the artists who drew them at Peking were Jesuits, with the exception of JOHN DAMASCENE, an Augustinian. They were engraved at Paris under the direction of C. N. COCHIN.

Of the rôle of the Jesuits in the question of the Chinese ceremonies, we have nothing to say here, a special article having to be devoted to this matter. (See *Rites Controversy*).

A number of Portuguese Jesuits were recalled from China and imprisoned in Portugal at the time of the persecution of POMBAL.



After the news of the suppression of the Society by CLEMENT XIV came to Peking (September, 1774), the Jesuits there continued to live on good terms with the Lazarists who had replaced them; the last member of the old mission of the Society in China, Father LOUIS DE POIROR, died before October 1815. The Jesuit bishop of Nanking, Mgr. GODEFROID XAVIER de LAIMBECKHOVEN, died on May 22, 1787, in a small Christian community in the neighbourhood of Shanghai, and was buried in the Christian cemetery near Soochow.

The native priests and Christians kept their Jesuit missionaries in memory. So, as soon as the news of the re-establishment of the Society by PIUS VII (1814) was known to them, they took steps to obtain the return to China of the brethren of RIQU. Letters are extant from the native priests and the Christians of Peking and Nanking to the Very Rev. Father ROTHMAN, general of the Company, and to the Sovereign Pontiff GREGORY XVI to plead this cause. (1832, 1833, 1839). On his side, Mgr. LOUIS DE BÉSI, nominated Vicar-apostolic of Shantung by GREGORY XVI in 1839 and administrator of the bishopric of Nanking, which comprised the three provinces of Kiangsu, Anhui, and Honan, asked by numerous letters addressed to Rome that Jesuits should be sent to help him in his heavy task. On January 13, 1840, a letter from Cardinal FRANSONI, prefect of the Propaganda, invited the Very Rev. Father ROTHMAN, general of the Company, to send three or four fathers to Mgr. DE BÉSI. Fathers CLAUDE GOTTELAND, BENJAMIN BRUYERE, and FRANCIS ESTÈVE offered themselves for this mission, and sailed from Brest on April 28, 1841. By September 23 they were at Manila, and on October 21 at Macao; being driven out by the Portuguese government, they took refuge in the Chusan Islands, which the English had just taken, and from there they reached Shanghai; Fathers GOTTELAND and ESTÈVE arrived there on July 11, 1842, and Father BRUYERE rejoined them some months later. In the years which followed, numerous missionaries were sent to help them. According to the new decisions of the Propaganda, each Congregation or Society of missionaries had charge of one or more missions. The Jesuits remained then in Kiangnan, under the jurisdiction of the administering bishops of the diocese of Nanking. In 1856, as they formed the quasi-totality of the missionaries of Kiangnan, the Propaganda formed this Mission (provinces of Kiangsu and Anhui) into a Vicariat-apostolic entrusted to the Society; the first Jesuit Vicar-apostolic of Kiangnan was Mgr. ANDREW BORGNIET.

We cannot in this place describe the apostolic labours of the Jesuits in Kiangnan; let it suffice to say that the Vicariat, which numbered in 1842 between 50,000 and 60,000 Christians, counts in 1916

231,721 baptized and 85,620 catechumens. There are 188 Jesuits there, of whom 38 are natives. The principal works of the mission of Kiangnan were established at Shanghai, and at the village of Zi-ka-wei, 8 kilometres from the town. During the first years of their stay in China, the Jesuit missionaries were occupied by the work of the apostolic ministry, and then by the terrible trials of the T'ai P'ing rebellion, and could not devote themselves to the scientific work which had been the cause of so much of the influence of their predecessors of the Peking mission. Directly peace was re-established by the exploits of the "Ever Victorious Army" of GORDON, Mgr. LANGUILLAT, successor to Mgr. BORGNIET, and the Jesuit Superiors, had the idea of taking up again the tradition of their Mission. Zi-ka-wei was chosen to be the principal centre of the scientific labours of the mission. First there was established a meteorological, astronomical, and magnetic observatory (1873). At present only the Meteorological Observatory is at Zi-ka-wei; the Astronomical Observatory is at Zo-sé, near the Church of the Pilgrimage, 30 kilometres from Shanghai, and the magnetic observatory is at Lu-kia-pang, half a league from the station of that name, on the Shanghai-Nanking Railway). The Zi-ka-wei Observatory is well-known for the warnings it gives to ships, which enable them to foretell the coming of the dreaded typhoons several days ahead. It publishes every day a chart of the meteorological state of the China coasts, and every month a report of the state of the temperature. The directors of the three observatories have published many notes on the observations made at their institutions. The Museum, which was established at Zi-ka-wei in 1872, contains rich collections relating to the flora and fauna of China; the directors of it have issued six volumes of *Mémoires concernant l'histoire naturelle de l'Empire chinois*. Another scientific work is due to the Fathers of Zi-ka-wei: the *Variétés sinologiques*, a series of studies on the religion, history, geography, legislation, and social condition of the Chinese; the 46th volume appeared in November, 1916. The *Cursus litteraturae sinicae* of Father A. ZOTTOLI, S.J. (q.v.), the *Géographie de Chine* of Father L. RICHARD (English edition by Father M. KENNELLY) the *Boussole du langage mandarin* of Father BOUCHER, and a great number of classic works testify to the intellectual activity of the Fathers of Kiangnan.

All these works are issued from the press at T'ou-se-wei, near Zi-ka-wei. This press, together with about ten other workshops, is entrusted to the management of the Jesuit Brother coadjutors; about 300 orphans, brought up at the expense of the work of the Holy Childhood, are learning trades there which are making them capable of maintaining themselves.

The Kiangnan Mission publishes in France a quarterly review, *Relations de Chine*.

The Jesuits have yet another mission in China, the south-east Chihli Mission. In 1856, at the request of Mgr. MOULX, c.m., the Propaganda divided the vicariat of Chihli into three; the Jesuits had the eastern part, except for Tientsin, which continued to belong to the vicariat of Peking. The first vicar-apostolic of south-east Chihli was Mgr. ADRIAN LANGUILLAT, bishop of Sergiopolis. According to the Returns for 1916, this Mission counts 97,652 baptized Christians, and 834 catechumens. Several of its members, especially Fathers L. WIEGER and S. COUVREUR, have distinguished themselves by fine sinological work. (See articles under their names). The headquarters of this Mission is at the village of Chang-chia-chuang, near Hsien-hsien in Ho-chien fu. In 1916 there were in south-east Chihli 83 Jesuits, of whom 22 were natives. Numerous letters from the Fathers of south-east Chihli are to be found in the quarterly Review *China, Ceylon, and Madagascar*. Most of the Jesuits of the two Missions of Kiangnan and Chihli are French: the Kiangnan Mission is under the Province of Paris, and that of S.E. Chihli under the Province of Champagne (having its headquarters at Reims).

**BIBLIOGRAPHY.**—On the history of the early Jesuits of China, the necessary information will be found in the first two chapters of the anonymous work *La Mission de Kiang-nan* (by H. HAVRET, s.j.) Paris, 1900. The best general résumé is that of M. H. COUMER in the article *China: Society of Jesus*, in the *Catholic Encyclopedia*, vol. 3, p. 672, sqq. On the history of the missions of Kiangnan and of S.E. Chihli, see J. DE LA SERVIÈRE, *Histoire de la Mission du Kiang-nan*, T'ou-se-wo, 1914; LEROY, *En Chine, au Tche-li sud-est*, Lille, 1899. On the scientific works of the Jesuits of the old and the new Society, consult SOMMERVOGEL, *Bibliothèque des Ecrivains de la Compagnie de Jésus*, article *Chine*, vol. 2, col. 1140 sqq., and notices of the principal Fathers; and H. CORDIER, *Bibliotheca Sinica*, col. 1036 sqq. The *Catalogus Patrum ac Fratrum, S.J. qui a morte S. Francisci Xaverii in Sinia adlaboraverunt* (Fathers PRISTER and SICA, latest edition, Shanghai, 1892) is out of print for the first part (1552-1779), and will be shortly re-edited. The second part (1842-1916) was re-edited in 1908, but is not on sale. S.

**JET**, 璽珀 *Hsi p'o*, is called by Chinese black amber. A Chinese writer in the 7th century stated that it was dug out of the desert 300 li south of Hsi chow near Turfan. A Chinese physician of the 11th century says it was found 100 feet deep in the soil in the district of Kiao ho. This was transported to China and lasted till the 11th century when

the supply ceased. A powder made from it was much prized for its medicinal virtues.

**JEWELLERY.** Although jewellery does not play a very important rôle in Chinese Art a note on the subject is necessary, especially as the jewellery of purely native design is rapidly giving way, (notably in the Treaty Ports where the "fashions" of China are set,) to that made in Western form.

"Jewellery is of course," (to quote from BUSHELL), "much employed in common life by the Chinese, as in most other eastern countries, as a convenient means of investment of their savings. In the absence of any gold and silver coinage, the precious metals are most readily kept in this way, being under the constant supervision of the wearer as portable property. He deems solidity the most desirable quality of the rings and bangles which are the usual forms, and looks on weight and purity of metal as more likely to retain their value than artistic workmanship. Sometimes a plain flexible rod or band of gold or silver is worn round the neck or arm, serving like the gold chains and rings worn by our knights in the middle ages as a present proof of respectability, and a ready resource in case of emergency. Bullion is more safely carried in this way, than as the shoe-shaped ingots in a purse tied to the girdle, and pieces can be easily snipped off as occasion requires. All objects of this kind are made of pure metal without any alloy. The jeweller stamps the name of his shop inside the ring or bangle and thus binds himself, by guild law and custom, to buy it back at any time by weight, without questioning the quality of the material.

"For jewellery of a more decorative character the Chinese employ most of the technical methods known in the west, and supplement the simple tools at their command by an infinite patience and dexterity. Thus, plaques are pressed in moulds, hammered in repoussé style, carved in elaborate openwork designs, and finished with the graving tool.

"In the art of filigree work the Chinese jeweller has attained such proficiency as to make it in some degree distinctive of the country. This is occasionally executed in gold, but more commonly in silver gilt, the gilding being added to prevent tarnishing as well as for show. An effective addition to the filigree work is an inlay of the accompanying details with the turquoise-tinted plumes of the king-fisher (*fei-ts'ui*) which is almost peculiar to China.

"Enamelling is a more durable combination than feather work, and this is also widely practised. The dark blue vitriable enamel obtained from the native cobaltiferous ore of manganese is a favourite inlay for silver objects, the pale turquoise blue

afforded by copper being more used with gold; but both tints are sometimes combined in one scheme of decoration. Another special branch of the enameller's art consists in the preparation of imitation stones and jewels in coloured fluxes of appropriate tint, which so often take the place of real stones in Chinese jewellery.

"Precious stones, when they are used, are not cut in facets, they are merely polished and set *en cabuchon*. The gems, and the pearls, which last are highly appreciated when of good shape and fine lustre, are always drilled through and fastened to the setting by fine wire."

It is interesting to note that many of BUSHELL's remarks throughout the article, other than those quoted, though written but yesterday, are to-day (1917) true but in part;—Chinese jewellery is passing through the fiery furnace of transition which is testing all institutions, all ideals, all arts, both fine and useful in the land which, for centuries was considered by its inhabitants as being in the forefront of civilization.

BUSHELL: *Chinese Art*.

[F.A.]

**JEWS IN CHINA.** The Jewish colony at K'ai-feng fu in Honan was first made known to the Western world by RUGG in the 16th century, and was visited and written about by other Jesuit missionaries of the next century. In 1850 the London Society for promoting Christianity among the Jews got a deputation of two natives to visit the colony, and the results were published the next year in a book by Rev. G. SMITH, with translations by Dr. MEDHURST of some inscriptions. Dr. W. A. P. MARTIN paid a visit to K'ai-feng fu in 1866. There were then seven left out of seventy families, numbering from three to four hundred persons, and the Synagogue was in a state of complete ruin. They could not trace their tribal pedigree, never met as a congregation, had no Sabbath and no circumcision, and seemed on the point of merging into the heathendom around them; their one distinction being the custom of picking out the sinew from the flesh they eat,—a custom which has given them their name among Chinese of *T'iao chin* (Chiao 挑筋教) (pluck-sinew sect). In spite of various attempts to help them, both by Jews and Christians, their condition seems to have gone from bad to worse since then.

The site of the Synagogue was bought in 1912 by the Mission of the Church of England in Canada, which works in the city.

Summarizing all the information obtained from inscriptions, by Jesuits and others, it appears that Jews came to China during the Han dynasty, probably soon after A.D. 34, when they were terribly persecuted in Babylon; but it is possible that they came earlier for purposes of trade.

Their Scriptures are now deposited in many Western museums, etc.—British Museum, Oxford and Cambridge Libraries, Yale College, Hongkong Museum, etc. They are none of them ancient. There appear to have been Jewish Colonies in Ningpo, Hangchow and elsewhere in former times. There are many articles on the subject in many Journals; probably the best books to consult are those by ADLER and TOBAR.

MARCUS N. ADLER, *Chinese Jews*; PERLMANN, *History of the Jews in China* (1913); TOBAR, *Inscriptions Juives de K'ai-fong-fou* (Var. Sin.); MARTIN, *A Cycle of Cathay*, p. 353; SMITH, *The Jews at K'ai-feng Fu*; WYLIE, *Chinese Repository*, vol. xx.

**JINGAL**, from the Hindustani *jangāl*, a swivel or a large musket. It is the Chinese blunderbuss, about twenty pounds in weight. It is fired from a fixed swivel or with the barrel resting on a man's shoulder.

**JINRIKSHA**, from Japanese words meaning *man-power vehicle*; a light two-wheeled conveyance drawn by a man or men and used for one or two passengers. It is said to have been the invention of an American missionary in Japan about 1870. The use of it has spread to all parts of the East where there are suitable roads.

**JOB'S TEARS**, 仁米 *jèn mī*, *Coix lachryma jobi* L. This grain plant, erroneously termed "pearl barley" in the Customs export list, is very much cultivated in China. Its name is derived from the tear-like shape of its capsules. The seeds are said to possess diuretic and cathartic properties, and are used medicinally, although they are also boiled and made into gruel, or added to flour cakes in small quantities to attract buyers. The plant is said to have been introduced to China by the famous MA YÜAN in 49 A.D. The largest unhulled corns are strung into rosaries by priests. A wine is made by fermenting the grain, and is given in rheumatism.

HOSIE: *Szech'uan*, p. 10; *Manchuria*, p. 180; STUART: *Chinese Materia Medica*, p. 122.

**JOHN DE PLANO CARPINI**, or JOHN of Pian de Carpine, a Franciscan friar, derived his name from the place now called Pian la Magione, fourteen miles from Perugia. He was at the head of a mission sent by Pope INNOCENT to the Mongols. He left Lyons on April 16, 1245, delivered his letters to KUYUK Khan, not far from Karakorum, on July 22 of the next year, and brought back to the Pope the Khan's haughty reply in the autumn of 1247.

D'AVEZAC: *Recueil de Voyages et de Mémoires*, vol. iv; ROCKHILL: *The Journey of William of Rubruck*, etc., (Hakluyt Society, 1900); BRAZLEY: *The Texts and Versions of John de Plano Carpinus*, etc., (Hakluyt Society, 1903).

**JOHN DE' MARIGNOLLI.** See *Marignolli*.

**JOHN, GRIFFITH, D.D.,** was born at Swansea in 1831, arrived in Shanghai as a missionary of the London Missionary Society in 1855, and settled in Hankow in 1861, where he remained till the beginning of 1912 when he returned to England and died six months later. He had remarkable ability and success as a street chapel preacher, and was also well-known as a translator of the new Testament.

**JOHN OF FLORENCE.** See *Marignolli*.

**JOHN OF MONTE CORVINO** was born about 1247, in Italy, but in what district is doubtful, the honour being claimed by two places of the same name. He became a Franciscan monk, and after many years' work in the near East was sent by Pope NICOLAS IV to carry letters to KHUBILAI Khan. He probably reached Khanbaliq (Peking) in 1293, but it is not known whether he saw KHUBILAI, whose death took place early in 1294. His success in Khanbaliq or Cambalec was so great that in 1307 an Archbishopric of Cambalec was created, with unusually ample powers, and seven other Franciscans were sent out to be suffragan bishops under the new metropolitan. Only three of these reached Peking; they consecrated the new archbishop, and all three were in succession bishops of Zaitun. The Khan, (probably KHUBILAI's grandson), is said to have been baptized by him; but almost every Khan of the dynasty has been reported as a convert.

He was the first Archbishop of Cambalec and in effect he was the last; for though others were appointed it does not appear that any of them ruled from Peking or even reached it.

JOHN OF MONTE CORVINO died in Peking about 1328, more than eighty years old; and FAVIER states that there were about 100,000 converts by that time.

YULE: *Cathay and the Way Thither*; DA CIVEZZA: *Storia Universale delle Missioni Francescane*.

**JOHN OF PIAN DE CARPINE.** See *John de Plano Carpini*.

**JOHNSTON, REGINALD FLEMING,** was born in Scotland, 1874, and educated at the Universities of Edinburgh and Oxford. He carried off various prizes and graduated with honours in the School of History at Oxford. He passed the examination for the Indian and Colonial Civil Services, 1898, and was appointed to Hongkong, where he acted as Clerk to the Legislative and Executive Councils, and as Assistant Colonial Secretary, 1899-1904; and as private Secretary to the Governor, 1900-1902. He was transferred to Weihaiwei to act as Secretary to the Government and as Magistrate, 1904. In 1906 he was appointed to the newly-created post of District Officer, Weihaiwei.

On Chinese subjects he has written *From Peking to Mandalay*, 1908; *Lion and Dragon in Northern China*, 1910; *Buddhist China*, 1913; and has contributed articles on Chinese subjects to *The Nineteenth Century and After*, *The Quest*, and other periodicals, and to Dr. HASTINGS' *Encyclopaedia of Religion and Ethics*. He is a Fellow of the Royal Geographical Society, Associate of the Society for Psychical Research, Member of the Royal Asiatic and the Folk-lore Societies, etc.

**JOLY, H. BENCRAFT,** of the British Consular Service in China, translated *Hung lou meng*, (*The Dream of the Red Chamber*) in 1892.

**JORDAN, JOHN NEWELL,** Sir, was born in Ireland on September 5, 1852, and was appointed as student-interpreter in China in 1876. After filling various offices, including that of Minister Resident at the Court of Korea, he was appointed Minister at Peking in 1906.

He has received the honours of C.M.G. (1897), K.C.M.G. (1904), K.C.B. (1909), and G.C.I.E. (1911).

His only publication is some Translations of the *Peking Gazette*.

**JOSS.** A corruption of the Portuguese *Dios*, God; used by foreigners and in pidgin-English for idols. Hence joss-house, a temple; joss-sticks, incense, etc.

**JOSS-STICKS,** 時辰香 *shih ch'ên hsiang*, 'hour' or 'time' incense, are used in religious ceremonial. The finest are made of the dust of sandal, garoo, and other fragrant woods mixed with cedar or fir and just enough clay to stick them together. Nutmeg refuse is also sometimes added. The Chinese make them three or four fathoms long, of a uniform size, and burn the coil in their shops for the fragrance and to mark the time; it is from this last use that the native name originates. They are exported mainly for the use of the emigrants in the Straits, etc. The export in 1916 amounted to Hk.Tls. 324,740.

**JUAN JUAN,** 蠅 *wrigglers*, a contemptuous name given to a Turkic tribe by the Toba Emperor T'AI WU. When first heard of they were named Ju Jên 倭人, which GIBSON, following French authors, writes *Geouen*. They belonged to the Hsiung-nu stock. They later founded a sort of empire with a capital probably somewhere near Karakorum; but the Toba emperors nearly exterminated them in three great expeditions towards the end of the fifth century; and in the middle of the next century their destruction was completed by the Turks, in a massacre outside Hsai-an fu. They are not mentioned again in Chinese history.

PARKER: *A Thousand Years of the Tartars*; YULE: *Cathay and the Way Thither*, vol. i, p. 58.

**JU 卮, 如意** 'as you like it'; an article of peculiar shape and generally called a sceptre. It is however, not a symbol of royal power, and it seems to have been in use in China before the arrival of Buddhism. CHAO Hsi-k'u (13th century A.D.) states that it was originally made of iron, was used to point the way and for self-defence; that it was really a blunt sword. Later it was used as part of ceremonial regalia and was made of jade, amber, lacquer, etc. It is now given as a token of good wishes to a friend.

GILES: *Chinese Pictorial Art*, p. 159; PARKER: *China and Religion*.

**JU JÉN, 華人.** See *Juan-juan*.

**JUJUBES, *Zizyphus sativa*, 棗 *tsao*.** This has come to be translated 'dates,' and the fruit is commonly called by that misleading name among foreigners: it is not easy to see why. The jujube is an important cultivated fruit in North China, and there are probably quite a hundred varieties. It prefers a porous, alkaline soil like the loess, a light rainfall and a dry, cold winter. The tree is remarkable for the amount of neglect it can put up with: it is about the only fruit tree round whose roots the soil need not be cultivated; it produces equally well where the ground is trodden hard as stone.

The fruit is generally brown and shining and very plump when fresh; when dried it shrivels and becomes more red. Different varieties are eaten fresh, dried, preserved in sugar, stewed or smoked.

Among the hundred varieties may be mentioned the *wu hu tsao* or seedless jujube, grown near Laoling in Shantung. It is said to be the only seedless variety in all China—and, indeed, it is not absolutely seedless, but the kernel is so soft that one eats it without perceiving it.

The *mi tsao* or honey jujube is not a variety but a preparation for which the *Chin tsü tsao* is chiefly used. These are boiled in sugared water then dried for a couple of days. They are slightly boiled again, then partially dried. The skins are next slashed slightly and the fruit boiled again in a stronger solution of sugar, honey being added for the best grades. They are then dried, and the best kinds can be sold at 40 Mexican cents a pound.

One jujube tree has great ornamental value, the *Zizyphus sativa tortuosa*, called in Chinese the *Lung chüa tsao shu* 龍爪棗樹 or dragon-claw jujube. It has peculiar gnarled and twisted branches and is much prized by the Chinese. The trees are propagated by grafting on the wild jujube; they are very rare.

Finally, the wild jujube *Z. sativa spinosa* grows on every city wall in the North, and in many waste, stony places. It has troublesome thorns, especially

on the smaller bushes, and is often used as fencing. The fruit is small and pleasantly sour, and is eaten.

The Jujube is known as *Hung tsao* or Red date to distinguish it from the *Hei tsao*, Black date, the Persimmon (q.v.).

MEYER: *Agricultural Explorations*, etc.

**JU LAI FO, 如來佛**, the Sanskrit *Tathagata*, a title of BUDDHA. The words mean literally 'the BUDDHA who came thus.' The Sanskrit might equally well mean 'who went thus,' but the Chinese long ago, rightly or wrongly, adopted 'came' and not 'went.'

**JUMPING RATS and Mice.** This family of Rodentia should have been placed under *Dipodidae* the name of the Family. There are six species known in N. China and neighbourhood, their names and distribution being as follows:—

*Allactaga mongolica*, Mongolia, N. Shansi, N. Chihli; *A. longior*, Kansu; *Dipus sowerbyi*, Ordos, N. Shensi; *Zapus setchuanus vicinus*, Kansu; *Siciasta concolor*, Kansu, Manchuria; *S. caudata*, Sagalhién.

OWERBY: *Journal*, N.C.B.R.A.S., vol. xlvii.

**JUNG, 戎**, barbarians of the West. The character consists of 干 *kun*, a shield, and 戈 *ko*, a spear. There are seven kinds of them mentioned in the *Tso Chuan*, and accounts are given of their attacks on Ch'i, Lu, Ts'ao and even on the Royal Domain. Their seats were in (modern) Chihli, in (modern) Honan, etc., but there were more tribes than the *Tso Chuan* has occasion to name, and they were in greatest strength in the north-west, where Ch'in expanded at their expense besides getting practice in war with them. According to HIRTH the name is connected with the name Hun; they are also known as Hsien-yü, Hun-yü, Hsiung-nu, etc., and were probably Turkish tribes; the usual appellation for them and other northern races is Tartars.

LEGGE: *Chinese Classics*, vol. v., (proleg.); HIRTH: *The Ancient History of China*.

**JUNGLE, THE.** See *Ch'u, State of*.

**JUNG LU, 榮祿** a Manchu, played a leading part in Chinese history during the days of the Empress-dowager Tz'ü Hsi. He was a kinsman and a playmate of hers in childhood and common report says that she was betrothed to him from her birth. Other rumours say that improper relations existed between them for years. These reports are only recorded here because of the importance they had in the politics of the period.

JUNG LU was one of the better type of Manchus; he was extremely loyal to the Empress-dowager from the beginning of her Regency when she crushed the TS'AI YÜAN conspiracy with his help, for over forty years down to his death in 1903. This does not mean that he always agreed with her or that

he escaped disgrace at her hands. He was not in agreement with her in her employment of the Boxers, but he did not desert her, though his position was one of great danger. He was always moderate in his views, and he was thus suspected by both sides, reformers and conservatives alike. It is also probable that his attitude was much misunderstood by foreigners. Without having any friendship for them he saw the madness in the attempt to destroy their Legations, and they were perhaps saved through his hanging back while others were rushing on to the extremest measures. The Empress-dowager disregarded his warnings, and his position, while out of her favour and opposed by KANG I, Prince TUAN and other fanatics, was very insecure. When the madness had passed, the fugitive Empress-dowager had still to turn to him and found him still as trusty as he had always been.

The most dramatic time of his life was in 1898, when the Emperor decided on a *coup d'état* which failed and the Empress-dowager decided on another which succeeded. KUANG HSÜ knew that the first step in getting rid of his aunt must be the getting rid of her faithful JUNG LU. He gave definite orders to YÜAN SHIH-K'AI to proceed to Tientsin, where JUNG LU was Viceroy of Chihli, and put

him to death at once. YÜAN went down by the first train and told JUNG LU all about it. JUNG LU went up to the capital by special train and told the plot to the Empress-dowager. After leaving some of his own guards in the Forbidden City he returned to Tient'in, while his mistress, early the next morning, seized and imprisoned the unhappy Emperor.

At the time of his death he had attained the highest honours which a subject could reach,—he was Grand Secretary and Grand Councillor. But he had another kind of honour. By Tz'ü HSI's command the second Prince CH'ÜN had married JUNG LU's daughter, and the Empress-dowager had promised that if there were a son of this marriage he should be heir to the Throne. The promise was kept and JUNG LU's grandson became the Emperor HSÜAN T'UNG.

JUNG LU died April 11, 1903, at the age of 67.

BLAND and BACKHOUSE: *China under the Empress Dowager*.

**JUNK**, (Javanese *jang*, a large boat). A Chinese sailing vessel.

**JUTE**. See *Fibres, textile*.

**JU YAO** 汝窑. Porcelain of the Sung period made at Ju-chou 汝州.

## K

**KAAN**, The title used by MARCO POLO for the Great Khan; the supreme ruler of the Mongols; *Khan* being applied to subordinate princes. See *Quam*.

**KAFAROY**. See *Polladius*.

**KAIFÉNG FU**, in lat. 34° 43' N. and long. 114° 24' E., is the capital city of Honan and stands about 100 li south of the Yellow River. The capital of Fu Hsi is supposed to have been here in 2800 B.C. Under the name Pien-liang 汴梁 it was the capital of the Sung dynasty in the 10th century. It has the special interest of being the home of a Jewish colony (see *Jews in China*). The place has lost much of its former importance, but trade has revived with the coming of the railway. The chief industry is in groundnuts. The population is about 200,000.

**KAILAN MINING ADMINISTRATION**, an association of the Chinese Engineering and Mining Company and the Lanchow Company. The former Company was formed in 1878 as a Chinese Company and registered in 1900 as a British or international

one under British law. The Lanchow Company opened mines in the vicinity of the Kaiping mines. A long dispute with the Chinese government followed, as to the exclusive rights of the foreign company to the Kaiping coalfield.

The struggle ended in the amalgamation of the two companies under an agreement ratified by the British and Chinese governments. Each company retains its own share capital.

The output of the mines from July 1, 1916 to June 30, 1917, was 2,928,584 tons.

**KAIPING MINES**. See *Kailan Mining Administration*.

**KALGAN**, a corrupt form of the Mongol *halha*, a mart, the town called by the Chinese Chang chia k'ou 張家口. It is an important trading centre on the edge of the Mongolian plateau, 4,000 feet above the plain, and some forty miles to the north of Peking. It lies at the foot of a pass leading up to the plateau itself, a thousand feet higher: this is the easiest of such passes and therefore the most used.

The tea for Russia is sent this way in the winter season, when half a million camels are said to be used in the transport.

The population is estimated at 30,000.

**KALMUK.** See *Mongolia*.

**KALPA**, an Indian term, much used in Buddhist writings, meaning a period of time sufficient for the formation and destruction of a material universe.

**KAMBALOU.** See *Khanbaliq*.

**KAMTON**, the Portuguese way in former times of writing 廣東 *Kuang tung*; from which has come the name Canton.

**K'ANG**, 炕, a bed built of brick or earth so that it can be heated with a fire underneath; largely used in North China.

**K'ANG HSI**, 廣祿 the third son of SHUN CH'IN 順治, was born in 1655 and died in 1723. He was the second ruler of the Ch'ing dynasty, and succeeded to the throne when he was eight years old. His name was 支那 (not 譯 as in GILES). He was one of the most remarkable men in history, and the usual wonders which herald the birth of great men are recorded in his case, dragons, strange lights and what not. It is stated that each of his eyes had two pupils; his forehead was broad, the mouth handsome; his nose was 'mountainous' (but note that LE COMTE says it was small), and his ears big; the lower part of the face was agreeable. He had a stentorian voice, and was over the medium height, though not tall; his face was pleasing, though strongly pock-marked. Unusually bright eyes gave great vivacity to his features. (See portrait in LE COMTE's *Memoirs and Observations*). As to character, he was very truthful. He had extraordinary ability in learning, and a marvellous memory.

Five days before his death SHUN CH'IN delegated the care of the boy to two Regents and appointed four Assistant Ministers of State. All took the oath of loyalty before the corpse.

K'ANG HSI took up the reins of Government in the fifth moon of the eighth year of the period and broke up the power of the regency, being angry at the illicit assumption of Ao-P'ei, a Minister, and others.

His was a dominating and active personality, and the administrative acts of the empire, whilst they were modified by the dynastic laws, and the advice of his ministers, were to a great extent the expression of his own will. Grouping his acts, personal and administrative, round his own ideal of 'Peace for the Empire and Prosperity for the People' it is possible to gain an impression of the

As to peace for the Empire, he had barely reached the age of manhood when he had to face powerful enemies on every side; there confronted him the Southern Confederacy with great armies led by the valiant WU SAN-KUEI in league with the Princes of Fukien and Kuangtung; he had to subjugate the ruler of Shensi, and wrest Formosa from Koxinga; he sent great armies against Mongol princes who disputed rights and territory with him. These things required all the energy and sagacity of the young monarch.

As to the prosperity of the people, their welfare was a constant concern in all his plans. He always aimed at purity in the administration. He was careful of the public funds. He was frugal in his personal habits, and simple in his dress. His palace expenses he compares favourably with the lavishness of the Ming Court, which employed thousands of attendants, while he was satisfied with 500. He had reduced his expenses to 70,000 taels, a tenth of the amount used in his father's time. Yet he scattered his treasures lavishly on the empire. He constantly remitted taxes and wiped out provincial deficits. In the 51st year of his reign he remitted 33,064,697 taels poll and land taxes, saying it was more important to help the people than to hoard up imperial wealth. He begged a Governor at a farewell audience to find out the causes of the people's poverty, which should not exist in such a wealthy country; and told him to use his own name and authority to frighten all monopolists and oppressors of the people. He personally wrote a motto 清慎勤 Incorruptibility, Carefulness, Diligence, for all officials, and constantly sought out means of relieving the sufferings of the people. He dealt unmercifully with all unjust officials and put to death high and low who were found guilty of maladministration or usurpation of authority. He initiated relief works for distress: and forbade the distilling of wine in Peking when there was a scarcity of corn. He was most liberal in the times of devastating droughts and calamities, at one time sending 300,000 taels to Hsi-an fu in the time of plague, and, at another, a great gift of corn to Korea. He was angry with the Peking Government for calling in everything to the Central Treasury, thus depleting provincial funds which inevitably would result in draining the people's money. He often abolished likin posts, as being detrimental to trade; and made light taxation a cardinal article of policy. Public works of utility were initiated and great attention was paid to the dredging of rivers. The Yellow River in particular had much attention. A commission was appointed to find its source. The report is curious and interesting, describing the distant sources which seem to lie in the clouds and inaccessible parts. Another time its tributaries, etc., were mapped out with a view of preventing

inundation. These undertakings he practically superintended by frequent visits of inspection. He prohibited officials squeezing prisoners, and issued a severe decree against unjust claims to the land made by the Manchu conquerors, ordering that what had been snatched from the Chinese in the past should be restored immediately. (See Huc's *Christianity in China*, vol. iii, pp. 41-43 for a moving example). Character was to weigh more than scholarship and cleverness in the selection of magistrates, and all attempts to sell office to increase the revenue failed to gain his approbation.

In other ways too he sought more efficiency. He reformed the Kalendar, making VERBIEST the 'Astronomer Royal.' Manchuria was re-mapped according to Western methods. Father BOUYER measured China. Nowhere did he find more difficulty in reforming abuses than in the literary examinations. Even in the Hanlin Academy there were unfit members. Monthly inspection was made, and those whose Wenli and penmanship were deficient were expelled. Frequently examiners, as well as candidates who had illicitly gained a degree, were beheaded or transported.

Thus in the attempt to reform the administration he was indifferent to persons; regents, personal friends, exalted officials, suffered the severest punishment when found guilty; and it does seem that after years of such measures fear and awe were instilled into the official mind.

Yet he was not unreasonable, for often he would exhort the higher officials not to be too strict with their colleagues, "since the difficulties of administration are many, and you should not be too exacting but take a broad and generous view of matters."

The currency and finances of the empire had his constant attention, and there was frequent minting of good copper cash. In the 21st year 294,851,480 were minted. The revenue that year is put at 26,331,685 taels and the census gives the population at 19,431,753. But this may only give the adults.

Books and literature were a passion with him. Editions of the Classics in fine type were printed. People who had valuable and rare books were invited to have them re-issued at the imperial expense. Under his superintendence many valuable works were produced, the most noted being

**康熙字典** The great Imperial Dictionary in 42 parts. Finished in the 55th year.

**淵聖類函** An encyclopaedia of literature in 450 parts. Finished, 49th year.

**古文淵聖** A collection of famous essays, in 64 parts.

**聯字類編** A Dictionary of classified literary phrases arranged according to subjects and words, in 240 parts. Finished in the 58th year.

**分類字錦** A selection of phrases from great authors, in 64 parts. Finished, 61st year.

**子史精華** A collection of famous historical and philosophical Writers, in 160 parts. Finished in the 9th year of YUNG CH'ING.

**佩文韻府** A dictionary made with the rhymes of words as basis. The origin and use of characters up to the Han times are minutely given. 106 parts. Finished, 50th year. A Supplement in 112 parts was finished in the 55th year.

These books were done under his personal supervision. A full list of the works may be found in the **皇朝通志** 97-103 sections.

As to his personal habits, he was an active man, and kept himself fit by different bodily exercises, intended to give agility and vigour to the frame and render it capable of supporting great fatigue. He spent much of his time with the army, or in the chase in the mountains of Tartary. Continually on horseback, he practised the bow, the musket, and the crossbow. "I was able," he says "to bend a bow fifteen times as strong as the ordinary one, and shoot arrows of thirteen palms in length." At the same time he held Councils of State in the tent and camp.

He made many tours, often going South to inspect the conservancy work, lodging at the Yaméns, and staying with the Viceroy. In the 42nd year he took an extended tour to Shansi and Shensi, returning to the capital by way of Honan. VERBIEST sometimes accompanied him. He was much attached to the Father, and indeed friendly to all the missionaries. Whilst he granted many personal favours to them, he did not second their propaganda. He refused the request of VERBIEST for permission to erect chapels and actively propagate the faith.

K'ANG HSI's attitude towards religion is uncertain. That he was a freethinker is evident. He was not averse to suppressing temples, and the gift of a church to the Catholics shows he was not hostile to the Faith. He was ready with counsel on the term question, and in the matter of ancestral worship, but angry that his advice was not followed. The quarrels between the Jesuits and Dominicans alienated him from both. He took an academic view of religion, rather than held a personal faith. Having no definite creed, many of his acts show that he was far from being free from superstition.

He was a great student of the Chinese Classics, and translated the history of China into the Tartar language. He formed a library of the best Chinese books, and employed the best men to translate these into his native tongue. He reached a fair degree of perfection in the arts and sciences. He



studied geometry, astronomy, medicine, anatomy and other branches of physical science. He established in his Palace various *ateliers* where he employed the most skilful artists and workmen. He also, it is said, had Europeans to train the Chinese in Western art, painting, engraving, sculpture, enamelling, and work in steel and copper.

The annals of the times are full of his lectures on science and geography. He used to pride himself that he knew every river and mountain in China. He was pre-eminently the *preacher* and *schoolmaster*. *Ta Ch'ing Huang Ti Shêng Hsün* and his numerous edicts afford a specimen of his eloquence. He was a thinking man and had a great propensity for writing. Sixty parts of the *Shêng Hsün* are by him. The funeral sermon on the death of his mother is touching. The style is chaste and elegant. These sermons show that he was an enemy of routine and sought for men of mind. He continually urges his ministers to diligence and warns them against all forms of depravity.

Withal he was full of friendliness and *bonhomie*. He would often invite friends and ministers to spend a day with him in his gardens by the lake, fishing and writing poetry. The fish caught he ordered to be given to their wives. "Remember your wives in your pleasures," was his motto to them. He used to send presents of scrolls and greetings to aged officials bidding them eat well and be happy. "Think of me, as I do of you." In the feasts at the palace, he passed the cup round, assuring his guests that if they drank too much he would have them conveyed home decently. (Guests generally had to write a line of poetry to follow his.

He was a most dutiful son and, when absent, wrote a letter every day to his mother. He wore calico when he died in the 56th year of his reign.

On the 11th day of the 7th moon and the 61st year of his reign he fell ill, and died on the 14th. He bequeathed the succession to his fourth son, "who is most like me, and is most capable of filling the post; let him succeed me."

He married three times, his last wife surviving him. He had twenty-three sons. "I am the father and root of 150 sons and grandsons. My daughters must be more numerous still. I leave the empire peaceful and happy," he says in his will. He was canonized as 聖祖仁皇帝.

ALLAN : *Makers of Cathay*; BOULGER : *History of China*; BOUYET : *Portrait historique de l'Empereur de la Chine*; DE MAILLÉ : *Histoire Générale de la Chine*; DU HALDE : *History of China and Letters Edifiantes*; HUC : *Christianity in China*; MAGAILLANS : *Nouvelle Relation de la Chine*; RÉMUSAT : *Mélanges Asiatiques*; 東華錄; 皇朝通志. [E.M., abridged]

K'ANG YU WEI, 康有爲, also known as K'ANG NAN-HAI 康南海, a scholar who had the chief share in persuading KUANG Hsü to issue the Reform Edicts of 1898. When the *coup d'état* took place, six of the Reformers were summarily executed, but K'ANG escaped. It was ordered that he should be sought for and, when found, put to death by the *ling ch'ih* process. He has lived, however, not only to see the Republic established, but to take part in the futile attempt of CHANG Hsün to restore the Manchu dynasty in July, 1917.

He is a native of Kuangtung, remarkable as a scholar, and has earned the title of The Modern Sage. See *Reformers*.

BLAND and BACKHOUSE : *China under the Empress-Dowager*; BLAND : *Recent Events*, etc.; LITTLE : *Intimate China*.

KANKALI, from the Turkish for a cart; a name for the Uighurs, who are also termed Kao chü 高車 *High carts*. See *Uighurs*.

KANPU or KANFU, spelled Ganfu by MARCO POLO, is generally supposed to have been a port on the north of the Hangchow Bay, halfway between Hangchow and Chapu. In the T'ang dynasty it was the chief port in China, and the only one at which foreign trade was permitted. Arab and other traders were driven thence in the ninth century to the number of nine hundred, according to Chinese annals. The port is now silted up and lies high and dry.

There is another theory, however, due to KINGSMILL and NEUMANN, that Kuang (chou) fu or Canton is meant, and that no such port ever existed in Hangchow Bay.

CORDIER's MARCO POLO : vol. ii, p. 198; LITTLE : *The Far East*, p. 112; KINGSMILL : *ibid.*, quotation.

KANSU, 甘肅, the most north-western province of China, the third in point of size, having an area of 125,483 sq. miles, with a population of 10,386,000. The name is derived from two of its principal cities, Kanchou and Suchow. Till the Republic it was ruled together with Shensi by a Viceroy, the two provinces being known as Shen-kan. Till 1882 the whole of Hsineiang was included in Kansu. Its literary name is Lung 隴.

The province is mountainous, especially to the N.W., where the eastern extension of the K'un-lun mountains rises to 20,000 feet. The chief range is the T'ien shan 天山. The peculiar shape of the province in the north-west is due to its lying between the Alashan and Mongolian desert on the north, and the high table-land of Tibet on the south : this narrow strip is the gateway to Central Asia.

The Yellow River runs right across Kansu; it is not navigable, but with its tributaries it enables the plains to be irrigated and thus enriches the province. Lanchou, with half a million inhabitants,

is the capital. There are Mongols and Tanguts in the province and a large proportion of the population is Mohammedan. The great Mohammedan rebellion (1861-78) and the massacres by which it was suppressed, account for the present thinness of the population.

**KAN WANG**, 于王, *shield prince*, cousin of the T'ien Wang, leader of the T'ai P'ing rebellion. He joined in 1859 and was made Prince and Prime Minister. He was a man of great ability. He was executed after the fall of Nanking in 1864. See *T'ai P'ing Rebellion*.

**KAN YING**, 甘英, one of the officers used by PAN CH'AO in his great campaign in Central Asia. In A.D. 97 he was ordered to proceed to Ta Ts'in, that is, to Syria as a province of the Roman Empire. The purpose of the expedition is uncertain. He reached T'iao-chih 條支, a country on the Persian Gulf, but there he heard such an account of the length and difficulty of the sea journey that he gave it up and retraced his steps.

GILES: *Biographical Dictionary*; YULE: *Cathay and the Way Thither*.

**KAN YING PI'EN** 感應篇, *The Book of Rewards and Punishments*, a Taoist work but often in a Buddhist dress, attributed, though with little certainty, to the Sung dynasty. It is a very popular book and large quantities are distributed gratuitously. A short sketch of its contents is given in GILES' *Chinese Literature*, and a full translation will be found in DOOLITTLE'S *Vocabulary*.

**KAO LIANG**, 高粱 *kao liang* 'high grain,' *Sorghum vulgare*, the staple grain of Manchuria, also largely grown in many parts of China north of the Yangtze, taking the place which rice occupies in the south. Sown in April, it grows to a height of 8 or 10 feet by September, when it is harvested. Its uses are manifold. Besides furnishing the greater portion of the daily food, in the form of a palatable porridge, it supplies an alcoholic drink, thatching for houses and barns, matting for summer sheds and winter floors, and for packing, fencing, bridging and house-building, and fuel where coal or wood is too dear. Brooms are largely made from this "broom-corn." No part of the plant is wasted. Eight pounds of seed are sufficient for an acre, which yields in good years over half a ton of grain. The green blades are gathered before the grain is fully ripe and stored for winter cattle-fodder, and the roots are pulled up and used for fuel.

Kaoliang is, however, a bad crop, as it requires much from the soil and gives nothing in return.

According to KING the yield per acre of kaoliang fuel in Shantung is 5,600 lbs., worth about \$10, and of grain 48 bushels. (pp. 158, 255). In Manchuria 35 bushels of 60 lbs. weight is an

ordinary crop. In all such calculations it is important to be sure of the size of the *mou* quoted.

HOSIE: *Manchuria*, pp. 176, 359; KING: *Farmers of Forty Centuries*.

**KAO LIN**, 高嶺 *kao ling*, high ridge. A kind of earth consisting of the rotted felspar of disintegrated granite, found in Kiangsi, near Santuao (Fukien), etc. See *China-ware*.

**KAO TZÜ** 告子, a philosopher contemporary with MENCIUS, who has not left any writings of his own, but is known to us by his disputations with the latter concerning human nature. He denied freewill. MENCIUS: *Book VI*, etc.

**KAPILAVASTU**, near which is the birthplace of S'AKYAMUNI, in what is now known as the Nepaul Terai. Its ruins were visited by HSÜAN TSANG, who places them N.W. of Gorakhpur (lat. 26° 46' N. and long. 83° 19' E.).

**KAPOK**, the product of *Eriodendron anfractuosum*, the cotton tree, which flourishes in the two Kuang provinces.

**KARA K'ITAI**, or Black K'itai, an important though short-lived empire of Central Asia before the coming of CHENGHSI KHAN. It had more or less authority from the Caspian to the borders of China. The empire was named K'itai as being founded by a member of the imperial family of the K'itan or Liao dynasty, escaped from China when that dynasty was overthrown by the Golden Tartars (Chin dynasty). The term 'black' was added by Mohammedan authors either as implying inferiority to the original K'itai or because the K'itai were infidels. To the Chinese the empire was known as the Hsi Liao or Western Liao, and it lasted from 1125 to 1212, when it was overthrown by CHENGHSI KHAN. See *K'itans*.

The rulers were as follows:—

Dyn.	Title	Accession	Reign Title	Adopted
德宗	T'è Tsung	1125	延慶 Yen Ch'ing	1125
			康國 K'ang Kuo	1126
感天后	Kan T'ien Hou	1136	咸清 Hsien Ch'ing	1136
仁宗	Jên Tsung	1142	紹興 Shao Hsing	1142
承天	Ch'eng T'ien	1154	崇福 Ch'ung Fu	1154
			皇德 Huang Tè	"
			承德 Ch'ung Tè	"
末主	Mo Chu	1168	天祚 T'ien Tzò	1168

HOWORTH: *The Northern Frontiers of China*, Journal, R.A.S., 1875 et seq.

**KARA KORUM**, MARCO POLO'S Caracoron, a Mongol name meaning 'The Black Camp.' It was founded, according to Chinese historians, in the 8th century, and was on the upper Orkhon river, south-west from Urga. It was chosen by CHENGHSI KHAN as his capital.

**KARA MOUREN**, *black river*, the Mongol name for the Yellow River and for the Amur. See *Uaramoran*.

**KASHGAR**, 疏附縣 *Shu fu hsien*, known in early Chinese writings by many names, an important town in Eastern Turkestan or Sinkiang, situated in the north-west of the Tarim basin. It has given its name to the whole region, which is often called Kashgaria. It is on the Great South Road (T'ien shan nan lu) and is an important commercial centre, the trade being principally with Russian Turkestan. The population is between 60,000 and 70,000.

It is first mentioned in the Han annals, when CHANG CH'EN opened up the west, and Kashgar became a Chinese protected State. PAN CH'AO also took it. Buddhism was introduced probably in the second century, A.D. FA HSIEN visited it in 400, and HSÜAN TSANG about 643.

The relics there unearthed by STEIN are comparatively few, probably because it was, by its position, early exposed to the zeal of Mohammedanism.

LIANSDELL: *Chinese Central Asia*; KUROPATKIN: *Kashgaria*, Calcutta, 1882.

**KASHGARIA.** See *Turkestan*.

**KASHING**, 嘉興 *Chia hsing*, in Chêkiang, is 50 miles from Shanghai on the Shanghai-Hangchow-Ningpo Railway. It is a sub-station of the Hangchow Customs and was opened in 1896. The city was severely handled by the T'ai P'ing rebels. It is famous for its gauzes and silk neckties.

**KÊNG CHIH T'U**, 耕織圖, (Illustrations of Husbandry and Weaving). An album of forty-five wood engravings with verses, published in 1696 by command of K'ANG HSI. WYLIE first pointed out that a work with the same title had appeared in 1210. In the later book HIRTH recognized a tendency to use the rules of perspective, probably learned from Jesuit painters at Court. The earlier work is lost, but LAUFER discovered a Japanese reprint of 1462, and a very interesting comparison can therefore be made of the Sung drawings and the re-drawn pictures of the K'ANG HSI edition. In 1739 CH'EN LUNG ordered a new edition to be prepared, in which the earliest poetry is omitted and new matter, both verse and prose, is added.

The work has been reproduced in German by OTTO FRANKE, (*Kêng tchi t'u, Ackerbau und Seidengewinnung in China*, Hamburg, 1913), with full notes and explanations, and with both the older and the newer illustrations.

**KENNEDY, ARTHUR EDWARD**, (K.C.M.G., C.B.), was Governor of Hongkong from April 16, 1872, to March 1, 1877. He had little diplomatic business with foreign countries, and the one troublesome and important diplomatic matter with the Chinese Government,—the Customs Blockade,—was discussed exclusively with Downing Street. During his rule the various departments of the Civil Service were improved, and great attention

was given to legislative measures. The revenue of the Colony was at a standstill, and few public works were carried out. There was a marked decrease in crime, including piracy. The currency question caused a good deal of discussion; it was at this time that the Hongkong and Shanghai Bank first issued one-dollar notes. In response to local appeal the Admiralty began a new survey of the coast from Hongkong to Woosung. Emigration was legislated on, and efforts were made to keep the colony clear of the dishonour which was due to Macao for its infamous coolie trade. The Customs Blockade of Hongkong continued to irritate. One result of the blockade, however, was to cause Chinese merchants to discard junks for foreign steamers. An attempt was later made to oust foreign by Chinese steamers; the China Merchants Steam Navigation Company (*q.v.*) originated at this time and with this object.

SIR ARTHUR very much encouraged intercourse with the Chinese, asking them to social gatherings, etc., at Government House, and inviting them to bring their petitions and grievances direct to him. Some years of experience changed his views as to this method, and his practice.

Great progress was made in educational work in his day, both secular and religious.

The memory he left in the Colony was pleasant, though he had done less work than some former Governors; and when he died some six years later (June 3, 1883), a statue was erected to his honour in the Public Gardens.

ETHEL: *Europe in China*.

**KERAÏTS**, formerly an important tribe of northern Mongolia, whose place of abode cannot however at present be fixed with any exactitude. Prince and people became Christian early in the eleventh century, and all later references in history regard them as Christian. In the early part of the thirteenth century it was to a Keraït prince that the legend of PRESTER JOHN was applied. Keraït Christians played a great part in the Yüan dynasty. The mother of MANGU and of KHUBILAI was a Keraït princess.

PELLIOT: *Chrétiens d'Asie centrale*, etc., T'oung-pao, 1914.

**KERR REFUGE FOR THE INSANE**, was opened in Canton in 1898, through the exertions of Dr. J. C. KERR of the A. P. Mission (died 1901). As early as 1872, Dr. KERR brought forward the matter of establishing such a Refuge, but the effort failed for lack of funds. The Missionary Conference of 1890 gave its approval to the project, and in 1892, Dr. KERR himself presented the site to the Committee in charge of the scheme. The buildings, put up in 1897, with accommodation for fifty patients, were given anonymously.

In July, 1917, three resident physicians are reported as connected with this Institution, the only one of the kind in China.

**KERSHAW, J. G.** a resident in the South who collected butterflies during seven years and described them in *The Butterflies of Hongkong*; (Jelly and Walsh, 1907).

**KESHEN.** See *Kichen*.

**KETTELER, CLEMENT AUGUST**, Baron von, was born at Potsdam, November 22, 1853. He chose a military life for a time, then entered the consular service, and was sent as interpreter to Peking and to Canton. After being secretary to the Embassy to Mexico he was appointed to succeed Baron von HAYKING as minister-plenipotentiary at Peking, July 15, 1899. He was assassinated by a Chinese soldier who shot him as he went to the Tsung-li Yamén, June 20, 1900. A memorial arch has been erected on the spot where he was killed, in the Ha-ta-mén Street. It has inscriptions in Chinese, German and Latin, expressing the Emperor's regret for the outrage. See *Boxerism*.

**KEYING.** See *Kiyng*.

**KHAKHAN.** See *Qagan*.

**KHALKA**, a Mongol tribe. See *Mongolia*.

**KHAMBALU.** The Mongol name for the Tartar City in Peking. See *Khanbalig*.

**KHAMIL.** See *Hami*.

**KHAN**, 可汗, a Mongolian term for 'prince.' See *Kuan*.

**KHAN BALIQ**, 'the city of the Khan.' Other spellings of the name are Khanbalig, Khanbalik, Cambaluc, Cambalu, etc. The capital of the Yüan dynasty. The Mongol capital was Karakorum (*q.v.*). KHUBILAI, the fifth Great Khan and the first of them to rule China, moved the capital to Yen ching (near Peking), the Chin 金 dynasty capital. The Chin Tartars had driven the Chinese Sung dynasty to Hangchow, and the Mongols founded the Yüan dynasty on the ruins of both Sung and Chin. In 1267, KHUBILAI built Khanbalig to the north-east of Yen ching. The Ming dynasty, after some years at Nanking, removed to the Chin and Yüan capitals, and the new designation of Peking arose. A description of Khanbalig with its twelve gates and other glories will be found in MARCO POLO.

**KHITANS.** See *K'itans*.

**KHOKAND**, also called Farghānah, Fergana, etc., a city on the Syr Darya in the south of Russian Turkestan, and capital of the district Fergana. SCHUYLER states that the town is quite modern, having been built a hundred years ago.

The district was known to the Chinese in ancient times. See *Chang Ch'ien*.

**KHOTAN**, called by the Chinese Yü-t'ien 于阗 etc., the principal city in the south of the Tarim valley. It was founded by colonists from the two directions of India and China, but some Iranian influence was also present.

After CHANG CH'EN's mission, Khotan sent an embassy to China. PAN CH'AO conquered it again. FA HSIEN visited it in 400, and speaks of tens of thousands of monks. After troubled centuries during China's weak period Khotan was included by T'ang in the Four Garrisons. The T'ang annals speak of Zoroastrians there. HSÜAN TSANG visited the place in 644. Till the end of the eighth century Chinese political influence remained potent, but then Tibet ended it, and Chinese annals are silent about Khotan for a century and a half. Then embassies were sent, probably seeking help against the Mohammedans, who, however, conquered the district at the end of the tenth century.

It seems certain that the Indians who helped to found Khotan in ASOKA's reign were not Buddhists. The introduction of Buddhism is definitely stated to have been from Kashmir, 404 years after the death of the BUDDHA, when VAJROCANA, an incarnation of MANJUS'RI, brought both Mahāyānism and a new language.

It is in the neighbourhood of Khotan that STEIN has carried out his remarkably fruitful researches.

STEIN: *Ancient Khotan*.

**KHUBDAN.** See *Khumdan*.

**KHUBILAI KHAN**, 忽必烈, was the grandson of CHENGIS Khan and was born in 1215. His brother MANGU entrusted him with the management of his Chinese provinces, and it was while proceeding with the conquest of China that KHUBILAI took the throne on his brother's death. With BAYAN as his general, he pressed on the Sung empire till in 1276 Hangchow surrendered. Peking had already from 1264 been his capital, and the title 'Yüan' for his dynasty was fixed in 1271.

He sent expeditions to Japan, Burma, Annam, etc., but they were none of them successful: that to Japan ended in disaster. The Mongol writing was formed at his orders (see *Baschpa*); the Imperial Academy was opened in 1287; the Calendar revised in 1280; and paper money was brought into use in 1285. He sent an expedition to explore the source of the Yellow River, and he made the northern portion of the Grand Canal, some 600 miles. MARCO POLO reached his court in 1274.

KHUBILAI was an ardent Buddhist, but he tolerated all religions except Taoism. He died in 1294, and was buried north of the Gobi with no monument. He was canonized as SHUN TSU. 睿祖.

**KHUMDAN**, a name found under the form Khubdan, in the description of Taugas (*q.v.*) by THEOPHYLACTUS. It is sufficient in itself to prove that Taugas is China, for it is the name by which Ch'ang-an 長安, the modern Hsi-an fu 西安府, was known to the Turkish and West Asiatic nations, and it occurs repeatedly on the Hsi-an fu Nestorian tablet in the Syriac part of the inscription. PAUTHIER regarded it as a transcription of the name Ch'ang-an; NEUMANN took it as representing Kung-tien 宮殿 the palace or court; but YULE (quoting HARTMANN in *Dict. de l'Islam*, art. *Chine*), says it is Khamdan or Khan t'ang, the Emperor's Hall, that is, Ch'ang-an or Hsi-an fu.

YULE: *Cathay and the Way Thither*, vol. i, p. 31, (1915).

**KIAKHTA, TREATY OF**, also known as the Treaty of the Frontier, a treaty between Russia and China, was signed at the Chinese frontier, near Kiakhta, on October 21, 1727, as the result of SAVA VLADISLAVITCH's embassy. It settled the boundaries of the two empires, fixed the number of merchants to be admitted to Peking at two hundred every two years, opened trading marts at Kiaktou, Selingga and Neretchinsk; a church was built in Peking, freedom of worship allowed, and four priests with six students of the language permitted to reside in the capital, etc. The Article relating to Frontier offences was altered by a supplementary treaty, October 18, 1768.

See *Russian relations with China*.

HERTSLET: *Treaties*.

**KIANGNAN**, the name of a province in the Ming period. In the Manchu dynasty it was divided into the present two provinces of Kiangsu and Anhui. See *Kiangsi*.

**KIANGSI**. Before the Sung dynasty the country from Kueichow to the sea, all south of the Yangtze and north of the Canton province, was one enormous *tao* 道 or Circuit called Chiang nan 江南, or South of the river. In the Sung dynasty this was divided into six *lu* 路, of which two retained the names of Chiang-nan east and Chiang-nan west. Chiang-nan tung and Chiang-nan hsi became shortened afterwards into Chiangnan and Chianghsi (or Kiangsi), a name which, without this historical explanation is quite inappropriate, as it means *West of the River*.

The province of Kiangsi has an area of 69,498 sq. miles, and a population of 26,532,000. It has Anhui and Hupei on the north, Hunan on the west, Kuangtung on the south and Fukien and Chékiang on the east. Most of the province is hilly, though the hills do not rise beyond 3,200 ft. except on the Fukien border. In the north there is low ground, associated with the Po-yang lake (*q.v.*). Its chief river is the Kan Chiang 贛江

which passes right from the southern boundary to the Po-yang lake, and so discharges into the Yangtze, which just touches the northern boundary. The great road called the Ambassadors' Road (*q.v.*) runs up the Kan Chiang valley, then crosses the Mei-ling pass (*q.v.*) into Kuangtung.

The capital is Nan-ch'ang fu 南昌府, the population of which is 300,000. Ching-tá chén (*q.v.*), celebrated for porcelain, is in Kiangsi, and another well-known place in the province is Kuling (*q.v.*). There is one treaty port, Kiukiang, (*q.v.*).

**KIANGSU, 江蘇**, almost the smallest but also almost the most thickly populated of the Eighteen Provinces. Its area is 38,610 sq. miles and its population close on 24,000,000. Its name is derived from the two cities Kiangning (Nanking) and Soochow. It has Shantung on the north, Honan and Anhui on the west, Chékiang on the south, and the Yellow Sea to the east. The whole province is an alluvial plain, with very few hills. It has several large lakes, the chief being the T'ai hu 太湖 in the south and the Hung tsé 洪澤 in the north. It includes the lowest portion of the Yangtze and has no other important rivers, but its canals, especially in the south, are innumerable. The most fertile part of the province lies south of the Yangtze.

Nanking (*q.v.*) is the capital, and Soochow is equally important and famous. Other large towns are Wusih (200,000 inhabitants), Sungkiang (50,000), Chénkiang (Chinkiang), Shanghai, Yangchow and Ts'ingkiang p'u. Some of these are described separately. There are five ports open to foreign trade; Shanghai, Nanking, Chinkiang, Soochow and Woosung.

At one time Kiangsu and Anhui were one province, with the name Kiangnan. (See *Kiangsi*). The literary name of Kiangsu is Wu 吳.

**KIANG, TWO.** See *Liung Kiung*.

**KIAOCHOW** (Chiao chou), 膠州, a city of Shantung on Chiao-chou Bay in the south of this province. It was formerly of importance for trade, but the harbour has been allowed to silt up.

When the Germans took Tsingtao at the entrance to the Bay the name Kiaochow was often used for the territory, and appeared for instance on their postage stamps; though the city of Kiaochow was well outside their sphere of authority. See *Tsingtau*.

	1915	1916
Net Foreign Imports ... ..	6,002,671	18,896,318
Net Chinese " ... ..	874,934	5,032,322
Exports ... ..	6,318,642	22,934,187

Total Hk.Tls. ... 13,196,247 46,862,827

**KIDD, SAMUEL**, born near Hull in England in 1799, reached Malacca as an agent of the London Missionary Society in November 1824. Three years

later he was made Professor of Chinese in the Anglo-Chinese College, and on the death of Mr. COLLIE in 1828 he succeeded as Principal. In 1832 his health obliged him to return to England, and he was never well enough to be sent out again. After three years of pastoral work he was appointed Professor of Chinese Language and Literature in University College, London, in 1837. The appointment was for five years, and before it was renewed he died, in June, 1843.

Besides works in Chinese he wrote critical notices of Dr. MORRISON's books, inserted as an appendix to the *Memoirs of Morrison*; and the work by which his name is best known, *China, or Illustrations of the Symbols, Philosophy . . . of the Chinese*, London 1841.

WYLIE: *Memorials of Protestant Missionaries to the Chinese*.

**KIDNAPPING.** The term has been much used in accounts of the First War, when the waylaying or enticing away of British soldiers or sailors was the only way for the Chinese to get any victory. Large numbers were thus kidnapped and put to death by the officials during the British occupation of Chusan. (See DAVIES: *China during the War*).

Besides this special use of the term, it is constantly employed for the crime which is very common in China of carrying off young children either to hold for ransom, or to sell into slavery. A Chinese Anti-Kidnapping Society has existed for some years in Shanghai, and has done good work, first in rescuing kidnapped children, then in caring for them, teaching them trades, etc.

#### KIELER MISSION.

*Headquarters*: Kiel, Germany.

*Entered China*, 1897.

Works in Canton Province in Pakhoi and Lim-chou fu, with three foreign missionaries in 1917.

**KIKUNGSHAN.** See *Chi Kung Shan*.

**K'I LIN**, 麒麟. See *Ch'i lin*.

**KIN DYNASTY.** See *Chin*.

**KING.** See *Imperial titles*.

**KINGFISHERS.** See *Anisodactyli*.

**KINSAY**, an old name for the modern Hangchow, found in Marco Polo. It is simply the Chinese *Ching shih* 京師, 'the capital', being the Southern Sung capital from 1127. Its name was then Lin-an 臨安. The form Quinsay is also found.

**KIN TAN CHIAO**, 金丹教 *Chin tan chiao* the Religion of the Elixir of Gold, or of the Pill of Immortality, shows by its name its Taoist origin, for as early as the third century A.C. the Taoist alchemists pretended to have discovered a magic compound which could turn baser metals to gold

and confer immortality. It has also been known as the Ssüch'uan Society since 1814, when sedition was discovered and punished among its members in that province. The sect is said to date from the Tang dynasty, and to be the most numerous in all north and west China, and to include large numbers of earnest seekers after truth. In 1891, 15,000 members were massacred by the Government on a charge of sedition, but the Society, though often compelled to unite its members for self-defence, was not of political origin. A suggestion that Nestorian influence may be traced in some of its doctrines is found in the *China Mission Handbook* (1896). See *Secret Sects*.

**KIRCHER, ATHANASIUS**, a Jesuit and one of the most learned men the Society has produced. He was born at Ghyzen in Italy in 1602, and after entering the Order he worked at Würzburg, at Avignon and then in Rome, where he died in 1680. He wrote many books, among them *China monumentis qua sacris qua profanis nec non variis naturae et artis spectaculis, aliarumque rerum memorabilium argumentis illustrata*; first printed in Amsterdam in 1667. It is generally referred to as *China Illustrata*, or in its French translation, *La Chine Illustrée*.

**KIRIN**, 吉林 *chi lin*, the capital of the province of the same name, is in Lat. N. 43° 49'; Long. E. 126° 46' on the left bank of the Sungari, which rises in the mountainous regions on the south-east. Its existence as a town of any importance dates from about 1650, when docks were established there, and the forests began to be exploited for ship-building. It was made a department in 1726, a *fu* in 1880, and was opened by the Komura treaty of 1905, as a "self-opened mart." The trade is chiefly in timber and its manufactures (coffins, furniture, carts, junks, etc.), and tobacco and bean oil.

**KISHEN**, 琦善 *ch'i shan*, a Manchu, brought up at the Court and of handsome appearance, insinuating manners and great ability, a personal friend of the Emperor TAO KUANG.

In the First War with China, when the British fleet was at Taku in 1840, KISHEN was Viceroy of Chihli and was commissioned to treat with the enemy. He and Captain ELLIOT met on August 30, and it was arranged that negotiations should be taken up at Canton, the Chinese idea being, of course, simply to remove the foreigner as far from Peking as possible. KISHEN was appointed High Commissioner in Kuangtung in place of LIN, who became Viceroy there. He was in favour of conciliation and procrastination, but LIN led a party in favour of war. The cession of Hongkong was a difficulty which caused negotiations to be broken off once, but it was agreed to by a Convention of January 30, 1841. The Convention was disavowed

by both Governments; KISHEN was degraded and left Canton in chains on March 12; his property, which has been estimated at the value of ten millions sterling, was confiscated, and he was condemned to death.

However, later on in the same year he was sent again to see what he could do to placate the foreigner; but English and Chinese alike showed contempt for him, and in May, 1842, his sentence having been commuted, he was banished to the Amur.

The terms of the Nanking Treaty, however, so much harder than his Convention, were his justification, and he was sent as Resident to Lhasa.

Abbé HUC found him there and had a good deal to do with him. It was by him that the two missionaries HUC and GABET were expelled from Tibet. They statè that he was afterwards Viceroy in Ssùch'uan.

DAVIES: *China during the War*; HUC: *Travels in Tartary, Thibet and China*, vol. ii.

**K'ITAI** or Khitai, a corruption of K'itan (*q.v.*). Also given as plural of K'itan in Mongol.

**K'ITANS** or Khitans, 契丹 Eastern Tartars, were a Tungusic people; the name survives in *Cathay* and the Russian *Kitai*. Their home for centuries was east of the Khingan Mountains and north of the river Sira. They were subject sometimes to the Khakans of the Turks and sometimes to the Chinese Emperor; but early in the tenth century A-PAO-CHI, a chief of one of their tribes, united the whole people under himself and then subjugated the adjoining nations from the Korean Sea to the Altai. The ruler of the Later Chin 後晉, in return for help received from the son of this conqueror gave him a large piece of Northern China, and engaged to pay him annual tribute and to acknowledge his supremacy. The next Chinese ruler not liking these terms, the K'itans overran all the country north of the Yellow River, and established the Liao 遼 Dynasty. The capital was at first Liao-yang, but it was moved to Peking. When their power was broken after two centuries of rule, they went west to Kashgaria, and there founded the new dynasty called Western Liao or Kara K'itai (Karakhitai), (*q.v.*) *black K'itans*.

The first ruler of the Western Liao is said to have invented for himself the title Gurkhan. The rulers of the Liao dynasty were as follows;

Dyn. Title	Accession	Reign Title	Adopted
	A.D.		A.D.
太祖 T'ai Tzu	907	神冊 Shên Ts'è	916
		天贊 T'ien Tsan	922
		天顯 T'ien Hsien	925
太宗 T'ai Tsung	927	天顯 T'ien Hsien	925
		會同 Hui T'ung	937
		大同 Ta T'ung	946

Dyn. Title	Accession	Reign Title	Adopted
	A.D.		A.D.
世宗 Shih Tsung	947	天祚 T'ien Lu	947
穆宗 Mu Tsung	951	康寧 Ying Li	951
景宗 Ching Tsung	968	保寧 Pao Ning	968
		乾亨 Ch'ien Heng	978
; 宗 Shêng Tsung	983	統和 T'ung Ho	983
		開泰 K'ai T'ai	1012
		太平 T'ai P'ing	1020
興宗 Hsing Tsung	1031	景福 Ching Fu	1031
		鄧順 Ch'ung Hsi	1032
道宗 Tao Tsung	1055	清寧 Ch'ing Ning	1055
		咸雍 Hsien Yung	1066
		大康 Ta K'ang	1074
		大安 Ta An	1083
		壽隆 Shou Lung	1092
天祚 T'ien Tsu	1101	乾統 Ch'ien T'ung	1101
		天慶 T'ien Ch'ing	1110
		保大 Pao Ta	1119

YULE: *Cathay and the Way Thither*, vol. 146.

**KITCHEN GOD, THE**, 竈君 *Tsao chün*, also known as 司命灶君 *ssü ming tsao chün*, etc. DONÉ has gathered over twenty different accounts of his origin from Chinese books, and it must therefore be considered as unknown. It would appear, however, that his worship dates from Wu Ti, a devotee of Taoism, and was in connexion with alchemy, in a.c. 135. His picture is stuck up near the cooking-stove in every home; his chief duty is to apportion to each member of the family the length of their days; he also bestows wealth or poverty, and he notes and reports to heaven all the good and bad of the household. Besides more frequent reports, he gives an annual one at the end of the year, when it is the universal custom to burn the picture, putting a new one up after the New Year.

DONÉ: *Recherches sur les Superstitions*, etc., tome xi, p. 901; *CHINA REVIEW*: vol. vii, p. 419.

**KITE**, an armed brig of the British, which at the time of the First War in 1840, got wrecked near Chapoo. Several survivors, including the wife of the sailingmaster, were taken by the Chinese, loaded with leg-irons 18 lbs. in weight, and put in cages 3½ ft. high. They were thus carried some days' journey to Ningpo, and were afterwards kept as prisoners from September till the next February.

SCOTT: *Narrative of a Recent Imprisonment in China after the Wreck of the Kite*; 1841.

**KITES**, (birds). See *Accipitres*.

**KITTYSOL**, a name given to the Chinese bamboo and paper umbrella. The word is a corruption of the Spanish or Portuguese *quitasol*.

Wenchow is the chief place of manufacture, half a million being exported annually from that port.

**KIUKIANG**, 九江 *chiu chiang*, 'nine rivers,' a treaty port on the Yangtze, twelve miles from the outlet of the Po-yang Lake, 458 miles above Shang-hai and 142 below Hankow. It was opened to foreign trade in 1861. The chief export trade is in tea, porcelain from the factories at King-tê chên, grass-cloth, ramie, tobacco, beans and paper. The city, which is a prefectural city (*fu*) of Kiangsi was destroyed by the T'ai P'ing rebels, but has recovered its prosperity and the population is estimated at 70,000. Southward are the Lu Shan 廬山 among which mountains is Ku-ling (*q.v.*).

The British concession, the only foreign concession in the port, is on the river bank above the city and adjoining the north-west corner of the city wall. It has about 1,500 feet of river frontage and a depth of some 600 feet. There is a municipal council elected annually.

A railway to the provincial capital Nan-ch'ang (87 miles), has been in course of construction for a long time. It has now reached the river bank opposite Nan-ch'ang, but the river has to be bridged and it will be some time yet before the trade of Kiukiang is much benefited.

	1915	1916
Net Foreign Imports ... ..	11,182,258	12,614,416
Net Chinese „ ... ..	6,981,601	6,361,145
Exports ... ..	21,114,261	23,431,435
Total Hk. Tls. ... ..	39,278,120	42,406,996

**KIUNGCHOW**, 瓊州 *Ch'üing chou*, the seat of government in the island of Hainan. It was opened to foreign trade in 1876 by the Tientsin Treaty, but was afterwards neglected for 18 years. It is three miles from the actual port, which is called Hoihow 海口 *hai k'ou*. Kiungchow has a population of about 50,000 and Hoihow of about 30,000. The harbour needs dredging, as loading and unloading can only be done at certain states of the tide. The island remains undeveloped and indeed largely unknown. The trade is therefore so far not great. Half the exports is made up of sugar and pigs, sesamum seeds and dried fruits being next in importance.

	1915	1916
Net Foreign Imports ... ..	3,486,066	3,706,775
Net Chinese „ ... ..	196,216	24,924
Exports ... ..	2,561,234	2,386,188
Total Hk. Tls. ... ..	6,243,516	6,117,887

**KIVEN**. The French transliteration of 卷 a book, or section of a book; most commonly written *chüan* by English writers.

**KIYING** or **KEYING**, 耆英 *Ch'ü Ying*, a Manchu and an Imperial clansman or Yellow Girdle (*q.v.*). He arrived at Nanking with ILIU, as High Commissioner at the moment when Sir HENRY

POTTINGER was about to attack the city, August 9, 1842. On the 29th he was one of the signatories to the Treaty of Nanking. He was made Viceroy at Nanking and six months later, on the death of ILIU, became High Commissioner for foreign affairs at Canton, and then, in addition to that office, Viceroy at Canton. There he so behaved in his most difficult post as to win high praise from the foreigners who had most to do with him. In February, 1848, he was called to Peking and made President of Board of War; but in 1850, on the accession of HSIEN FËNU, he was degraded, for reasons which are not clearly known.

In 1858, when the Envoys of the Allies were at Tientsin, KIVING once more came to the front with his honours restored and with full powers to treat, but it will never be known whether he had volunteered to act, with a view to re-establishing his position, or had been put forward by the Chinese government as being the best man to deal with foreigners; he was received so brusquely, or even brutally, that he at once retired. It was Mr. LAY who suddenly produced an old memorial to the Emperor in which KIVING, to save himself from degradation, had defended his apparently friendly relations with the barbarians at Canton. The aged statesman was staggered by the rebuff. A fortnight after this failure he was condemned to summary decapitation, but as an Imperial clansman was allowed to commit suicide. He was 72 years old.

One important act of his was the memorial to the Emperor in favour of Christianity, to which he was urged by LAGRENÉ in 1844. The resulting rescript and proclamation gave toleration to Roman Catholicism and Protestantism alike.

MORSE: *The International Relations of the Chinese Empire*; EAMES: *The English in China*; CHINESE REPOSITORY, *passim*.

**KLAPROTH**, JULES HENRI, was born on October 11, 1783. He began to study Chinese when only fourteen, with the help of MENTZEL's incomplete vocabulary and an imperfect copy of DIAR's Chinese-Spanish dictionary. He studied at Halle and Dresden, and at nineteen he published at Weimar the beginning of his *Asiatisches Magazin*. This led to his being called to Russia in 1804, and he was appointed interpreter to GOLOVKIN's embassy to Peking. He made a long détour to reach Irkutsk, then proceeded with the embassy to Kiakhta where he studied Mongol and Manchu and made a collection of books. After reaching Urga and then being refused permission to go to Peking the mission returned to Kiakhta whence a journey of exploration was made to the east. He reached St. Petersburg again in 1807, after twenty months' absence, and was welcomed with honours and rewards. The Russian government then sent him to explore in Georgia and the Caucasus, but for some



unknown reason he did not publish an account of this difficult and interesting journey. Being then sent to Berlin to superintend the printing of the Catalogue of Chinese and Manchu books in the St. Petersburg Academy, he took the opportunity of getting his dismissal from the Russian service. He had been dissatisfied with his treatment. After working at Warmbrunn and losing manuscripts through the invasion of the district, he went to Italy and visited NAPOLEON in Elba. He is said to have engaged himself to write for the Emperor, but Waterloo prevented. He went to Paris in 1815 and stayed there the rest of his life. At HUMBOLDT's request the King of Prussia in 1816 gave KLAPROTH the title of Professor of the Languages and Literature of Asia, with a good salary, funds for publishing his works, and permission to stay in Paris till they were completed. He spent the rest of his days in his favourite studies, varied with bitter and stinging criticisms and discussions. In 1834, he paid a visit to Berlin for health's sake, but returned to die in Paris on August 27, 1835. A few of his many works are *Asiatisches Magazin*, 2 vols., 1802; *Inscription de Yu*, 1811; *Supplément au Dict. chinois du Baile de Glemou*, 1819; *Catalogue des livres et manuscrits chinois et manchous de la bibliothèque de Berlin*, etc., 1822; *Ukhrestomathie mandchou*, 1828; with a large number of articles on Chinese matters scattered through his other works or in the *Biographie Universelle*, *Journal Asiatique*, etc. A more complete list will be found in the C. and J. Repository named below. CHINESE AND JAPANESE REPOSITORY, vol. i; JOURNAL ASIATIQUE, 1835.

**KLECZKOWSKI, MICHEL ALEXANDRE**, Count, was born in Galicia, February 27, 1818, and was engaged in the Shanghai French Consulate, in 1847; he was naturalized as a Frenchman in 1850, and was attached to the French Legation at Peking in 1854; he was chargé-d'affaires from June 1, 1862 to April 11, 1863. He was then recalled to Paris as secretary-interpreter of Chinese, and gave a course of lectures at the Sorbonne. He was appointed Professor in the *Ecole des langues orientales vivantes* in 1871, and died March 23, 1886. He published *Cours de Chinois parlé et écrit*, 1876, and a Discourse delivered at the Sorbonne, 1869.

CORDIER: *Histoire des Relations de la Chine*; etc.

**KNIFE MONEY** 刀錢. Ancient Chinese coins of bronze, somewhat resembling a foreign razor-blade in shape and size. See *Numismatics*.

**KOFFLER, ANDREW XAVIER**, a Jesuit missionary born in Germany. He reached China in 1649 and died in 1660 in Kuangsi. He was attached to the Ming court when the refugee emperor YUNG LI was trying to hold Kuangtung, and he baptized

the Emperor's mother, wife and son, besides large number of the clan, high officials and eunuchs.

He fell into the hands of a band of Manchu soldiers and was killed by them on December 12, 1660,—the first martyr in Kueichou. It is said that his real name was not KOFFLER but WOLFGANG.

See *Helen, Empress*.

BACKHOUSE and BLAND: *Annals and Memoirs of the Court of Peking*; BULLETIN CATHOLIQUE de Pékin, 1915, p. 294.

**KOKO NOR**, also written K'u k'u nor, the Koko lake, also used as the name of the district called in Chinese Ch'ing hai 青海, clear or blue sea; which was made into a province of China by imperial edict in 1911. It lies in the north-east of Tibet, in land formerly called the Tangut country. The lake is 10,700 feet above sea-level, and is an ellipse 200 miles in circumference and 2,300 square miles in extent. No doubt it once communicated with the Ts'aidam, which was then an immense lake that overflowed to the Lob nor. Now Lob nor and Ts'aidam are reedy marshes and Koko nor a closed basin, an example of the desiccation which has been going on in Central Asia for ages.

The inhabitants are Mongols (Eleuths), 29 tribes or banners, and Tangouths, 40 tribes.

**KOLAO SOCIETY**. See *Elder Brother Society*.

**KONGMOON**, 江門 *chiang mén*, 'river gate,' a Treaty Port in the West River delta, now some thirty miles inland in spite of its name. It is 87 miles from Hongkong and 45 from Macao. It was opened in 1904 by the MACKAY Treaty. The city is on a creek, but the Customs House is on the West River, two miles away, where a foreign settlement has been made. A railway runs south through a fertile district to Towshan, 83 miles away; and the Railway Company has steamers running to Hongkong, eight hours journey, in connection with the trains.

The export trade consists in palm-leaf fans, tobacco, paper and joss-sticks.

	1915	1916
Net Foreign Imports ... ..	3,571,968	6,721,783
Net Chinese " ... ..	—	—
Exports ... ..	1,103,202	1,530,949

Total Hk.Tls. 4,675,170 8,252,732

**KORKHAN**, 'khan of khans', the title of the ruler of the Karak'itai Mongols. It has been suggested that this word, corrupted into Gorkhan and Jorkhan, was carried into Europe by Syrians as Jochan, the Jewish form of John, and that hence arose the stories of Prester JOHN. This explanation is given by YULE in his *Marco Polo*, vol. i, p. 205, (1st ed.).

**KUANG TCHEOU WAN**, 廣州灣, a bay which, with surrounding territory, was leased to France for ninety-nine years by the Convention of 1898, the area of the leased land being 84,244 hectares or 325 square miles, with a Chinese population of 189,000. It is on the Kuangtung coast, opposite Hainan, and about 230 miles west of Hongkong. The harbour is an excellent one, the port is free, and trade is in a promising condition. The place is under the authority of the Governor General of Indo-China.

**K'OU CH'IEH CHIH**, 寇謙之, the first bearer of the Taoist title *T'ien Shih* 天師. He was a Taoist priest with the surname *FU-CHÊN*, a native of Chihli. He settled on the southern slope of Sung shan and studied magic, until *LAO Tzû* appeared to him, appointed him head of the Taoist religion, gave him a book full of talismans and told him he ought to take the title of *T'ien Shih*. He took the book to the Wei emperor *T'ai Wu Ti* (A.D. 424) who favoured him and bestowed on him the title.

*Ssü-ma Kuang*, *T'ung chien kang mu* 通鑑綱目  
Don't: *Recherches sur les Superstitions*, tome ix, p. 540.

**KOU LOU STONE**. See *Tablet of Yü*.

**KOUMDAN**. See *Khumden*.

**KOUMISS, KUMIZ, KIMIZ**, an ardent spirit prepared from mares' milk, the habitual drink of the Mongols and other Asiatic nomads. It is made by putting fresh mares' milk with a little sour cows' milk or curd into a horse-skin vessel; when acid fermentation begins the liquor is violently churned with a stick. After 3 or 4 days the drink is ready. It will keep a long time and is regarded as very beneficial in pulmonary complaints. It is more or less an intoxicant, according to the degree of fermentation, but Mohammedan converts from nomad tribes continue its use though abstaining from wine.

**KOWLOON**, 九龍 *chiu lung*, the mainland opposite the island of Hongkong. Hongkong having been ceded to Great Britain in 1842, it was not till 1860 that Kowloon was acquired. Bruce had then sent an ultimatum to China, and during the month while an answer was awaited it would not have been legal to use any force. He therefore sent orders to Sir H. ROBINSON in Hongkong, who put Mr. (Sir) HARRY PARKES to work; and he succeeded in renting about two square miles of the mainland together with Stonecutter's Island for the sum of £120 per annum! No wonder that SYDNEY HERBERT, Secretary for War, exclaimed that the Chinese were the most extraordinary people in the world! Troops occupied it on March 18, 1860. The same year, by the Convention of Peking, October 24, Kowloon was ceded to Great Britain.

In 1898 an agreement was made to cede to Great Britain for ninety-nine years a total area of 376 square miles including 90 sq. m. of islands. The district is called the New Territory, and it has been already much developed, especially by roads and by the southern portion of the railway to Canton. The Chinese population is estimated at 80,000.

The control of the Customs stations on the mainland near Hongkong was handed over to the Imperial Maritime Customs in 1887, and a source of friction between the Chinese and Hongkong Governments thus came to an end. A considerable trade is carried on with the Hinterland, and since the opening of the British section of the Canton-Kowloon railway, in October 1910, the traffic has increased.

	1915	1916
Net Foreign Imports ...	30,862,729	30,159,083
Net Chinese .....	4,592,685	4,882,928
Exports ...	11,182,958	12,001,472
Total Hk.Tls. ...	46,638,372	47,043,483

#### RAILWAY TRAFFIC.

Net Foreign Imports ...	1,560,115	1,825,465
Net Chinese .....	—	—
Exports ...	452,248	1,132,350

Total Hk.Tls. ... 2,012,363 2,957,815

**KOWSHING**, 高陞 *kao shêng*, the name of a British boat employed by the Chinese government to transport troops to Korea when war with Japan was imminent. She was met by Japanese men-of-war, and as the Chinese troops would not allow their foreign officers to surrender, she was fired at and sunk and over a thousand lives lost, July 25, 1894.

**KOXINGA** or **KOSHINGA**, etc., 國姓鄉 *K'uo hsing yeh*, 'lord of the country's families.' The name, by which he is best known, of CH'ENG CH'ENG-KUNG 鄭成功. He was the son of a Chinese father from Fukien and a Japanese mother. Both his father and he fought against the Manchus when they were establishing their dynasty. The father at last submitted, but Koxinga remained hostile and with his fleet of 3,000 junks became master of the sea and ravaged the coasts. Failing to retain Fukien he established himself at Ch'ung-ming Island at the mouth of the Yangtze (1656). Next year he went up to Nanking, taking various cities on the way; but he was defeated with heavy loss and retreated to Amoy. Here he was sought by the Manchus, but he destroyed their fleet (1660). The emperor then took the extraordinary measure of removing 10 miles inland all inhabitants of the coast and river line between Canton and Nanking, destroying their villages and towns and leaving to Koxinga no hope of supplies for his fleet. The last

representative of the Ming rule, in whose cause KOXINGA was fighting, was killed at this time, and there was thus no further hope of the fleet being assisted by risings among the people. KOXINGA determined therefore to establish himself finally in Formosa. He was of course supported by Chinese immigrants there, whom the Dutch had not treated judiciously. He reached Taiwan on April 30, 1661, and besieged the Dutch Fort Zelandia from June 1 to February 1 the next year, when it was surrendered. During the siege he took many Dutch prisoners in the neighbourhood. One of these he sent to treat for him with the fortress; but this hero, a Protestant clergyman named HAMBRUOCK or HAMBROUCK played exactly the part of REGULUS, encouraged the garrison to hold out, and returned to be massacred by KOXINGA with about 500 other prisoners. The defenders of the fortress were allowed to depart with their arms, etc., and the Dutch rule came to an end.

The new sovereign was naturally more acceptable to the Chinese than their foreign masters, but KOXINGA refrained from taking the imperial title. He began his rule well, establishing schools, making roads, etc. But in 1662, he sent the Dominican Father RICCI to Manila to demand that the Philippines should recognise his suzerainty, with the threat that otherwise he would deal with the Spanish as he had with the Dutch. This demand naturally caused troubles in Manila between Spaniards and Chinese, in the midst of which a Chinese captain fled with his ships to Formosa and announced the false news that all Chinese in the Philippines had been massacred. This report put KOXINGA into such mad fury that after five days he died. His son and grandson continued his kingdom till it passed to the Manchus.

KOXINGA was only 38 when he died; he was ambitious, but with some traits of nobility; a man of great boldness, resolution and intelligence, just, though severe to excess. His energy and might made him a terror to the Manchus and an object of fear to the foreign peoples in the East.

**KO YAO, 哥窑.** Porcelain of the Sung period, twelfth century. It was the manufacture of a potter called CHANG the Elder, and is distinguished for its fine crackle. The name has since been extended to all porcelain with crackled monochrome glaze of all shades of celadon, gray and white.

BUSHELL: *Chinese Art*, vol. ii.

**KUAN CHUNG, 管仲, or KUAN I WU 管夷吾.** a native of the Ch'i State who became Minister of State there and died a.c. 645. The speculative work called *Kuan Tzu* 管子 is attributed to him, but it seems more probable that it is a forgery of some centuries later. The friendship between KUAN CHUNG and PAO SHU-XA, the former minister, was

so strong that they are referred to in China as DAMON and PYTHIAS are in the West.

His policy made Ch'i into a wealthy and influential State, and he has been called the father of institutions that have been of the greatest importance in the economical development of China; e.g. the taxes on salt and iron.

Among other methods to attract traders it is stated in K'ANG HSI's dictionary, on the authority of the *Chan kuo ts'ü*, that he appointed houses for prostitutes in the capital of his state.

His master was the famous Duke HUAN.

BIRTH: *Ancient History of China*; LEGGE: *China Review*, vol. i, p. 370. (Given also in BIRTH; v. *sup.*)

**KUANG CHOU WAN.** See *Kouang-tcheou wan*.

**KUANG HSÜ, 光緒** *glorious succession*, the reign-title of the last ruler but one of the Ch'ing dynasty, whose personal name was TSAI T'IENTS'UN.

When T'UNG CHIH died in 1875, his consort A-LU-T'IE was with child, and if she had borne a son she would have thereby supplanted the Empress-dowager Tz'ü HSI, who, though mother of the late Emperor, had been only a secondary concubine. Tz'ü HSI, however, ignored the claims of the unborn child, and A-LU-T'IE did not live to become a mother.

The possible successors to the throne were first P'U LUN, a grandson of the eldest son of TAO KUANG; he was of a lower generation than T'UNG CHIH and could therefore perform the proper sacrifices; second, the son of Prince KUNG who was the sixth son of TAO KUANG; he, however, was nearly seventeen, and would therefore soon have taken the power into his own hands. Tz'ü HSI's preparations having been made—including military—a Council of Clanmen with five Chinese officials was called; Tz'ü HSI brushed aside the proposition that P'U LUN should succeed, on the ground that his father, Prince TSAI CHIH, who was present, was only an adopted son of TAO KUANG's eldest son; she also put aside the nomination of the son of Prince KUNG, the 6th son of TAO KUANG, and herself proposed TSAI T'IENTS'UN, son of TAO KUANG's 7th son Prince CH'UN and the Empress-dowager's sister. The vote of the Council appointed TSAI T'IENTS'UN, and Tz'ü HSI immediately sent a strong guard to bring the child to the palace. He was then four years old.

The decision was contrary to dynastic law, and was strongly opposed. TSAI T'IENTS'UN (or KUANG HSÜ), being of the same generation as his predecessor, had to be the adopted heir of HSIEN FENG his uncle, with the proviso that when he had a son, that son should be T'UNG CHIH's heir. A-LU-T'IE is supposed to have committed suicide as a protest; though this is not the only supposition with regard to her death; Wu K'o-tu, a eunuch, committed suicide at the

time of T'UNG CHIH's funeral, four years later; and the many troubles of the KUANG HSÜ period are put down by the superstitious to the fact that T'UNG CHIH was left without an heir.

The young Emperor seemed to cleave to Tz'ü AN, the co-Regent, more than to Tz'ü HSI; and though Tz'ü AN was too amiable or poor-spirited to cause much trouble on her own account, she was sometimes urged and backed by Prince KUNG to take independent action; (see *An T'ü-hai*). There was a sharp quarrel between the Empress-dowager in 1880 at the Imperial Tombs on a question of precedence; it was quickly followed by the mysterious illness and quick death of Tz'ü AN, and henceforth Tz'ü HSI was the sole Regent.

In 1887 KUANG HSÜ completed his 17th year, but she was urgently petitioned to continue her control of affairs for a time, and it was not till February, 1889, that she passed her powers over to the Emperor on the occasion of his marriage to her favourite niece, the daughter of her brother the duke KUEI HSIANG. She then retired more or less from active interference with government.

The Emperor's father, the first Prince CH'UN, died in 1891, on January 1.

In 1895 China was humiliated by Japan. Tz'ü HSI knew full well where to place the blame for the wretched condition of the army and navy. She defended LI HUNG-CHANG, whose position between the Japanese and the arrogant and ignorant Manchus had been most difficult, and she heaped blame on the Emperor for acting without her knowledge and consent; which is not likely. It is said that the long years of bitter relations between them began at this time, and that the Emperor's Consort was also henceforth quite alienated from him, while the death of his mother, Tz'ü HSI's sister, in 1896, made the position more hopeless.

The important leaders at the Court at this time and later were WANG T'UNG HO, formerly the Emperor's tutor, and representing the more liberal South; HSÜ T'UNG, formerly T'UNG CHIH's tutor, a conservative, and to all intents and purposes a Manchu at heart, though a Chinese; KANG I, a most bigoted Manchu; and K'ANG YU-WEI whom WANG introduced to the Emperor. Prince KUNG died in 1898; and it was among these factious elements that the Emperor's plans of reform were born. The first Reform Edict brought the Empress-dowager into action; she professed sympathy with reform, but tightened her hold on the management of affairs, the first result being the dismissal of WANG T'UNG-HO. The Emperor fell more and more under the influence of K'ANG YU-WEI and issued one Reform Edict after another, while the Empress, looking on, grew more and more suspicious. The conservatives at last begged Tz'ü HSI to resume power, while on the other hand K'ANG YU-WEI was

urging on the Emperor the necessity of seizing and suppressing her.

By August, 1898, the Empress-dowager was at one with the reactionary party. The Emperor was seeking the help of YÜAN SHIH-K'AI, with a view to first killing JUNG LU and then seizing the Empress-dowager. She, still ignorant of this plot, ordered the arrest of K'ANG YU-WEI, who was immediately warned by the Emperor so that he escaped to Shanghai. The simplest and best-known part of the whole story is that the Emperor then entrusted the details of his plot to YÜAN SHIH-K'AI, who, having promised faithful performance straightway went and told all to JUNG LU. The immediate result was that the Emperor was seized and confined to the small island in the lake, the island called Ocean Terrace. His reign was finished though the title of Emperor was left him, and Tz'ü HSI entered on her third Regency. It is probable that fear of trouble with the southern provinces, but more especially the express warnings the Empress-dowager received from some of the foreign ministers, were the only reasons for KUANG HSÜ being allowed to live. Six of the reforming party had been arrested and were put to death, and K'ANG YU-WEI, LIANG CH'Ü-CH'AO and SUN YAT-SEN were condemned to be executed when they could be caught. Some leading reactionaries whom the Emperor had dismissed were restored to office. Tz'ü HSI came more and more under the influence of KANG I, but she put out many comforting edicts and had the brilliant idea of charming the ladies of the Legations by inviting them to the Palace. At the same time she dreamed of a nation in arms and ordered the local train-bands to be drilled in Chihli, Fengtien, and Shantung. The Boxer outbreak (*q.v.*) followed in 1900, with all its virulence and indecision, till on August 15, the Court fled from the capital. The Emperor was in a common cart with P'U LUN on the shaft. It was some days before the cart was exchanged for a mule-litter, then for a sedan chair. All through this period, though some decrees were issued in the Emperor's name, he was a nonentity. In January of 1900, he had been made to beg for P'U HÜN, the son of Prince TUAN, to be Heir to T'UNG CHIH and successor to the throne. On the punishment of Prince TUAN, the appointment was rescinded in November 1901. The Court having returned to the capital, the Foreign Ministers were received in Audience as arranged in the Peace Protocol, but the Empress-dowager was in the higher seat and the Emperor in the lower.

Any particular that may be given as to the Emperor's life or mind is no more than an *on dit*. Little can be recorded beyond the facts that he was absolutely helpless in the power of the Empress-dowager, that his health was bad and ever getting worse, and that he died in November 1908. The

most varied estimates have been made of his intellectual and moral powers, but the time to fully understand him has not come.

BLAND and BACKHOUSE: *China under the Empress-dowager*.

**KUANGSI**, 廣西 *the broad west*, an inland province, adjoining Kuangtung and forming with it the Two Kuang, (Liang Kuang). It is a wild, mountainous province, the most thinly populated one of the eighteen. The area is 77,220 sq. miles, and the inhabitants 5,142,000. The hills are not more than about 3,000 feet in height, but they occupy the whole province. The Si kiang (West River) with three tributaries are the chief waterways; the West River runs right across the province to enter Kuangtung, and part of its Kuangsi course is navigable for steamers. Sugar-cane, rice, cotton and maize are the more important products, and there is great mineral wealth though it has been little worked.

Kueilin 桂林, *cassia grove* is the capital city, with 80,000 inhabitants, but Wu chou 梧州 is the most important city of the province and the centre of all its trade. It is on the Sikiang, two and a half days above Canton. There are three ports open to foreign trade, Lungchow t'ing 龍州廳 Wuchou fu and Nanning fu.

The population consists of Cantonese (*Punti*), Hakkas and aborigines. The literary name for the province is 粵西 *Yüeh sai*.

**KUANGTUNG**, 廣東, *the broad east*, the most southern of the provinces, and better provided with harbours than any other. It includes the island of Hainan. Its area is 100,000 sq. miles and its population 31,865,200. It has Fukien, Kiangsi and Hunan to the north, Kuangsi and Tonkin to the west, with sea on the south and east. Except for the great delta of the Pearl River the province is mountainous, the hills rising in the north to 6,500 ft. Its rivers are the Sikiang 西江 (q.v.) or West River, with two large tributaries, the Peikiang 北江 or North River and the Tungkiang 東江 or East River, which together drain most of the province; with the Hankiang 韓江 in the extreme west. The delta is very fertile, rice, sugar-cane, wheat, tea, tobacco, groundnuts, ginger and oranges being the chief products. There are extensive coal fields in several districts.

Kuangchow fu, known to the western world as Canton, is the capital. (See *Canton*). Other important cities are Chao-ch'ing fu 肇慶府, Fatehan 佛山 with half a million inhabitants; Shih Lung 石龍; Swatow, (q.v.), etc. There are six ports open to foreign trade, Canton, Swatow, Hoihow (in Hainan), Pakhoi, Samshui and Kiangmen or Kongmoon. (See under each heading). Three portions of the province have been ceded to foreign powers; Hongkong (with Kowloon) to Great Britain, Macao to Portugal and Kuangchow wan to France.

The literary name for the province is *Yüeh tung* 粵東. More than half the population consists of Cantonese (*Punti* or *pén ti* 本地); there are besides Hakka (q.v.), Hoklo (from Fukien) and aboriginal peoples.

**KUANG, TWO.** See *Liang Kuang*.

**KUANG YAO**, 廣窑, the general term for the ceramic production of the Kuangtung province. It is all stoneware, no porcelain being made in Kuangtung, though large quantities are carried from Ching-tê-chên to be enamelled and re-fired in Canton. BUSHELL: *Chinese Art*, vol. ii.

**KUANG YÜN**, 廣韻. See *Lexicography*.

**KUAN-TI**, 關帝, called *Kuan Yü* 關羽 and other names, is the Chinese MARS, the god of war. He was born in the modern Shansi and was a hero of the period of the Three Kingdoms. He was a loyal supporter of LIU PEI who became first Emperor of the Minor Han dynasty. Being taken prisoner by HSUN CH'ÜAN he was executed in A.D. 220, at the age of 58. Posthumous honorific titles were bestowed on him by several emperors, and WAN-LI of the Ming dynasty deified him. He has sacrifices on the 15th of the 2nd moon and the 13th of the 5th. His temple is called Wu shêng miao 武聖廟, and he is to the military what CONFUCIUS is to the literary classes, and in addition he has somehow come to be regarded as a god of literature.

DORÉ: *Recherches sur les Superstitions*, vol. vi, p. 54.

**KUANTUNG** or **KWANTUNG**, 關東, *east of the barrier*, an alternative name for the Manchurian province Shêngching, also called Liaotung.

It is now also used for a portion of that province, for the 'leased territory' in the extreme south, about 1,300 square miles in area, which was leased in 1898 to Russia for 25 years. (Convention of Peking). After the Russo-Japanese war the leased territory passed to the Japanese by the Treaty of Portsmouth, 1905.

It is often wrongly spelt Kuangtung or Kwangtung, as in NORREGAARD's *The Great Siege* and in HERSLET's *Treaties*, where Kwangtung, North China and Kwangtung, South China, are carefully distinguished in the index. Kwangtung is the province of which Canton is the capital.

**KUAN TZÜ.** See *Kuan Chung*.

**KUAN YAO**, 官窑, imperial or official porcelain, the term being properly applied to Sung ware made at the imperial potteries at K'ai-fêng fu and Hangchow. The name is still used for the productions of Ching-tê-chên.

BUSHELL: *Chinese Art*, vol. ii.

**KUAN YIN**, 觀音. The Chinese goddess of Mercy. See *Avalokita*.

**KUAN YIN TZŪ**, whose name was 尹喜 *Yin Hsi*, the official who, according to Ssü-ma CH'EN, was in charge of the "Pass" between the Chinese Empire and the state of Ch'in, when LAO TZŪ (q.v.) arrived there on his way to retirement and obscurity, and at whose request the sage is said to have written the *Tao Tê Ching*. Therefore the work which now bears the name of *Kuan Yin Tzŭ*, if authentic, would antedate both CHUANG TZŪ and LIEH TZŪ; but the internal evidence proves conclusively that it is of much later date, though embodying some early Taoist teachings perhaps from the lips of KUAN YIN TZŪ himself. Its existence is said to have been known in the Han dynasty, after which it was lost for a time. As it stands, it is full of the ideas of Mahāyāna Buddhism, and may well date from the Sung dynasty. It is apparently an attempt to unite in one system the Taoist and Buddhist doctrines. Some extracts have been made by SUZUKI, who thinks the whole work "full of profound philosophical reflection." It does not appear to have been translated into any European tongue.

SUZUKI: *History of Chinese Philosophy*; PARKER: *Studies in Chinese Religion*.

**KUAN YŪ**. See *Kuan Ti*.

**KUBLAI KHAN**. See *Khubilai*.

**KUCHA**, 龜茲 *Ch'iu tzŭ*, in the Tarim basin on the Great South Road between Turfan and Kashgar. It was already a flourishing city in the second century A.C. It appears to have been an Aryan colony speaking the language known as Tokharian B or Kuchanese; see *Archæology*. The Han records mention it, but it is not spoken of as a seat of Buddhism till the Former Ch'in, when it was said to have a triple wall and a thousand stupas and temples.

In 383, the Former Ch'in 前秦 dynasty subdued Kucha, and among other captives took KUMARAJĪVA (q.v.) to China. During the next three centuries there are many references to the place, which is much praised for its fertility, wealth, religious establishments and music.

HSŪAN TSANG visited and described it. In 658, it was made the seat of government for the territory known as The Four Garrisons. WU K'UNG visited it about 788, after which the next mention of it is in the eleventh century, when it was under the Uighurs, though Buddhism was evidently not extinct.

CHAVANNES: *Documents sur les Tou-kiue occidentaux*; STEIN: *Ancient Khotan*.

**KU CHENG MASSACRE**; Ku ch'êng 古城 is 90 miles N.W. of Foochow, and Hua shan 華山 or Hwa-sang, where the massacre actually took place, is 12 miles from Ku-ch'êng. On Hua-shan the Church of England Mission had a Sanatorium,

and here a sudden attack was made by some hundred or two hundred members of a Vegetarian sect which had been giving trouble to the local officials. The attack was made in the early morning of August 1, 1895; nine foreigners were killed on the spot, Rev. R. W. STEWART and his wife, Miss NELLIE SAUNDERS, Miss TORSY SAUNDERS, Miss HESSIE NEWCOMBE, Miss ELSIE MARSHALL, Miss LUCY STEWART, (not related to the other Stewarts) Nurse LENA YELLOP, and Miss ANNIE GORDON. Several others received severe wounds, two STEWART children dying of their injuries.

**KU CH'ÜAN HUI**, 古泉匯. The fullest Chinese work on native coins; issued in 1864. See *Nunimatics*.

**KUEICHOW**, 貴州, *precious district*, a southern province, has an area of 67,182 sq. miles and a population of 7,650,000. It has Ssüch'uan on the north, Yunnan on the west, Kuangsi on the south and Hunan on the east. Seven-tenths of the province is mountainous, the valleys lying at some 6,000 feet and the hills rising to 9,000 feet. The chief river is the Wu Chiang 烏江 which flows into the Yangtze; the Hua Chiang 化江 and Liu Chiang 柳江 flow south into the West River, which for some distance is the southern boundary of the province. There is a good deal of mineral wealth, which is neglected.

Kueiyang fu 貴陽府, with 100,000 inhabitants, is the capital city.

The province has only been part of the Chinese empire for two centuries, and part of it remained independent till 1869. The Chinese form only one fourth of the population, the rest being aboriginal tribes, Miaotzŭ, I chia, Chung chia and Lolo. (See *Aborigines*).

The literary name for the province is Ch'ien 黔.

**K'UEI HSING**, 魁星, the god of literature, and distributor of literary degrees. Originally the constellation K'uei 奎 was worshipped as god of literature, and was supposed to be the palace of WEN CH'ANG (q.v.). Later K'uei 魁 in the constellation Ursa Major was substituted. The origin of K'UEI HSING as a god, and of WEN CH'ANG and the connection between these two is very difficult to unravel from the Chinese texts. Both are Taoist products.

DONAT: *Recherches sur les Superstitions*, vol. vi, p. 45; MAYERS in *N.C.B.R.A.S. Journal*, 1869.

**KUEI RIVER**, 桂江, *kuei kiang*, a river rising in the north-east of Kuangsi and falling into the West River at Wuchow. Its upper waters and those of the Siang river are joined by a canal, thus providing a waterway between Canton and the Yangtze ports. See *Siang River*.

**KUEI WANG**, 桂王. See *Yung Li*.

**KUEILIN FU**, 桂林, the capital of Kuangsi, in lat. 25° 16' N., long. 110° 18' E. When SHIH HUANG TI annexed Yüeh in 216 B.C. he named the new province Kuei lin or Cassia Grove. The city wall, built in 1341, resisted the storming of the T'ai P'ing rebels. Above Kuei lin is the Kuei lin Pass over the Nan Shan, leading to the Siang river valley. The population of the city is 80,000. The industries are insignificant, and consist in tanning, paper-making and umbrella-making.

**KU LANG SU**, 鼓浪嶼, *drum wave island*; so named because of the booming noise made by the sea on a hollowed rock: a remarkably pretty island west of the harbour of Amoy, a third of a mile from the city and having a circumference of about three miles. It was given over by China as an International Settlement in 1903, and the Consulates and nearly all houses of foreign residents are found there, though business is generally done on the Amoy side.

**KULDJA**. See *Ili*.

**KULIANG**, 鼓嶺, a well-known summer resort in Fukien is situated on hills nine miles east of Foochow. The temperature never exceeds 85° F. About a hundred houses are owned by foreigners on the hill.

**KU-LIANG CH'IH**, 鼓梁赤, author of a commentary on the *Ch'in Ch'in*, which like those by TSO CH'U MING and KUNG-YANG KAO is reckoned as a secondary classic. He lived in the fifth century B.C.

LEGER: *Classics*, vol. v., (*prolegomena*).

**KULING**, the name given by foreigners to a health resort at the foot of the *Ku niu ling* 牯牛嶺 Bull Range or Ox Ridge, in Kiangsi. (RICHARD gives it as 九嶺 *chiu ling*, Nine Ridges). It is reached from Kiukiang, without much difficulty now, since there is a motor service across the plain to be continued soon halfway up the mountain. The history of the spot as a summer resort began in 1895. The place is some 3,500 feet up. The census taken on August 1, 1917 showed a foreign population of 1,731. There are 320 houses, besides a church, a medical hall, etc.

**KUMĀRAJĪVA**, called the nineteenth Western patriarch of Buddhism. His father was a native of Kashmir who lived in Kucha. The son went to Kashmir for his education, returned to Kucha as a Mahāyānist, and became noted as a teacher. He was among the prisoners taken by LÜ KUANG, the general sent by FU CH'EN of the Former Ch'in dynasty, who destroyed Kucha in 383. He stayed with LÜ KUANG in Kansu till 401, then went to the court of YAO HSING, second ruler of the Later Ch'in dynasty.

He translated many works into Chinese, but it is probable that his knowledge of the Chinese language was not very profound, and his translations have been generally superseded. He died about 412.

GILES: *Biographical Dictionary*; EDKINS: *Chinese Buddhism*; BUNYIU NANJIO: *Cat. of Translation of Buddhist Tripitaka*.

**KUMDAN**. See *Khumdan*.

**KUMIS**. See *Koumiss*.

**KUMQUATS**. See *Oranges*.

**K'UNG CHI**, 孔伋, a grandson of CONFUCIUS, born about 500 B.C., and author of the 中庸 *Chung Yung* or Doctrine of the Mean. His tablet was placed in the Confucian Temple in 1108.

GILES: *Biographical Dictionary*.

**KUNGMOON**. See *Kongmoon*.

**KUNG PAO**, 宮保, *palace guardian*; the title of address for those who held the honorary post of Junior Guardian of the Heir apparent. See *Guardian*.

**KUNG, PRINCE**, properly Prince of Kung, 恭親王, (personal or quasi-surname 奕訢) born in 1832. He was the sixth son of the Emperor Tao KUANG and brother of HSIEN FENG who gave him his princely title in 1850. He was a member of the commission which in 1858 tried CH'U YING (KI YING or KEYING). When HSIEN FENG fled to Jehol at the approach of the Anglo-French forces in 1860, it was on Prince KUNG that all the responsibility lay of making the best terms possible with the foreigner. The Taung-li Yamén was instituted the next year, under his presidency. At the death of his brother HSIEN FENG, a conspiracy to seize the regency was crushed by him and the Empress-dowager; (see *T'ai Yüan Conspiracy*). The Empress-dowager by special decree made his title of ch'in wang 親王, Prince of the blood, to be hereditary for ever, but she always bore him some ill will, and four times at least he suffered degradation, though perhaps only for a day or a week: the strong hand was always there to keep him in his proper place and punish presumptuous pride. His son was proposed as successor to T'UNG CHIH, but Tz'ü Hsi would not have it. From 1884 to 1894, he was in retirement; then he was called back to office, and from that time till 1898, when he died, he was highly thought of by foreigners.

**K'UNG SHU-LIANG HO**, 孔叔梁紇. The father of CONFUCIUS, remarkable for strength and stature. He married a second time at 70 years old, CONFUCIUS being the offspring of this marriage; and he died when his son was 3 years old, B.C. 548. His tablet is in the Confucian Temple.

GILES: *Biographical Dictionary*.

**KUNG-SUN CH'IAO.** See *Tzu Ch'an*.

**K'UNG TZŪ CHIA YŪ.** See *Chia Yü*.

**KUNG-YANG KAO,** 公羊高, author of a commentary on the *Ch'un Ch'iu*, considered as a secondary classic like the commentaries of Tso-ch'iu MING and KU-LIANG CH'IH. He lived in the fifth century B.C.

LEGGE: *Chinese Classics*, vol. v., (*prolegomena*).

**K'UN-LUN MOUNTAINS,** 崑崙山 *k'un lun shan*, also written K'wen lun. A name both geographical and mythical. In geography it means the great range of mountains which begins in the Pamirs in the west, divides Tibet from Chinese Turkestan, and dwindles away eastward in the hills which divide the Yangtze and Yellow River basins. The range is regarded by geologists as the true backbone of Asia, being an earlier elevation than the Himalayan chain, south of Tibet.

In legend K'un-lun is a mountain of Central Asia, perhaps to be identified with Hindu Khush; but Taoist and other fables make it the central mountain of the world, 10,000 *li* in height. The HSI WANG-MU (q.v.) lives there with her fairy legions; there is the fountain of immortality and thence flow the four great rivers of the world. Many of the legends are evidently Hindu in origin and K'un-lun is the same as Sumeru.

**KUO SUNG-TAO,** 郭嵩燾 a native of Hunan, the first resident Envoy ever sent by China to any other nation. He was sent to Great Britain in 1876; Dr. (Sir) HALLIDAY MACARTNEY accompanied him as English Secretary, and also Mr. (Sir) W. C. HILLIER. He returned to China in 1879 after an uneventful tenure of office, and died in 1887.

CORDIER: *Histoire des Relations*, etc.

**KUO TZU I,** 郭子儀, a native of Honan, born in A.D. 697. He spent a long life in war and was one of China's most successful generals, subduing rebellions against the T'ang rule during four reigns. He died in 781, and has been canonized as CHUNG WU 忠武.

PARKER states that Kuo Tzu-i was suspected of being a Nestorian Christian.

EDKINS: *Kuo Tsi yi*, Journal, N.C.B.R.A.S., vol. xxxv.

**KUO YŪ,** 國語, *State Speeches or Remarks concerning the States*; a work taken by most to be by Tso-ch'iu MING, historical matter accumulated by him when preparing the commentary on the *Ch'un ch'iu*. It is sometimes called *Wai chuan*.

WYLIE: *Notes on Chinese Literature*.

**K'U-P'ING TAEI.** See *Tael*.

**KUSAI.** A Manchu term, written 關山 in Chinese, denoting a national division (Manchu, Mongol or Chinese) under each of the Eight Banners.

## L

**LAC.** See *Lakh*.

**LACOUPERIE, ALBERT TERRIEN DE,** born at Havre in 1845, died in London in 1894. A reverse of fortune in the business world drove him abroad. He went to London, and through the influence of YULE and others whom he interested, he was charged with the work of preparing the catalogue of Chinese coins in the British Museum. Later he was appointed Professor of Chinese at University College, the students' fees being his only reward. His life in England, where he was naturalized, was a constant struggle with poverty.

In his studies and writings he was very versatile, and brought forward many new theories with much eagerness, giving rise to keen discussion. The western origin of Chinese civilization is perhaps his most interesting theory.

A complete list of his many and varied writings is given in the *T'ung Pao*, vol. v, p. 428 *et seq.*, and, of course, in CORDIER's *Bibliotheca Sinica*.

**LACQUER.** There are no exact records of its origin in China though the art can be traced to the Sung dynasty. The medium used is lac, obtained mainly from the lac tree (*Rhus vernicifera*), *ch' shu* 漆樹 cultivated in Central and Southern China. The white resinous sap, which becomes black on exposure to air, is drawn from the tree during summer nights, collected and brought to market in a semi-fluid state or in cakes. It is then ground and pressed through hempen cloth and made into a viscous fluid.

The lac is first prepared and coloured, then it is applied with spatula and brush in successive layers to the surface, varying from three to eighteen, each layer being dried before the next is added; finally the lacquered surface is ornamented with painted designs, or carved before it has cooled. Wood is the usual groundwork.

Yellow transparent lacquer contains gamboge; an amber lacquer contains pigs' gall and vegetable oil; the best red lacquer is made by grinding



cinnabar with the raw lac; black lacquer contains iron sulphate or charcoal; golden yellow is prepared by adding powdered gold; silvery white, by adding silver dust, etc.

Chinese lacquer is divided into two kinds—painted, *hua ch'i* 花漆, carved, *tiao ch'i* 雕漆. Canton and Foochow produce painted lacquer. Carved lacquer, chiefly a vermilion red, is made at Peking and Soochow, but nothing of importance has been produced at either place since the CH'EN LUNG period. Both kinds are sometimes inlaid with precious stones or mother-of-pearl. The art reached its culmination under CH'EN LUNG (1736-95), but it has always been inferior to that of Japan, which learnt it from China.

BUSHELL: *Chinese Art*, vol. i.

**LADRONES**, the Portuguese name for the pirates who, at the beginning of the nineteenth century, were very bold and strong on the southern coast. It was estimated that there were 25,000 men with 500 or 600 sail, well organized in five divisions. Most of the vessels were between 70 and 150 tons, but there were some of 200 tons, carrying twelve guns. Both merchant ships and coast towns were liable to attack, unless they had previously paid for exemption. The ladrones were under the rule of a woman, the widow of one of their former chieftains. They increased so much that the Chinese sought the help of the Portuguese who cruised with six ships for six months between Macao and Canton, receiving 80,000 taels for expenses. In 1809 the pirates had increased to the number of 70,000 with 1,800 ships, but the policy of cutting off supplies by keeping all vessels in port, combined with quarrels among the pirate leaders, broke their power. Some went over to the Government and were well rewarded. CHINESE REPOSITORY: vol. iii, p. 68; DAVID: *The Chinese*, c. iii.

**LADRONE ISLANDS** or Ladrões, a group of islands south-east of Macao, so named by the Portuguese as being the haunt of pirates. The Chinese name is Lao wan shan. Hongkong is properly in this group.

**LAGOMYIDÆ**, the Family of pikas or tailless hares. Six species are known from N. China, their names and distribution being as follows:—

*Ochotona danurica*, Mongolia; *O. bedfordi*, Shansi, Shensi; *O. annectens*, E. Kansu; *O. cansa*, W. Kansu; *O. cansa morosa*, S. Shensi; *O. syriacæ*, S. Shensi, S.W. Kansu; *O. sorella*, Shansi.

OWERBY: *Journal*, N.C.B.R.A.S., vol. xlvii.

**LAGRENÉ, THEODOSE MARIE MELCHIOR** Joseph, sent to China in 1843 with the title of envoy-extraordinary and Minister-plenipotentiary of France, was born in Picardy, March 14, 1800. He signed with CH'YI the treaty of Whampoa in

1844. Père CALLEBY was interpreter in this Mission, and issued the correspondence connected with the Treaty and also a Journal of the 'diplomatic operations'; but this, by LAGRENÉ's orders, was left unfinished. Returning in 1846 LAGRENÉ was made a peer of France. He died on April 27, 1862.

CORDIER: *Les Relations de la Chine*, etc.

**LAKH**. A Hindi word meaning one hundred thousand.

**LAMA** 喇嘛, a Tibetan word meaning 'the superior one' and corresponding to Sanskrit *Uttara*. The title of all Tibetan Buddhist priests and monks, by courtesy, though strictly applicable only to abbots and the highest monks. See *Lamaism*; *Dalai Lama*; *Panshen*. WADDELL: *Buddhism of Tibet*.

**LAMAISM** is the form of Buddhism which is found in Tibet, and Mongolia, and in the smaller Himalayan states. Previous to the introduction of an already corrupt Buddhism into Tibet in the seventh century A.D. under a warlike ruler named SRONG TSAN GAMPO, nothing is known of Tibetan history. This chief had as wives a Chinese and a Nepalese princess. Both were Buddhists, and under their influence the ruler accepted the new faith. The Nepalese Princess seems to have had the greater influence, for the Tibetan written language, which dates from this time, is founded on Sanskrit. This first ruler, though not very much of a saint, was later canonized as an incarnation of AVAOKITA on account of his services to learning and civilization. The new faith made very slow progress for the first century, but a later chief sent to India for monks, books and further enlightenment, and GURU RIMPO CHE (the Glorious Teacher) is said to have responded to the appeal, to have built in A.D. 749 the first Tibetan monastery and instituted the first order of lamas. This man, who brought a band of his disciples with him, came from the northern part of Kashmir, a land full of magic and demons, and was a pronounced Tantrist. The original Bön religion of Tibet, which has some affinity to the magical side of Chinese Taoism, was full of tormenting spirits, who were worshipped with human sacrifices and magical rites only understood by the Bön priests. The Glorious Teacher was welcomed by the people as a great deliverer, though the priests of the ancient faith opposed him. The final result was the mixing of the already corrupt Tantric Buddhism with the Bön superstitions.

The writings brought from India by GURU RIMPO CHE and his followers were translated in the ninth century, and the Tibetan Canon formed. It is difficult to ascertain the truth about the religion of this period, as the works attributed to the Teacher were written long after his death; and different sects early made their appearance. The monks and the monasteries continually extended their sway over the people, except for a brief

persecution in the 10th century, which was ended by a lama murdering the ruler who had caused it.

In the eleventh century, a famous reformer named ATISA arrived, and spread a new interpretation of the old doctrines. The rise of the Mongol dynasty in China had great consequences for Lamaism. CHENGIS Khan had conquered Tibet, and when KHUBILAI Khan founded the Yüan dynasty he greatly encouraged Buddhism in both the forms in which he knew it. He was the cause of Lamaism being introduced into Mongolia, and of the Tibetan canon being translated into Mongolian. In Tibet itself the Emperor recognized the head lama of one of the principal sects then existing,—the Sakyapa school,—as Head of Tibetan Buddhism, and gave him tributary rulership over the country. The Sakyapa sect became so powerful that under the Ming dynasty the leaders of other sects were given similar honours, as a matter of state policy.

In the fifteenth century a great reformation took place in Tibet through a lama named TSONG KAPA from north-west China. It was known as Gelugpa (or Gélupa, etc.), and possibly some influence exerted by Christianity in Central Asia may have been a contributing cause. The change was in the direction of a more elaborate ritual and organization; and at this time was brought in the idea, since so potent, of leaders being regarded as re-incarnations of previous leaders, or of Bodhisattvas. When TSONG KAPA died his successor was believed to be his re-incarnation; and the fifth of this succession received recognition as temporal sovereign as well as religious leader. The Chinese government made him Regent of Tibet, allowed the title of Dalai Lama (*q.v.*), and built him a palace at Lhasa. With this change of status, came change of doctrine as to the re-incarnations: the Dalai Lama was no longer a re-appearance of the reformer TSONG KAPA, but was AVALOKITA (or PADMAPANI, known in China and Japan as KUAN YIN or KWANNON). For some time the Gelugpa sect, thus made supreme in Tibet, persecuted all the others, but at last toleration was brought in, and the rivals each established re-incarnated Bodhisattvas as their heads, equal in holiness to the Dalai Lama, if lacking his temporal power. The Imperial Chinese government always kept a nominal suzerainty over Tibet, and had the principal share in choosing the child in whom the re-incarnation of AVALOKITA was to take place at the death of a Dalai Lama.

It is difficult to estimate the numbers of those who profess Lamaism, the area being wide, population scanty and information vague. The 4,000,000 or so of Tibetans may be considered nearly all Lamaists, and Mongolia has about 2,000,000 of them. In the Indian States there may be some hundreds of thousands. Even in Europe there is a remnant of Kalmuck Tartars on the Volga and the Don who hold this faith, but for the past hundred

years they have ceased to be under the control of the Dalai Lama. The principal sects of Lamaism after the Gelugpa are the Kargyupa, and the Sakyapa, both founded in the eleventh century, and the Ningmapa, which claims to represent Buddhism as it was first introduced into Tibet by GURU RIMPO CHE.

The Gelugpa is the strictest of the sects, as well as the most ritualistic. It is the only one which demands celibacy of its lamas. They are known by their yellow headgear and clothing. The Kargyupa sect believe that their doctrine has come direct from ADI-BUDDHA himself, not through any of the Bodhisattvas. They were originally hermits.

The Sakyapa sect regard MANJUŚRĪ as their chief patron. They are specially strong in the matter of magic. They wear red hoods and coats. The Ningmapa, or old Lamaists, also mostly wear red caps and clothes, but some of the sub-divisions, which are largely intermixed with Bön doctrines, are known by a black head-dress. The Tibetans recognize in all eighteen sects of their religion.

The chief features which distinguish Lamaism from either Northern or Southern Buddhism are: 1. The hierarchical character of the priesthood; with its two great divisions, of the degrees of re-incarnated personages or divine beings, and the degrees of the ordinary human monkhood.

2. The large proportion of monks to laity. Every family, generally speaking, gives one son, mostly the eldest, to a religious life. A large monastery may contain as many as 10,000, and there are over 3,100 monasteries in Tibet.

3. The disappearance of the higher Buddhist conceptions from among the people. Future recompense in another life for evil doing in this, the Tibetan has learned from Buddhism, and little else; and from the old Bön religion he has retained a lively and constant fear of evil spirits.

4. As a result of the constant dread of these two things, there is an all-prevailing use of charms, especially of the sacred formula, "Ommani padme-hüm," and of the reading of the canon. Written charms are swallowed in sickness, attached to walls and carried on the person; and prayer-flags, and prayer-cylinders, (incorrectly termed prayer-wheels) are found everywhere. So pressing is the need for magic that even the numerous lamas do not suffice to satisfy it, and a large number of lay wizards also exist who are connected more or less loosely with the monasteries.

5. The enormous number of objects of worship, including, in addition to the usual Buddhist deities, (as seen, for example, in China) a large number of tutelary deities, early gods of the Bön religion and Lamaist saints and sages. See *Dalai Lama*, etc.

WADDELL: *Buddhism of Tibet*; HACKMANN: *Buddhism as a Religion*. [C.E.C.]

**LAMA TEMPLE** in Peking, 雍和宮 *Yung ho kung*, was originally built by the Emperor YUNG CH'ENG of the Manchu dynasty as a palace, and there CH'EN LUNG spent his childhood. In 1740 CH'EN LUNG gave it over to Lama priests, and built them a college where novices were taught prayers and litanies in the Tibetan tongue, the exorcising of demons, astronomy, history and medicine. In its most flourishing state the monastery contained 1600 lamas, but now there are scarcely 400 inmates. The first Abbot was sent by the Dalai Lama in Lhasa as his representative at the Peking capital. Amongst the notable sights are two large bronze lions and a colossal statue of MAITREYA in sandalwood, 75 feet high.

LUDWIG : *Yung Ho Kung*, East of Asia, 1902.

**LAMPACAO** (with various other spellings, such as Langpitaou), an island at which the Portuguese were permitted to trade after 1542. In 1554 the trade was concentrated there, instead of at Sancian or Sanshan (*q.v.*), which was closed. By 1560 there were some five or six hundred foreign traders settled on shore there; but this is the last mention made of the place, and to-day it seems impossible to identify the island, though it must be almost in sight from Macao.

LJUNGSTEDT : *Historical Sketch of the Portuguese Settlements*.

**LAN CHOU FU** 蘭州府, the capital of Kansu province, lies in the centre of the Province and on the right bank of the Yellow River. Its population is given by KREITNER and RICHARD as half a million; ROCKHILL says it is from seventy to eighty thousand. It was the post of the Governor of Shensi and Kansu (Shen-kan). The chief industry is the preparation of tobacco, and is mostly in the hands of Shensi people; ROCKHILL states that a fourth of the inhabitants are Mohammedans.

ROCKHILL : *The Land of the Lamus*.

**LANCHOW MINES.** These coal mines are in the neighbourhood of Kaiping, adjoining the mines of the Chinese and Engineering Mining Company. They are worked by the Lanchow Mining Company, which was founded in 1908 and has its seat of administration in Tientsin. The Company is now associated with the Chinese Engineering and Mining Company; see *Kailan Mining Administration*. Its capital is three million taels, of which one-sixth has been advanced by the Board of Finance.

The coal is bituminous and specially suited for the manufacture of coke.

**LAND OF DEEP CORROSIONS, THE**, a free translation of *Ngam grog chi*, a classical name for Tibet. It is used by WARD and EDGAR to designate the district where the Mekong, the Salwin

and the Yang-tze rivers flow in parallel, deeply-cut courses.

EDGAR : *Journal*, N.C.B.R.A.S., vol. xlv; WARD : *The Land of the Blue Poppy*.

**LANG, 'ADMIRAL,'** captain in the British Navy, was Commander of the Pei-yang fleet for the Chinese till 1890, when his position became untenable through the intrigues of Chinese officials and he retired.

**LANG YAO** 郎窑, porcelains of the early K'ANG HSI period with either apple green or sang-de-bœuf glaze. *Yao* means kiln and *Lang* is for LANG T'ING-TSO, who was Viceroy of Kiangsi and Kiangnan at the time.

BUSHELL : *Chinese Art*.

**LANIIDAE**, the Family containing the various kinds of shrikes, the minivets and cuckoo-shrikes. The shrikes are solitary birds with harsh notes. Some species impale their prey on a thorn and then tear it to pieces. *Lanius sphenocercus* is found in S. Mongolia and E. Siberia, but in the winter it comes down to N. China and has been taken in Kiangsu and Fukien. *L. lahtora* the Indian Grey Shrike, is said by DAVID to be less rare than the former species at Peking. *L. tephronotus*, the Grey-backed Shrike, belongs to India but is not uncommon in western Ssüch'uan. *L. schach* is a large bird found in all the southern provinces and as far north as Shensi. *L. fuscatus*, the Dusky Shrike, is met with in the south up to Foochow and also in Hainan. *L. tigrinus* is not uncommon in the central provinces, especially in Kiangsi, and goes north in the summer to Manchuria and Siberia. *E. bucephalus* occurs in the north of China. It winters sparsely in Fukien and is common in winter on the Lower Yangtze. It breeds in Eastern Siberia. *L. lucionensis*, the Philippine Shrike, is found in all Eastern China, both on passage and as a summer visitant. It is this species as a rule that the Pekingese use for the chase of small birds, and they also keep it for its song. *L. cristatus* is the Indian Red-tailed Shrike; it is found in summer in E. Siberia and probably passes through central China on migration. To this species is closely allied *L. superciliosus*. *Tephrodornis pelvicus*, the Nepal Wood-Shrike, has been taken in Fukien and Hainan. The genus *Pericrocotus* comprises the Minivets, which are strictly arboreal birds. *P. brevirostris* goes to pass the summer in Manchuria and may be seen in spring and autumn at Peking. The Chinese, though clever in their treatment of birds, cannot keep this species in captivity beyond a few days. *P. igneus*, the Fiery Minivet, passes the summer in the wooded hills of west China and Mu-p'in. *P. griseigularis* GOULD is common all the

year round in Formosa and Fukien and has been found in Hainan. *P. speciosus*, the Indian Scarlet Minivet is apparently a resident in the interior of Fukien. Compared with the other Minivets met with in China it is larger and its plumage is more brilliant. *P. fraterculus* is the Burmese Scarlet Minivet; its colours are the same as in the preceding species, but it is a smaller bird; it is resident in Hainan and widely spread there. *P. cinereus* regularly visits Eastern China and goes in summer up to Manchuria and the Amur; in Peking it is seen but rarely. *P. cantonensis* or SWINHOE'S Minivet is very common in South China but does not go north of the Yangtze; in autumn it migrates to Indo-China. *P. roseus* and *P. stanfordi* are found in Kuangtung. Of the Cuckoo-Shrikes there are three species found in China; *Gracula rex-pinetti*, resident in the interior of Hainan, Formosa and Fukien; *Campophaga melanoptera*, which is common in the southern provinces; and *C. saturata*, which differs little from the last and is common in Hainan but not met elsewhere in China.

DAVID ET OUSTALET: *Les Oiseaux de la Chine*, (Laniidæ, Pericocotidæ, Campélagidæ).

**LANTERNS, FEAST OF, 燈節 téng chieh**, etc. This is the festival ranking next in importance to that of the New Year. It dates from the Han dynasty, some two thousand years ago, being originally a ceremonial worship in the Temple of the First Cause from the 13th to the 16th of the first moon, bringing the New Year festivities to a close. Lanterns were not part of the festival till some eight hundred years later, and three hundred years later still two days, making six in all, were added to the feast by Imperial authority. Lanterns are lighted in abundance on the 15th, the great day of the feast, though the prettiness of the multitudinous lights is impaired by the moon being full; terrific paper dragons are supported and moved along the streets in realistic fashion by men whose bodies are concealed while their legs are in public. In the evening innumerable paper lanterns are carried by the people or are hung in abundance along the streets. Crackers without number are also let off. The candle-ends from the illuminated dragons are eagerly sought for by childless women, and the dragons' eyes will give complete success to a brooding hen. Large quantities of a special cake or dumpling are consumed at this festival. See *Festivals*.

DE GROOT: *Les Fêtes annuelles à Emon*.

**LAO K'AI 老開**, the French town at the Tonkin-Yunnan frontier, divided by the Nam-ti river from the first Chinese town Ho K'ou. This is the limit of navigation on the Red River, 300 miles from its mouth. It is a clean town, with few Chinese in it since there is a heavy poll-tax.

LITTLE: *Across Yunnan*.

**LAO TZŪ 老子**, also called LAO CHŪN, 老聃, and LAO TAN 老聃, the reported founder of the Taoist religion. LAO TZŪ may be translated in several ways; Old Philosopher, or Old Boy or Old Child or even the Ancient Philosophers. To account for the name of "Old Boy," a fantastic legend says that his mother bore him from her left side after a gestation of eighty years, and that at birth he had snowy hair and beard, and all the usual marks of advanced age. This account further says he was an incarnation of the supreme celestial being of the Taoist worship (hence the name LAO CHŪN); and that his birth took place in B.C. 1321. Legends of many kinds have been woven round his name, though no countenance of the supernatural is found in the *Tao Tê Ching* attributed to him; and the fabulous stories seem to have arisen after the arrival of Buddhism, to compete with the marvels told of Buddhist objects of worship. All that is really known about him is found in SŌ-MA CH'EN'S *Historical Memoirs*, where we learn that he was born in 604 B.C. and was therefore an older contemporary of CONFUCIUS. His surname is said to have been LI 李, and his name was ERH 耳, Ears. His native place was in the modern Honan, and he was keeper of the archives at Lo Yang, the capital of the Chou dynasty, where he is said to have been visited by CONFUCIUS. The interview was not very successful, LAO TZŪ delivering himself of certain caustic and critical remarks, and of various transcendental opinions which made the orthodox sage compare him to "a dragon soaring above the clouds." This story rests upon the authority of CH'UANG TZŪ, and though not improbable in itself, is supposed to have been invented by the latter to turn CONFUCIUS into ridicule.

LAO TZŪ is said to have foreseen that the Chou dynasty was near its fall, and to have retired into a state beyond the western frontier, about 500 B.C. The official in charge of the Pass, (see *Kuan Yin Tzu*) begged the sage for a book of his teachings, and the *Tao Tê Ching* (q.v.) was prepared and handed to him, after which LAO TZŪ went westward and was seen no more; but in later ages, various traditions arose, such as that he went and converted the Tartars, etc.

He was canonized by KAO TSUNG circa 666 A.D. as 太上天玄皇帝, *The Great Supreme Emperor (or god) of the Dark First Cause*. In A.D. 743, the Emperor HSŪAN TSUNG added 太上老君, *The Venerable Prince of the Great Supreme*. By Taoists he is worshipped as the first of their Trinity, P'AN KU and YŪ HUANG SHANG TI, being the others. See *Taoism*; *Tao Tê Ching*; *Sun Ch'ing*.

PARKER: *Studies in Chinese Religion*; GILES: *Biographical Dictionary and Confucianism and its Rivals*.

**LAPPA**, called by the Chinese 拱北 Kung-pak (Kung-pei), an island forming the west side of Macao inner harbour at a distance of 1 to 1½ miles. The Customs opened a station there with several sub-stations, for reasons fully given in the Customs reports. The Customs returns shew a falling off which is largely due to the proximity of other ports and the opening up of new steamer lines, etc. Piracy is very common in the district.

	1915	1916
Net Foreign Imports ... ..	11,740,818	10,335,168
Net Chinese „ ... ..	594,920	418,408
Exports ... ..	5,260,860	3,548,659

Total Hk.Tls. ... 17,596,598 14,302,235

CUSTOMS DECENNIAL REPORTS, 1892-1902.

**LARIDAE**, a Family of the Order Gaviae; it consists of the Gulls and Terns. The following species are known in China.

*Larus canus*, *L. niveus*, *L. glaucus*, *L. glaucescens*, *L. affinis*, *Rissa tridactyla*; these are all found on the coast. *L. crassirostris*, on the coast and Po-yang Lake. *L. cachinnans*, the Yellow-legged Herring-Gull, and *L. vegae*, both on the coast and in Mongolia. *L. ridibundus*, on coasts, rivers, lakes, etc., especially in the north. *L. brunneicephalus*, in China and Mongolia. *L. saundersi*, common on fresh water in China and Mongolia. *Hydroprogne caspia*, the Caspian Tern, China coast and different parts of the interior. *Sterna bergii*, the Large Crested Tern, China coast, breeding in the islands north of Formosa. *Hydrochelidon hybrida*, the Whiskered Tern, resident in Formosa; Lower Yangtze; rivers and on the coast. *H. leucoptera*, the White-winged Black Tern, coast and interior of China, and in Mongolia. *Sterna fluviatilis*, the Common Tern, coast and rivers. *S. longipennis*, NORDMANN'S Tern, N. China and Mongolia. *S. melanarchen*, the Black-naped Tern, south and east coasts. *S. dougalli*, S.E. China coast. *S. anaetheta*, the Panayan Tern, in the islands of the southern and eastern coasts. *S. fuliginosa*, the Sooty Tern, on the coast and in migration in the interior. *S. media*, the Allied Tern, Fukien coast. *S. anglica*, the Gull-billed Tern, China coast. *Sternula sinensis*, the White-shafted Ternlet, throughout China, on the coast and in Mongolia. *Gygis candida*, on the south coast. *Anous stolidus*, the Noddy, eastern coast of Formosa and S.E. China coast.

DAVID ET OUSTALET: *Les Oiseaux de la Chine*, (Laridés).

**LA RIGAUDIÈRE**, the name given by the French to an island at the entrance to Kuang-chou wan, included in their leased territory. The Chinese name is Nanchou 南州.

**LARKS**. See *Alaudidae*.

**LAUFER, BERTHOLD**, was born at Cologne in 1874, was educated at Cologne, Berlin and Leipzig, and went to the United States of America in 1898. He has been a member of several important expeditions, to Eastern Siberia, to China, etc., the latest being the Mrs. BLACKSTONE Expedition to Tibet and China in 1908-10. Since 1911 he has held the post of Curator of Asiatic Ethnology in the Field Museum of Natural History, Chicago. He is Fellow or Member of a number of learned Societies, east and west. His works are numerous and important; they include *Contributions to Popular Religion of Tibet*, 1898; *The Decorative Art of the Amur Tribes*, 1902; *Chinese Pottery of the Han Dynasty*, 1909; *Romance of a Tibetan Queen*; *Chimu Grave Sculptures*; *Jade, a Study in Chinese Archaeology and Religion*, 1911; *Notes on Turquois in the East*, 1913; *Chinese Clay Figures*, vol. i, 1914; *The Diamond, a Study in Chinese and Hellenistic Folklore*, 1915; *Beginnings of Porcelain in China*, 1917; besides a great number of monographs, articles and reviews on archaeology, religion, Tibetan literature, ethnology, etc., in English, German and French.

**LAUGHING THRUSHES**. v. *Crateropodinae*.

**LAW**.—Though Chinese law, in the earliest stages known to us, had passed beyond the primitive condition of a set of customary rules, it nevertheless retained, throughout the whole period of Chinese history until the most recent times when the Monarchical form of government was overthrown, several primitive characteristics. The most noticeable of these were that laws were not primarily enacted with the object of ensuring justice between man and man, but had for their prime motive the securing of subordination of the ruled to the ruler; and that the laws enacted were punitive, vindictive, and the result of ex-cathedra declaration, rather than reformatory and made by consultative bodies after mature deliberation and discussion. The reason of this is to be sought in the national type: the sovereign was regarded as the father, with absolute authority, of the people: he or his agents decreed the law, or rather, the appropriate punishment, for each offence as it occurred; and the father of each family was also the autocratic arranger of matters concerning the home; whilst mercantile affairs were settled by prominent merchants or, in later times, usually the guilds, or the village elders. With the maintenance of private rights in civil or industrial questions the state had thus generally no concern.

Viewing Chinese law in relation to the social structure, we easily see why the most heinous offences of man against man are not put first in the primitive body of laws. Thus, sundry offences

not involving the lives of the rulers may be punishable with severer penalties than the actual murder of one private citizen by another. The king was the law-maker, and "the various ceremonies to be observed in marriages, funerals and mourning, hospitalities, religious worship, and the conduct of hostilities; the measures of capacity, length, weight, etc.; and the written characters of the language:—these were all determined by imperial prerogative. To innovate in them was a capital offence." (*Canon of Shun*, par. 8; *Doctrine of Mean*, ch. 28). In the earliest stages of Chinese law we find none, and throughout its history very little, of that differentiation and heterogeneity which are pre-essential to progress. There are very few of the various branches of European systems, without which modern Western law would hardly seem to be law at all. Legislative, judicial, and executive functions have never been completely differentiated in the Chinese system. It has remained during almost its whole course what we know as public law (constitutional and criminal), and if we exclude the general regulations concerning the government and the special rules concerning sacrifices, etc., we find that what remains of the earliest enactments which have come down to us is a body of laws practically all falling under the heading of criminal law. An account of early Chinese law must thus resolve itself into a description of what were declared to be crimes and what were the respective punishments assigned to them.

We find the first mention of these in the classical *Shu Ching*, or *Canon of History* (q.v.). We there read (*Canon of Shun*, par. 2): SHUN "gave delineation of the statutory punishments, enacting banishment as a mitigation of the five great inflictions; with the whip to be employed in the magistrates' courts, the stick to be employed in schools, and money to be received for redeemable crimes." Inadvertent offences and those which might be caused by misfortune were to be pardoned, but those who offended presumptuously or repeatedly were to be punished with death. The five punishments 五刑 *wu hsing* here alluded to were:—branding (on the forehead) 墨 *mo*, a tattooing of the face to mark a criminal off from the rest of the community, inflicted on those who "did not act according to right or did what they ought not to do;" cutting off the nose 劓 *yi*, on those who "altered or disobeyed the sovereign's laws, changed the style of clothes, carts, sedans, etc., or who wounded, stole, committed adultery, or created disturbances harmful to the government;" cutting off the legs at the knees 剕 *yüeh* and amputating the knee-cap 髀 *pin*, for climbing over walls to steal, undermining or damaging city gates, destroying bridges, etc.; castration 宮 *kung*,

for rape, illicit intercourse, etc.; and death 大辟 *ta p'i*, by various modes of execution, for assisting rebels against the government, robbery with violence, etc. These "five severe penalties" might, on the grounds of compassion, doubt as to the law, royal consanguinity, or exceptional merit, be commuted to banishment 流 *liu* to a greater or less distance, which was looked upon as a lighter punishment than those attaching to the graver crimes. Slighter offences than those punishable with the five severe penalties or with banishment were punishable with whipping 撻 *pien*, employed against officers in the courts, and flogging 撻 *p'u*, against those in the schools.

Obviously we are here not at the beginning of things, and indeed it is evident that this system was in existence at least under SHUN's predecessor YAO, and also that it may not have originated with him; and it is necessary to note this because native scholars, in order to explain the discrepancy between the existence of these cruel punishments and the alleged happy and relatively perfect condition of things in the times of YAO, SHUN, and YÜ the great examples of the perfect ruler, have maintained that, though there were the laws and punishments, there was really no necessity to put them in force, for so high was the general level of morality that it was not even necessary to close a house-door at night and lost articles were left where found until the owner returned for them. Laws and punishments existed merely as deterrents, and in those cases where, according to some authorities, they had to be put in force, it was still sufficient to make an example, literally, of the offender, for instance, by clothing him in a conspicuous garment, this, so it is alleged, making a greater impression than the infliction of the appropriate penalty. But though it is pleasing to find an approach to a veritable Eden assigned to the earliest periods of Chinese history, the argument is stultified both through being made to fit the facts, or alleged facts, instead of giving an acceptable explanation of them, and also through evidence which goes to prove that criminal conduct of different kinds existed which was irreconcilable with the alleged state of perfect virtue and perfect happiness. Though things may have been worse later on, they were not so perfect under YAO, SHUN, and YÜ that the object of right social living was attained merely by the enactment, without the enforcement, of laws. But this at least may be said, that under these early sovereigns the great blot on subsequent Chinese legislation, and a sure and certain symbol of absence both of civilization and comprehension, or at least fulfillment, of the right object of punishment, namely, the blot of the extending of punishments to the

offender's descendants or other relatives (regarding the family or clan as the individual), was, so far as can be ascertained, non-existent.

Yü (2205-2197 B.C.), to meet the "growing disloyalty," instituted the punishment of mutilation—a cruel penalty which was retained by the Shang and Chou dynasties. In this Early Feudal Period we read also of such barbarous punishments as "mincing" 醢 *hai* and "embracing the red-hot pillar" (or "Heater"), walking a greasy pole so as to fall into a burning pit, etc., the diabolical inventions of the tyrants CH'IEH KUEI (1818 B.C.) and CHOU HSIEN (1154 B.C.), which, however, helped to bring about their downfall. At the beginning of the Later Feudal Period (Chou Dynasty) we find drunkenness connected with treason punishable with death, the same penalty being inflicted on anyone who delayed military operations by not arriving at the appointed time. Strangling, confining by fetters, manacles, stocks, the "cangue," 枷 *chia*, chaining to the market-stone, etc., were further methods of punishments, though some degree of leniency was shown by the substitution of amputation of the feet for amputation of the legs. Beyond the vindictive character of the punishments in vogue, we find a further sign of the primitive state of the law in the existence of the *lex talionis*, which is advocated in the classical *Li Chi*. It is expressed in these words:—"With the slayer of his father one should not live under the same heaven. With the slayer of his brother, one should never have to seek his sword (to deal vengeance). With the slayer of his intimate friend, one should not live in the same state (without seeking to slay him)." It received the emphatic approval of CONFUCIUS, and its spirit has permeated the Chinese mind throughout the whole course of their history. Altogether there were in the early part of the Later Feudal Period a total of 3,000 punishable offences, including 500 punishable with death and 500 with branding or feet amputation. Crimes punishable with death were robbery, murder, unfilial, unbrotherly, unworthy, and factious conduct on the part of officers, splitting words so as to break the force of the laws, confounding names so as to change what has been definitely settled, practising corrupt ways so as to throw government into confusion, making or using licentious music, strange garments, wonderful contrivances, and extraordinary implements, persisting in hypocritical conduct and being disputatious in hypocritical speeches, studying what was wrong, giving false reports about the appearance of spirits, about seasons and days, and about consulting of the tortoise-shell and stalks (divination).

There were certain exemptions and mitigations. Children under seven and men over ninety were exempted from punishment, and women from the

punishment of tattooing and feet-amputation. Instead of being castrated, a member of the king's clan had his head shaved, being thus publicly stigmatized. No punishment was meted out to the slayer of a robber or of rebels attacking towns and villages. And there were fines, on a graduated scale, in lieu of the severer punishments already referred to; whilst a certain amount of leniency was shown to imprisoned offenders during the most trying seasons of the year.

In 950 B.C. the aged King MU, having decided on a reform of the criminal law, the Marquis Lü, Minister of Crime, was appointed to carry it out. The result was the *Lü Hsing*, or "Lü on Punishments," which we find embodied in the *Shu Ching*. It was not a code properly so-called. Generally, this piece of legislation aimed at avoiding as much as possible the infliction of the death penalty, capital crimes being reduced in number from 500 to 200, and the punishment of castration being made more lenient, while the regulations respecting the punishments of branding and amputating the nose were made stricter. It was, however, subjected by Chinese writers to the criticism that it introduced, for the first time on an extensive scale, the system of accepting money fines for the most heinous offences, a method which has been followed in the legal code of every subsequent dynasty. But, despite this criticism (the force of which must be admitted, though the system probably saved the lives of many innocent people), we must give full credit to King MU for his expressed wish to "make punishments a blessing" and for the foresight of his dictum that "the proper end of punishments is to make an end of punishing." Moreover, the procedure, precepts, and forms prescribed were of a character which would do no discredit to modern Western systems.

The "three stock" law, according to which the three family connections of a criminal were executed with him, was introduced by the State of Ch'in 秦 in 746 B.C.

During the Feudal Period the laws of the "Son of Heaven" were supposed to be those which governed the "Middle Kingdom" as well as the whole array of feudal states, but after 771 B.C., when imperial decadence set in, the vassal states "drew up and published laws of their own."

The early Chinese held the same sensible view as the early English jurists respecting codification, disapproving it as being a mould into which all kinds of cases had to be made to fit (though they did not go on to the establishment of a system of equity). The advent of written law was supposed to connote decay of government; it was thought that if the people could refer to a written text, they would resort to devices to evade the letter of

the law. Nevertheless, by 650 a.c. codes began to appear. In that year a code, about which very little is known beyond that it was regarded as extremely severe, was compiled by TSANG WEN-CHUNG, a statesman of Lu; between 581-521 a.c. primitive codes were represented by sets of laws cast on iron tripods; and in 536 a.c. a penal code for the regulation of punishments was drawn up. The latter, which is said to have been the real foundation of subsequent Chinese criminal law, was compiled by Tzû CH'AN (KUNG-SUN CH'IAO), chief Minister of the State of Cheng (part of modern Honan), and was of a comparatively mild character, but when it was cast on metal for the information of the people it met with the opposition of the officials, including CONFUCIUS, who regarded it as conducive to the undermining of authority. The great sage himself was, like the majority of Chinese jurists, obsessed by the "insubordination" idea of law. He was chief magistrate of the town of Chung Tu and later Minister of Crime in Lu (500-496 a.c.). His classification of crimes was (1) offences against heaven and earth; (2) professing spiritual matters so as to cause rebellion; (3) opposing human relationships; (4) confusing civilization; and (5) manslaughter. He is credited by Dr. LEGGE (*Chinese Classics*, I. Prol. p. 74) with "an approach to our jury system," on the ground that "when any matter came before him, he took the opinion of different individuals upon it, and in giving judgment would say, 'I decide according to the view of so and so.'" But if this was an approach to the jury system it was the nearest the Chinese have so far made. He also administered a severe lesson to superiors and parents for neglect in training, leading to crime: "A father having brought some charge against his son, CONFUCIUS kept them both in prison for three months, without making any difference in favour of the father, and then wished to dismiss them both. The head of the Ke was dissatisfied, and said, 'You are playing with me, Sir Minister of Crime. Formerly you told me that in a State or a family filial duty was the first thing to be insisted on. What hinders you now from putting to death this unfilial son as an example to all the people?' CONFUCIUS with a sigh replied, 'When superiors fail in their duty, and yet go on to put their inferiors to death, it is not right. This father has not taught his son to be filial;—to listen to his charge would be to slay the guiltless. The manners of the age have been long in a sad condition; we cannot expect the people not to be transgressing the laws.'"

Though further sets of laws were cast on tripods, none seems to have had any permanent influence. The code which proved to be the exemplar of all subsequent codification was that

known later as the "Law Classic" drawn up by LI K'UEI, (*Li K'uei Fa Ching*) a statesman in the service of the first ruler of the Wei State, in the 4th century a.c., but said by some writers to have been first put in force under the Ch'in dynasty (255 a.c.) From this time on, each dynasty adapted the code of its predecessor to its own time and circumstances. The "Law Classic" was divided into six sections, the first three relating to practice, the fourth to general administration, and the last two to an exposition of offences. It "represented all that was best in the laws of the different feudal states." It is remarkable that among crimes punishable with death it included polygamy (despite the sanction of CONFUCIUS), but the intention may have been to stop the then prevailing practice of "making wives of concubines."

Further bodies of laws which may be classed as codes were those of SHÊN FU-HAI (SHÊN Tzû) and KUNG-SUN YANG (also called WEI YANG and SHANG YANG) of the Han and Ch'in States respectively. They represented a party known as *Fa Chia*, or "Legalists," who advocated the rigorous enforcement of severe laws as a means of ensuring peace in the disturbed kingdom. Their work is assigned to the year 351 a.c. They settled the law of mutual responsibility (which has practically always been so marked a feature of Chinese legislation) whereby a crime involved ten families and five neighbours. "They also arranged the punishments of being involved in the death penalty, of mutilation, of death (by various means), of piercing the skull, wrenching out the ribs, and boiling in a cauldron." Being cut in two at the waist was the penalty for failing to denounce an offender.

In the *Shu Ching*, which provided us with an account of "Lü on Punishments," we find also a description of the procedure in force during the Feudal Period. It is best quoted without abridgement:—

"When both parties are present, with their documents and witnesses all complete, let all the judges listen to the five-fold statements which may be made. When they have examined and fully made up their minds on those, let them adjust the case to one of the five punishments. If the five punishments do not meet it, let them adjust it to one of the five redemption-fines; and if these again are not sufficient for it, let them reckon it among the five cases of error.

"In settling the five cases of error there are evils to be guarded against;—being warped by the influence of power, or by private grudge, or by female solicitation, or by bribes, or by applications. Where such things are, the offence becomes equal to the crime before the judges. Do you examine, and prove yourselves equal to every difficulty."



We now come to the Monarchical Period of Chinese history (221 B.C.—1912 A.D.). The "First Emperor" abolished the laws of the ancient kings and established laws of his own, known as the "Nine Laws," the severe character of which (at least when the decline of the dynasty caused the laws to be made even severer than they were at first) may be judged from the nature of some of the punishments decreed. Anyone who discussed a book or a poem (in violation of the embargo on the ancient literature) was executed and his body exposed. Ministers guilty of treason were cut in two at the waist and their three clans exterminated. Slander of the government was punished by execution of the criminal and his whole family. Generally, crimes involved the criminal's family as well as his five neighbours.

For these barbarous laws the Hans substituted first the less severe "Three Laws" (for murder, death, and for wounding and robbery in proportion to the gravity of the offence) and later the stricter "Nine Laws," founded on the similar body of laws made by the Ch'ins but devoid of those of a grossly vindictive nature.

In 187 B.C. the "three stock" law was abolished, and eight years later sons were no longer involved in their fathers' crimes. The author of this lenient decree, the Emperor Hsiao Wên Ti (179-156 B.C.), also abolished the punishment of mutilation and reduced the severity of other punishments, but the substitution of flogging for mutilation was found frequently to cause the death of the criminals, and had itself to be mitigated. Castration was still inflicted, the historian Sŭ MA CH'EN being thus punished in 98 B.C. for extenuating the conduct of a defeated warrior. Further steps in the direction of leniency between 148 and 6 B.C. being supposed to have led to increase in crime, the throne was memorialized to revert to the former standard. The Hans, besides the usual exemptions on account of age, etc., allowed commutation of the death penalty for fines, purchase of official rank, or (179 B.C.) contributions of grain. Sons concealing their parents' crimes, or robbers killing robbers, were pardoned.

Various fresh codes were issued, and by A.D. 89-105 the number of punishable crimes having increased to 4,989, of which 610 were punishable with death, an attempt was made to reduce the total to the orthodox 3,000 of ancient times. Crimes now punishable with death were rebellion, illegal acts towards parents, etc., selling people into slavery, wearing embroidered silk by merchants; with shaving the head or compressing the feet, housebreaking, wounding, adultery, receiving bribes, etc.; with tattooing, adulteration of coining metal;—with fetters, casting implements or boiling

salt illegally, etc. Extreme cruelty still characterized the punishments, though only three of the Five Punishments of the "First Emperor" were in force, namely, branding the face, cutting off the nose, and amputating the feet (or toes). The latter was applicable to 500 offences. Driving a cart over a criminal's legs, or beating them with a cudgel was the prototype of the modern Manchu punishment of bruising the legs with a stick forcibly held down by two lictors. Criminals sometimes had their legs pierced with a gimlet, or were allowed to die of cold or hunger.

The general character of Chinese law above indicated remained practically unchanged for the next 1,000 years, the principal alterations and enlargements noted by Chinese writers having taken place in the Wei, Chin, Ch'i, Sui, T'ang, Sung, Yüan, and Ming dynasties (220 A.D. to 1644 A.D.), and it will be unnecessary to follow out in detail the increasing or decreasing of the severity of punishments or the modification of old laws and the making of new ones. It will be sufficient to pass to the laws of the later Monarchical periods. Following on several previous codes, notably that of Kao Tsu of the T'ang dynasty which was, however, more of a guide for judicial officers than a set of laws for the information of the public), the great Emperor Yung Lo (A.D. 1403-25) drew up what was a code in the modern Western sense of the word, and upon this was based the well-known *Ta Ch'ing Lü Li*, the Laws and Statutes of the Great Ch'ing Dynasty, which remained in force during the whole of that period (A.D. 1644-1912). The *lü* were the laws or cardinal principles (*jus strictum*) based largely upon the Yung Lo code, which were promulgated when the dynasty had become firmly established, and which remained unaltered. The *li* were supplementary statutes (though not to be described as exactly equivalent to our body of equity) which modified and extended the original law, adapting it to the time and circumstances. These were continually added to, and revised every five years. The *Ta Ch'ing Lü Li* were thus the laws of the Mings, founded on the Yung Lo code, modified so as to include the Manchu customary law, and adapted to meet necessary changes. They were issued in the 5th moon of the 3rd year of SHUN CHIH (June, 1647).

The Penal Code (*lü*) was divided into seven main sections comprising General, Civil, Fiscal, Ritual, Military, and Criminal Laws, and those relating to Public Works. The punishments prescribed, which were not confined to criminal cases, were:—beating with the light bamboo 笞 *ch'ih*, with the heavy bamboo 杖 *chang*, transportation to a short distance for a few years 徒 *t'u*, banishment to a long distance for life 流 *liu*, and death

死 *sai* by strangling or decapitation. Originally the Manchu code sanctioned only two kinds of punishment—death and flogging. The latter was also applicable to women, but in practice this barbarous section of the Code soon fell into disuse. The barbarous punishments of 凌遲 *ling ch'ih*, "lingering death," or "slicing to pieces," for high treason, parricide, for women who killed their husbands, and murderers who killed three persons of one family, and of the "stomach-cutter,"\* applied on the overthrow of the Mings to those who refused to adopt the Manchu coiffure, were inventions of the Chinese emperor JÊN TSUNG (A.D. 1023-64). The instruments to be used in punishment were also carefully defined in the code: a flat, polished piece of bamboo of stated shape, weight, and dimensions; the cangue (*chia*), a frame or collar of dry wood 3 feet square and 30 lbs. in weight, which whilst worn prevented the criminal from sleeping or feeding himself; iron chains, handcuffs, fetters, and two instruments of torture for compressing the anklebones (generally for men) and squeezing the fingers (generally for women). The two latter were used when necessary, in cases of robbery or homicide, to extort confession, without which no criminal could be punished. Besides these forms, legally sanctioned by the Code (sect. 404) and by an edict of the Emperor K'ANG HSI, various other forms of torture were freely practised in all the yaméns and prisons throughout the empire, being, as a rule, more general and more cruel in the south than in the north, practically the only check on their use being the fear that, if used in excess, the official responsible might be reported, and replaced in office by a favourite of his superior.

Capital crimes, besides high treason and parricide, included serving a foreign state, practising magic, stealing sacrificial implements, imperial or official seals, or 120 ounces of silver, counterfeiting coin, robbery and kidnapping by violence, opening a coffin, homicide, etc. Banishment was the punishment for kidnapping by stratagem, attempting to murder, charging with killing, striking an officer, beating a disobedient son or grandson to death, adultery, abduction, etc. Transportation was for indecent assault, criminal intercourse with a relative, procuring abortion, etc. Bambooing was for theft, entering a house at night, quarrelling and fighting, a wife striking her husband, abusive language, fornication, accidentally setting fire to one's own house, making false weights and measures, gambling, etc. There were also the usual exemptions on account of age, imperial relationship, etc., and redemptions by means of fines.

\* This punishment of cutting in two at the waist arose out of a solemn decision in a case of bigamy, in which the man was ordered to be cut in two and each claimant told to marry one half!

Besides this codified king-made law, edicts were issued by the high provincial authorities, in case of public matters requiring regulation. These, which revived some old law or modified it to suit the case in question, had the force of law, provided they were reported to the proper Board at Peking, and they gave rise to a sort of common and unwritten law, to which in country districts compliance would be enforced by the councils of elders.

The first part of the code (the *li*) was translated into English by Sir GEORGE STAUNTON. Writing in 1810 he refers to the estimation in which the code is held by the people:—"All they seem to desire is its just and impartial execution, independent of caprice and uninfluenced by corruption." And as to the code itself:—"By far the most remarkable thing in this code is its great reasonableness, clearness, and consistency, the business-like brevity and directness of the various provisions, and the plainness and moderation in which they are expressed. There is nothing here of the monstrous verbiage of most other Asiatic productions, none of the superstitious deliberation, the miserable incoherence, the tremendous *non-sequiturs* and eternal repetitions of those oracular performances—nothing even of the turgid adulation, accumulated epithets, and fatiguing self-praise of other Eastern despotisms—but a calm, concise, and distinct series of enactments, savouring throughout of practical judgment and European good sense, and if not always conformable to our improved notions of expediency, in general approaching to them more nearly than the codes of most other nations. . . . In everything relating to political freedom or individual independence it is indeed woefully defective; but for the repression of disorder, and the gentle coercion of a vast population, it appears to be equally mild and efficacious."

In forming a just estimate it must also be remembered that the object of this body of laws, like that of its predecessors, was primarily the maintenance of authority and secondarily the protection of individual rights; and that, in the absence of a knowledge of sociology, a science not then existing, it was probably as nearly as possible under the circumstances adapted to the state of society it was intended to deal with. And the small advance of that society in sympathy and the higher sentiments is seen in the embodiment in the Code of the barbaric clause providing for the imprisonment of an innocent child or grandchild of a rebel with a view to future punishment by emasculation and slavery on attainment of the prescribed age. "Nor will the law allow an octogenarian and bedridden mother of a rebel to commute by fine her sentence of slavery. Relatives may be kept in prison for twenty years awaiting confrontation with escaped rebels—although them-

selves guiltless." We here see brought out once more the main characteristic of Chinese law referred to at the beginning of this article.

Towards the end of the Monarchical Period, as a result of the "Reform Movement" arising out of the fear that China would be unable longer to resist foreign aggression, a code of laws, based on Western systems, was drawn up. It was named *Chan Hsing Hsing Fa Lü*, or "Provisional Criminal Code," and contained about 300 articles. It substituted hanging or strangling for decapitation and imprisonment for bambooing. It remained in force until the end of the Ch'ing Dynasty, was adopted in large measure by the Republican régime, and has continued to be the recognized legal instrument to this day, though ignored at will by YÜAN SHIH-K'AI (who had planned to supplant it by a code of his own) during the suspension of Parliament (1913-6). Before its suspension the Parliament had passed only one measure, the Presidential Election Law, and since its reassembling has been chiefly occupied in framing the Constitution. [E.T.C.W.]

**LAY**, the name of a family which, for several generations, has played an honourable part in the story of British intercourse with China. The first of his line, as far as China is concerned, was GEORGE TRADESCANT LAY, who married MARY NELSON, a niece of the naval hero. He was attached to BEECHY's expedition in 1825-28 and, with his fellow-naturalist COLLIE, sent a collection of plants from the Loochoo and Bonin Islands,—the first to reach Europe. He made further collections at Macao and Canton.

In 1836 he reached China again, as agent of the British and Foreign Bible Society, went on the trip of the *Himmaleh* (q.v.), and wrote an account of the journey.

He then entered the British Consular Service and acted as interpreter to Sir HENRY POTTINGER's expedition (1840-42). He was made Consul at Canton in 1842, at Foochow in 1844, and at Amoy in 1845, and died there the same year.

He wrote a number of papers in the *Chinese Repository*, and also published *The Chinese as they are*.

His children were HORATIO NELSON, WILLIAM HYDE, WALTER THURLOW, and AMOY. Of these the first is the best-known. He was appointed student-interpreter in the Consular Service, September 5, 1849, but resigned on June 8, 1855 to become Inspector of Customs at Shanghai. He accompanied Lord ELOIN as assistant Chinese Secretary and, according to MORSE, was very hectoring and truculent in his meetings with the Chinese envoys, and especially with the hapless KYING. The tariff and trade rules of the 1858 treaty are recognized as being LAY's work.

He was made Inspector-General of Customs in May, 1859. Three years later he obtained the Queen's licence to enter temporarily the military service of the Chinese Government. The mis-carriage of the project known as the LAY-OSBORN Flotilla is described under that heading. It led to his dismissal in 1864.

In Japan, in 1869, he arranged a loan of twelve millions sterling at twelve per cent., repayable in twelve years. The money was to build a line from Osaka to Tokyo with a branch to Yokohama. He seems, however, to have misunderstood the English financiers on whom he had depended: the loan was placed on the Stock Exchange, and his connection with the Government and with the railway came to an end. (*Young Japan*, 1883). His wife was a daughter of Dr. LEGGE, the sinologue; of his nine children only his youngest daughter seems to have been connected with the Far East.

G. T. LAY's second son, WILLIAM HYDE LAY, born in England, 1836, became student-interpreter December 5, 1853; he served at Shanghai as Vice-Consul, at Kiukiang and at Tientsin, where he was Consul at the time of the massacre.

He died at Chefoo, where he was Consul, in 1876 at the age of 40. Of his children, WILLIAM GEORGE is Commissioner of Customs at Swatow, and ARTHUR HYDE is H.B.M. Consul-General at Seoul.

G. T. LAY's third son, WALTER THURLOW, is the only one surviving; he became student-interpreter in 1861 but resigned in the following year. He has since been Commissioner of Customs, and has one daughter living in Shanghai.

The fourth son, AMOY, was also Commissioner of Customs.

**LAY-OSBORN FLEET.** In 1862 HORATIO NELSON LAY, the Inspector-General of Customs, was instructed by Prince KUNG to obtain and fit out a fleet of steam-vessels, to arm them and enlist foreigners for them. LAY was then in England on furlough, and the written instructions were sent through Mr. ROBERT HART. Mr. LAY was authorized by an Order in Council to enlist men and equip vessels for the Chinese service. He purchased eight ships and engaged Captain SHERARD OSBORN as Commander of the fleet. According to the contract between these two, OSBORN was to be under the direct orders of the supreme authority, transmitted to him only through Mr. LAY.

When OSBORN, however, reached China with his fleet, he found the intentions of the government were far different; it was hardly to be expected that Chinese officials would consent to be 'hands off' in such an affair as a fleet, and OSBORN found that he was to be placed under the orders of Chinese. He objected, but Prince KUNG refused to ratify his former arrangement and Captain OSBORN resigned. Experience had shewn the Chinese that without

departing too much from their old ways of misrule it was always possible to raise a European force by paying for it; and they were therefore not ready for such a great change as to keep a fleet of their own and yet leave it under foreign management. The question then arose as to the disposal of the ships; it was important that fully armed vessels should not be sold to any power engaged in war; they were sent to England and India and there disposed of.

Mr. LAY was considered to have acted throughout in a perfectly honourable and dignified way, but he seems to have entirely misunderstood the Chinese character and to have thought that he could become more of a dictator than of an agent. With the best of motives and aiming only at China's progress, he grasped at more power and higher consideration than could be given him. He was liberally treated by the government as far as payment was concerned, but was dismissed from the Customs service in November, 1864, and Mr. HART was appointed in his place.

BLUE BOOK : China. No. 2. (1864).

**LAZARISTS**, properly The Congregation of the Mission, founded in 1625 by S. VINCENT DE PAUL. Lazarists were sent to China by the Propaganda in the 18th century. In 1780 they were sent by the Pope to carry on the work of the Jesuits, whose Order had been suppressed. In 1839 Mongolia was made a Vicariat and entrusted to the Lazarists. They now have ten Vicars-apostolic, 189 European priests, 529,000 Christians and about 35,000 scholars. See *Congregations; Vicariats*.

**LEAD**. See *Minerals*.

**LEATHER**. The manufacture of Chinese leather differs widely from European methods, the gelatinous hide being cured by heat and not by tanning. The process is described in HORIE'S *Szech'uan*, p. 79. The hides of horses, mules, and asses are treated in a different manner. They are superior to those of the ox, buffalo and yak. The former are used for binding and decorating Chinese shoes, the latter for shoes, straps, scabbards, etc. Leather is coloured black and green by pine soot and foreign paint respectively. The idea of stall-fed oxen for producing superior leather, as practised in Europe, has not penetrated into China. There are now large leather factories at Canton (2); Shanghai (2); Tientsin (2); Harbin and Hongkong; while the Government controls three factories, at Yunnan-fu, Wuchang and Chengtu, for military purposes. Nanning is another centre, but the leather is not tanned by modern methods. The "original" export of leather is about 70,000 piculs, of which 60 per cent. is from Canton. Exportation nil, as that which goes to Hongkong is returned to Chinese ports.

Leather manufactures imported only constitute a small item at present: Tls. 731,000 worth of leather boots and shoes were imported in 1912 (the record year).

The figures for 1916 are, Leather imported, Hk. Tls. 7,541,506; Exports, (original), Leather, Hk. Tls. 1,247,933; Leatherware, Hk. Tls. 266,452.

**LEATHER PAPER**, a famous tough kind of paper made in Kueichow province. The name is due to the translation of *p'i* 皮 as leather, whereas it also means *bark*; the paper should be called bark paper, being made from the inner bark of the *Broussonetia papyrifera*.

HORIE : *Three Years in Western China*.

**LECHLER, RUDOLF**, a missionary of the Basel Missionary Society. He was born in Wurtemberg in 1824, came to China in 1846, and after 52 years' work in this country went home to Germany and died there in 1908. He was one of the founders of Basel Mission work in S. China, and its director for forty years. See *Basel Mission*.

HAGER : *Chinese Recorder*, vol. xxxix.

**LE COMTE, LOUIS**, 李明 *Li Ming*, a Jesuit father, born at Bordeaux in 1655. He was one of the six missionaries sent in 1685 to reinforce the French mission in China. He arrived in 1687, and worked in Peking, Shansi and Shensi. He was sent home in 1692 to represent to the Superiors the state of affairs, and died in Bordeaux 36 years later.

HAVRET : *La Stèle chrétienne de Si-ngan-fou*, II, p. 44, note.

**LEEBOO, CAPTAIN**. See *Lü Wên-ching*.

**LEES, JONATHAN**, a missionary of the London Missionary Society. He was born at Manchester in 1835, reached China and Tientsin in 1862, and died in 1902.

**LEGATIONS, APOSTOLIC**. There have been three legations sent by the Pope to China: 1, Cardinal DE TOURNON in 1702; 2, The Patriarch JOHN AMBROSE MEZZABARBA, in 1719; 3, Two Carmelite Fathers, GOTHARD and ILDEFONSE, in 1725. These last had no great success and were soon back again. See TOURNON; MEZZABARBA.

DE MOIDREY : *La Hiérarchie Catholique en Chine*, p. 41.

**LEGGE, JAMES, M.A. LL.D.**, one of the most famous of Sinologists. He was born at Huntley, Aberdeenshire in 1814, and graduated in Aberdeen University. In 1839 he proceeded to Malacca as a missionary of the London Missionary Society. In 1843 the Anglo-Chinese College there, of which he was Principal, was removed to the newly-acquired Colony of Hongkong, where he remained during the whole of his missionary life. He removed to England in 1873. A chair of Chinese was constit-

uted in Oxford University in 1876, and Dr. Legge became the first Professor. He died in 1897.

His fame rests chiefly on his sane, scholarly and critical translations of the Chinese classical writings; but he wrote and translated a good deal besides. For the complete list of his works see *T'ung Pao*, vol. ix, supplement, (Henri Cordier; *Les Etudes chinoises*).

H. E. LEGGE: *James Legge*, 1905.

**LEI SHU**, 類書, or works of reference arranged under categories, and generally called in English *Encyclopaedias*. The Chinese have many such works, some dating from very early times. The *lei shu* differ in two respects from the western works with which they must be compared: in the absence of an alphabet the arrangement is according to subjects; and the articles are not newly written but are extracts from earlier authors. The more important of these works are given in more or less chronological order below.

**Erh Ya** 爾雅. This is rather a dictionary of terms, probably dating from the fifth century B.C. The classification is into 19 categories, as follows:

詁 <i>ku</i> , Explanations.	山 <i>shan</i> , Mountains.
言 <i>yen</i> , Terms.	水 <i>shui</i> , Waters.
訓 <i>hsün</i> , Instructions.	草 <i>ts'ao</i> , Plants.
親 <i>ch'in</i> , Relationships.	木 <i>mu</i> , Trees.
宮 <i>kung</i> , Buildings.	蟲 <i>ch'ung</i> , Insects.
器 <i>ch'i</i> , Utensils.	魚 <i>yü</i> , Fishes.
樂 <i>yüeh</i> , Music.	鳥 <i>niao</i> , Birds.
天 <i>t'ien</i> , Heaven.	獸 <i>shou</i> , Animals.
地 <i>ti</i> , Earth.	畜 <i>ch'u</i> , Domestic
丘 <i>ch'iu</i> , Hills.	Animals.

**T'ung Tien**, 通典, was compiled by Tu Yu 杜佑 about 800 A.D. It deals with the various departments of governmental administration, and has 9 divisions:—

食貨 <i>shih huo</i> , Food and goods, (Economics).
選舉 <i>hsüan chü</i> , Choosing Candidates.
職官 <i>chih kuan</i> , Government Offices.
禮 <i>li</i> , Ceremonies.
樂 <i>yüeh</i> , Music.
兵 <i>ping</i> , Army.
刑 <i>hsing</i> , Punishments.
州郡 <i>chou chün</i> , Geography.
邊防 <i>pien fang</i> , Defences.

The work has since been continued down to about 1736.

**Wén Hsien T'ung K'ao**, 文獻通考, by MA TUAN-LIN, published in 1319. This is based on the *T'ung Tien*, but the 9 sections are expanded into 24, and 5 new categories are added, some of which are outside of the scope of the earlier work, viz. official administration. The new categories are

經籍 Bibliography.	彙編 Uranography.
帝系 Imperial Lineage.	物異 Phenomena.
封爵 Appointments,	

This work has been extended by supplements down to the eighteenth century.

These last two works, together with the history by Ssu-ma Kuang called *T'ung chien* 通鑑, are often called the Three T'ung, 三通 *san t'ung*.

**T'ai P'ing Yü Lan**, 太平御覽. This is the first of the works that should have the title of Encyclopaedia, as it deals with the whole range of human knowledge. It quotes on every imaginable subject from 1,690 works of which it gives a list. It was made by order of T'ai Tsung, second emperor of the Sung dynasty, was finished in six years, (A.D. 987), and called *T'ai P'ing Pien Lei* 太平編類; but after the emperor had read the whole of it in one year the title was changed to *T'ai P'ing Yü Lan* (*Yü lan* meaning imperial inspection). It was divided into 55 sections. After six centuries, when perfect copies were not to be got, it was reprinted (1572), and again in 1812.

**Yü Hai**, 玉海, the work of WANG YING-LIN, was in 21 sections and 240 sub-sections. The author died in 1296, but the book was not published till 1351.

It was not properly a *lei shu*, that is, it was not arranged under categories but on the basis of a Rhyming Syllabary. Four odd volumes are in the Chinese Library of the British Museum and there are a few elsewhere.

**Yüan Chien Lei Han**, 淵鑑類函, the most accessible and most generally useful of the compilations of K'ANG HSI. It was based on an earlier work, the *T'ang Lei Han* 唐類函, of Yü An-ch'i of the Ming dynasty; which again was drawn from four T'ang dynasty compilations.

The work took nine years to complete, and appeared in 1710. It is divided into 45 categories and is very much on the same plan as the *Yü Lan*, but it contains half as much again of matter.

The *Yung Lo Ta Tien* 永樂大典 does not strictly belong to *Lei shu*, since its arrangement was not according to categories of subjects, but followed HUNG WU's *Syllabary of Rhymes* 韻府羣玉 *Yün fu ch'ün yü*. This enormous work contained 22,937 *chüan*. It was finished in 1407. The interest is less in the structure and contents of the book than in the history of the copies prepared. The original was kept at Nanking, but two copies of it were made in 1567, and preserved in Peking. At the fall of the Ming dynasty the original and one copy perished. The other copy, nearly complete, was kept, but not cared for, in the Han-lin College till 1900, when the Boxers fired the Library, which adjoined the British Legation, and the last copy of the work was destroyed; though a few score volumes were afterwards picked up by foreigners.

**Ku Chün T'u Shu Chi Ch'eng** 古今圖書集成. K'ANG HSI appointed CH'EN MING-LI, a pardoned

rebel, to execute this great work; but YUNG CH'EN-  
no sooner came to the throne, (1723) than he sent  
(CH'EN into banishment. It is probable, however,  
that the work was by that time finished, though it  
did not appear till 1726. The best idea of the scale  
on which the work was done is given by comparing  
it with the *Encyclopaedia Britannica*: it contains  
between three and four times as much matter as  
the English work.

There are six main divisions, but the actual  
categories are 32 in number. They are as follows:—

乾象 *ch'ien hsiang*, Celestial Signs.  
歲功 *sui kung*, Seasons.  
歷法 *li fa*, Astronomy, Mathematics.  
虛徵 *shu ch'eng*, Various Manifestations.  
坤輿 *k'un yü*, The Earth.  
職方 *chih fang*, Governmental Departments.  
山川 *shan ch'uan*, Topography.  
邊裔 *p'ien i*, Foreign Countries.  
皇極 *huang chi*, Imperial Court.  
宮闈 *kung wei*, Palace Doors.  
官常 *kuan ch'ang*, Officials.  
家範 *chia fan*, Natural Kinship.  
交誼 *chiao i*, Social Intercourse.  
氏族 *shih tsu*, Genealogy and Biography.  
人事 *j'en shih*, Human Affairs.  
閨媛 *kuai yüan*, Beauties of Inner Rooms.  
藝術 *i shu*, Skilled Occupations.  
神異 *shên i*, Religion.  
禽蟲 *ch'in ch'ung*, Animal Kingdom.  
草木 *ts'ao mu*, Vegetable Kingdom.  
經籍 *ching chi*, Canonical and other Literature.  
學行 *hsüeh hsing*, Philosophy and Ethics.  
文學 *wên hsiueh*, Literary Forms.  
字學 *tsü hsüeh*, Study of Characters.  
選舉 *hsüan chü*, Official Examinations.  
銓衡 *ch'üan hêng*, Official Appointments.  
食貨 *shih huo*, Food and Commerce.  
禮儀 *li i*, Ceremonial Usages.  
樂律 *yüeh lu*, Music.  
戎政 *jung ch'eng*, Military Administration.  
群刑 *hsiang hsing*, Law and Punishment.  
考工 *k'ao kung*, Handicraft.

It must be observed that the English titles  
above do not profess to be translations of the  
Chinese titles, many of which are indeed untrans-  
latable. A comparison between the lists given by  
KLAPROTH, MAYERS and L. GILES will show this.  
The Chinese titles themselves also are inadequate  
indications of the contents of each section.

The work was printed from types cut (not cast)  
in copper, the actual number of types being perhaps  
230,000; and it is said and generally believed that  
one hundred copies were printed, a few on fine,  
white paper as presentation copies, and the rest on  
yellowish paper.

The British Museum possesses probably the  
only complete copy of this edition to be found out-

side of China. It is on yellow paper and is bound  
in European style in 745 volumes. The Berlin  
Königliche Bibliothek has about four-fifths of the  
work. The Bibliothèque Nationale in Paris has a  
nearly complete copy on white paper, the missing  
portions being filled up from the second edition.

Two later editions have appeared; the first of  
these, according to information given to Prof.  
HIRTH, was printed in an edition of 250 copies by  
the Tsung-li Yamén, which fixes the date as after  
1862. It was printed in Shantung, probably from  
wooden blocks. The only matter added is a list  
of errata, and the book is an almost exact facsimile  
of the first edition.

PELLIOT, who was the first to mention in print  
this second edition, has had later information than  
the above, to the effect that it was printed by photo-  
lithographic process about 1895-98, at the expense of  
the Viceroy LIU K'UN-T.

A reprint in a smaller size was made by a  
Chinese syndicate, the work being carried out by  
MAJOR Brothers in Shanghai. Movable leaden types  
were used and the printing occupied 3 years, being  
finished in 1888.

An Alphabetical Index to the *Encyclopaedia*  
was compiled by L. GILES of the British Museum,  
in 1911. This contains a very valuable Introduction.

KLAPROTH was the first foreigner to give any  
notice of the work.

KLAPROTH: *Journal Asiatique*, 1826, tome ix,  
p. 56; MAYERS: *China Review*, vol. vi, p. 218;  
L. GILES: *An Alphabetical Index to the Chinese  
Encyclopaedia*; MACGOWAN: *Journal of R.A.S.*,  
N.C.B., 1859, vol. ii, p. 170.

There are other collections which might be  
noticed here, but the above are the most important;  
others can be found in the works referred to below.

WYLIE: *Notes on Chinese Literature*, section  
'Cyclopaedias'; MAYERS: *Bibliography of the  
Chinese Imperial Collections of Literature*, (*China  
Review*, vol. vi).

LEKIN. See *Likin*.

LEMONS. See *Oranges*.

LEONTIEFF, MAXIMUS, a priest of the  
Russian Orthodox Church, who was one of the 45  
prisoners taken when the Chinese captured the  
fortress of Albazin (q.v.) in 1685. They were all  
brought to Peking, and Father LEONTIEFF ministered  
to his little flock in the N.E. corner of the Tartar  
City, using a small Chinese temple duly fitted up  
for the services.

Ten years afterwards, the metropolitan of  
Tobolsk, in sending a communion cloth, and recog-  
nizing the little community, ordered that preaching  
among the Chinese should begin, and prayers be

offered for the Chinese Emperor. This was the actual, though not the formal, beginning of the Russian Orthodox Mission in China. Father LEONTIEFF died in Peking in 1712. His grave is unknown. CHINESE RECORDER, vol. xlvii, p. 678.

**LEOPARDS.** The leopard is plentiful in the hills of Chihli, Shansi, Shensi, and Kansu, the species being the Manchurian leopard, *Felis villosa*. The true Chinese leopard, *F. fontanieri*, has its habitat in Szech'uan, extending into S. Shensi. The Snow leopard, *F. uncia*, is a Tibetan animal, but it may perhaps occur on the borders of Kansu; its skin is plentiful in the market. SWINHOE says the leopard (*F. pardus*) is found in various parts of S. China; this is probably *F. fontanieri*. See *Felidae*.

SOWERBY: *Journal*, N.U.B.R.A.S., vol. xlvii; SWINHOE: *Catalogue of Mammals of China*, P.Z.S., 1870.

**LEPORIDÆ**, the Hare Family. Eight species are known from N. China and neighbourhood, their names and distribution being as follows:—

*Lepus swinhoi*, Shantung, Chihli; *L. swinhoi subulatus*, Shensi, Ordos; *L. swinhoi sowerbyi*, N. Shansi; *L. tolai*, Mongolia; *L. mandchuricus*, Manchuria; *L. timidus subsp.*, Saghalien; *L. sechuenensis*, S.W. Kansu; *L. coreanus*, Corea.

SOWERBY: *Journal*, N.C.B.R.A.S., vol. xlvii.

**LEPROSY**, "the most ancient and persistent of diseases," has been known in China from very early times. The symptoms are described in ancient Chinese works on medicine, and curative treatment outlined. According to the highest authority on tropical diseases, China has probably more lepers than any other country; estimates vary from 150,000 to 300,000, but are not worth much.

The disease is very unequally distributed, being somewhat rare in the dry north and north-west. In S.W., Central and S. China, it is common, especially in Fukien, Kuangsi and Kuangtung with their damp heat. It is very prevalent round Canton city. The sufferers are congregated in so-called "leper villages," but nothing systematic is done to treat them or to stamp out the disease. Sometimes a generous official may make a grant-in-aid; but in some places lepers are regarded as "accursed of Heaven" for some wrong-doing in this or a previous existence, and even stamping out the disease by murdering the diseased has been advocated in some quarters. In the meantime lepers marry lepers, and the disease is said to wear itself out in three or four generations. In spite of ignorance, filth, poor food, etc., leprosy does not seem to be on the increase in China.

The Mission to Lepers (a British Society) assists to some extent various Protestant Missions in work

for their relief. Homes have been opened where they are housed, clothed, fed, taught Christianity, and reverently buried at last in the graveyard of the "Home."

The Church Missionary Society has a number of Leper Homes, those at Hangchow, Foochow, Pakhoi and Hok chiang being the chief; the Rhenish Mission has a large asylum at Tungkun; at Wuchow there is a small leper home under Christian supervision.

The one Home for Lepers in the interior is that belonging to the London Missionary Society at Siaoan, 40 miles from Hankow. It was opened in 1899, and can accommodate 160.

The American Presbyterian Mission (N.) is building a Home at T'êng hien in Shantung for 70 lepers.

BALL: *Things Chinese*; FOWLER: *Leprosy in China*, in *Chinese Recorder*, vol. xlv.

**LETTRES EDIFIANTES ET CURIEUSES**; a famous Jesuit missionary publication. The bibliography of this work is most confusing; it takes up no fewer than 30 columns in CORDIER's *Bibliotheca Sinica*. It was begun in 1702, and the first few volumes are very rare in the original edition. They were reprinted and the series continued by LE CLERC, the collection extending down to vol. xxxiv in 1776. Another edition has been issued by LE CLERC of the earlier volumes, down to vol. xii, 1741. A new edition in 26 volumes divided the Letters, the volumes being entitled (in French) *Memoirs of America*, *Memoirs of the Levant*, etc. The volumes xvi to xxvi inclusive are concerned with China. There are also many translations of the series, in whole or in part, in various languages. In 1808 there was published *Choix des Lettres Edifiantes*, in 8 volumes, of which the first three deal with China.

*Nouvelles Lettres edifiantes*, concerned with the Missions of China and the East Indies, is in 8 volumes, the first being published in 1818 and the last in 1823.

**LEXICOGRAPHY. NATIVE WORKS.**—Native Chinese dictionaries may be divided into three categories; i. *Analogical dictionaries*, arranged by categories of subjects; ii. *Graphic dictionaries*, arranged by radicals. iii. *Phonetic dictionaries*, arranged by rhymes. This triple division is concerned only with the mode of classification of the words contained in the dictionary. Besides these, however, it is necessary to make a place for the glossaries of a particular work or a series of works, and also to say something about polyglot lexicons and dictionaries.

*Analogical Dictionaries.*—It would seem that the most ancient works of Chinese lexicography must be placed in this category.

Traditionally, the first Chinese lexicon is the 爾雅 *Erh ya*, the original compilation of which is often attributed to the Duke of Chou (12th century B.C.); it is included in the "Thirteen Classics." But there cannot be any doubt that the work is much more recent; its publication cannot be placed earlier than the second century before our era. It then comprised three chapters. At present the *Erh ya* is generally divided into ten chapters; it is accompanied by a commentary by 郭璞 Kuo P'o (276-324), and a sub-commentary by 邢昺 Hsing P'ing (932-1010).

The 史籍篇 *Shih chou p'ien* however, must be placed before the *Erh ya*, though there is no reason to attribute it to a supposed SHIH CHOU who would have lived about 800 B.C.; the work was doubtless of circa 300 B.C.; there remains nothing of it except scattered citations.

The same is true of the 倉頡篇 *Ts'ang hsieh p'ien*, of which a fragment has, I believe, been identified by Mr. LO CHEN xü in a tablet of Sir AUREL STEIN'S.

On the other hand we still possess the 急就章 *Chi chiu chang*, edited by 史游 SHIH Yu in 48-32 B.C. and a portion of which has been found by M. CHAVANNES in some tablets of the Han Period exhumed by Sir AUREL STEIN. It is a short analogical vocabulary, without any gloss. Almost all these ancient lexicons were more or less in rhythm or in rhyme.

A place apart must be made for the 方言 *Fang yen*, at the present time divided into thirteen chapters. The attribution (which is very doubtful) of this work to 楊雄 YANG Hsiung (B.C. 53--A.D. 18) is met with for the first time at the end of the second century of our era. It is a collection of dialect words from different parts of Northern and Central China. Although the work has come down to us with many alterations, and although the Chinese script lends itself badly to precise phonetic notations, the *Fang yen* will be a very valuable source of information about ancient Chinese speech when the study of early Chinese phonetics is more advanced.

The 釋名 *Shih ming* of 劉勰 LAU Hsi (2nd century of our era), in eight chapters, defines the Chinese words as a rule by homophones, which gives to the work somewhat of the appearance of a collection of puns: it is not, however, to be disregarded.

The 廣雅 *Kuang ya* of 張揖 CHANG I, which dates from the middle of the 3rd century of our era, and is divided into ten chapters, is a vocabulary arranged by categories, with occasional brief explanations. The pronunciations shown were added in the Sui period.

There is no room here to continue this enumeration of analogical dictionaries down to recent times;

it is a class fallen into desuetude: their utility to us ceasing when they can no longer be invoked as ancient sources of Chinese in the days when the other lexicographical types did not yet exist.

*Graphic Dictionaries.*—In these the arrangement is according to the system of radicals; but the number of these radicals has varied.

The earliest dictionary arranged by radicals is the 說文解字 *Shuo wen chieh tzu*, generally called for short *The Shuo wen*. It was the work of 許慎 Hsü SHEN, and was presented to the throne in A.D. 121 by his son 許冲 Hsü CH'UNG. (Contrary to the commonly received opinion Hsü SHEN, who was then ill, survived as late as, perhaps, near A.D. 150).

The *Shuo wen* contains 10,600 characters arranged under 540 classifiers; these characters are given in the seal form (小篆 *hsiao chuan*) with the corresponding forms in the Han script; Hsü SHEN 許慎 explains the graphic origin of each character. The *Shuo wen* has come down to us not without alterations and additions, generally improvements, due to the brothers 徐鍇 Hsü CH'IEH (920-974) and 徐鉉 Hsü HSÜAN (916-991). The pronunciations given do not belong to the original *Shuo wen*; it is usually said that they were added when alterations were made in the tenth century, but a manuscript copy fragment of the *Shuo wen* which is supposed to date from the T'ang dynasty and which has been reproduced several times during the last half century, already contains them. Modern Chinese scholars have worked a good deal on the *Shuo wen*; for Europeans its use has been facilitated by 'HALMERS' *Phonetic Shuo wen*.

Between the *Shuo wen* and the Graphic or Phonetic Dictionaries of the sixth century, of which we shall soon have to speak, progress was made in two matters, both of advantage to the lexicographer. The first was the invention of the 反切 *fan ch'ieh* which, by the use of two characters, one giving the sound of the initial and the other the sound of the final, allows the graphic representation of each character. (For example, 魯 *lu* 讀 *wu*, in fan-ch'ieh 1(u+w)u or lu, serves to mark the pronunciation of 路 *lu*). The paternity of this system, invented under the influence of Sanskrit scholars is ascribed to 孫炎 SUN YEN (3rd century of our era). The other advance was the systematization of the four tones, established by 沈約 SHEN Yo (441-513), in his 四聲 *Ssu sheng*, a treatise which is now lost, but the data of which passed into all later dictionaries.

Among the Graphic Dictionaries to which these innovations were applied, the most ancient that we possess except in scattered citations is the 玉篇 *Yu p'ien* of 顧野王 KU YEH-WANG (519-581), finished in 543. This work is divided into thirty chapters, and the characters are arranged under 542 radicals,



which is almost exactly the system of the *Shuo wén*. The *Yü p'ien* has not come down to us, however, in its original state. It has been revised, in 674 by 孫愷 SUN CH'ANG, and again in 1013 by 陳彭年 CH'EN P'ENG-NIEN. The modern editions are derived from this last revision. Some years ago however, two fragmentary manuscripts of the T'ang recension were reproduced in Japan and in China.

The 龍龕手鑑 *Lung kan shou chien* in four chapters, finished by the Buddhist monk 行均 HING CHÜN in 997, has this interest, that it is one of the very rare works composed in North China in the Liao period and still existing. It gives 26,000 characters, of which many are vulgar forms not noted in other dictionaries.

Without delaying over intermediate works of less importance we may pass at once to the great dictionary compiled by imperial order under the Manchu dynasty, the 康熙字典 *K'ang Hsi tsü tien*, completed in 1716. It gives 49,000 characters, arranged under 214 radicals. In spite of its great popularity this dictionary contains a good number of mistakes, which the 字典改正 *Tsü tien k'ao chêng* of 王引之 WANG YIN-CHIH (1766-1814) has not completely corrected.

A new dictionary, which is a sort of revised and corrected *K'ang Hsi tsü tien*, has been compiled recently by 歐陽溥存 OU-YANG P'U-TS'UN, 徐詒 誥 HSÜ K'AO and 汪昌霖 WANG CH'ANG-LÜ; it was published at Shanghai at the end of 1915 under the title 中華大字典 *Chung hua ta tsü tien*. The order of the 214 radicals has been altered; some neologisms have been introduced; the meanings are better classified and distinguished than in the *K'ang Hsi tsü tien*; but there are still a good few faults inherited from preceding dictionaries.

There also appeared at the Commercial Press in Shanghai in 1915 a work of the first rank, the 辭源 *Ts'ü yüan*. It is an encyclopaedic dictionary, arranged according to the 214 radicals, and full of valuable information. The definitions and explanations are clear and precise. There had previously been no work of this kind in China.

*Phonetic Dictionaries.*—These are arranged according to rhymes. This system of classification only began to be adopted in the sixth century, and then in works which have not come down to us.

The first such dictionary of which we have more than occasional citations is the 切韻 *Ch'ieh yü* of 陸法言 LU FA-YEN, in five chapters, finished in 601, the characters being classed under 204 rhymes. The *Ch'ieh yü* was amended for the first time in 677 by 長孫訥言 CHANG-SUN NO-YEN, then a second time in 751 under the direction of 孫愷 SUN MIEN: from the time of this second revision the title was changed to 廣韻 *T'ang yü*. Revised yet once more under the direction of 陳彭年 CH'EN P'ENG-NIEN and others in 1011, the *T'ang yü* became then the

大宋重修廣韻 *Ta Sung ch'ung hsin kuang yü*, or 'Kuang yü revised under the Sung'; it seems in fact that the name of *Kuang yü* had been substituted for *T'ang yü* between 751 and 1011, in an intermediate revision about which we have but little information. This *Kuang yü* of the Sung period includes about 28,000 characters, arranged under 206 rhymes. All the modern editions are derived from the 1011 recension. Sir AUREL STEIN and myself, however, have recovered from Tun-huang several specimens of the T'ang recension; there is especially, in the STEIN collections at the British Museum, an almost complete example of the work, printed apparently in the tenth century. It would be in vain to attempt a detailed history of the work of LU FA-YEN until this new material has been studied in detail.

Along with the *Kuang yü* must be noted, in the Sung period, the compilation of the 集韻 *Chi yü*, by 宋祈 SUNG CH'Y, 丁度 TING TU and others, finished in 1039 and containing 53,523 characters; and that of a work of smaller extent but very popular, the 禮部韻略 *Li pu yü* *lio* of TING TU, completed in 1038 and giving only 10,000 characters.

The *Li pu yü* *lio* of TING TU was re-cast in 1252 by 劉淵 LIU YÜAN, who reduced the 206 rhymes to 107.

The 中原音韻 *Chung yüan yin yü* of 周德清 CHOU TÊ-CH'ING dates from the twelfth century; for the history of the Chinese vocal sounds it is an interesting work: the *ju-shêng*, which had already disappeared in northern China, is suppressed in the book, but CHOU TÊ-CH'ING still distinguishes the three nasal finals, *-n*, *-m*, *-ng*, reduced to-day to *-n* and *-ng* by the passing of *-m* into *-n*. This is the system, moreover, which is certified to us in the fourteenth century in the transcriptions of Chinese words into the 'phags-pa script.

Directly after the establishment of the Ming dynasty, a new dictionary was made by imperial order, the 洪武正韻 *Hung Wu chêng yü*, complete in 1375. It contains about 12,000 words, and the phonetic wear and tear of the language has brought about a great reduction in the number of rhymes; there are only 76 of them.

However, in the seventeenth century the young Manchu dynasty gave up the classification of the *Hung Wu chêng yü* and returned to the number (less one) of LIU YÜAN; from that time there were 106 rhymes; it is the system which flourishes to-day.

The best-known lexicographical work which appeared under the Manchu dynasty and is classified by rhymes, is the enormous "Gradus ad Parnassum" entitled 佩文韻府 *P'ei wén yü* *fu* compiled by imperial orders in 1704, with a supplement, the 韻府拾遺 *Yün fu shih i*, compiled by imperial orders in 1720. There is in it an enormous number

of expressions of two or three characters, arranged under the rhyme of the last character; each of these expressions is illustrated by quotations, with the sources indicated; but the quotations are not always correct, and often are hardly intelligible, because they are not accompanied by any explanation.

**Glossaries.**—There have appeared in China many glossaries of a particular writer or of a particular series of works. The expressions of which the glosses are given are not classified, but they are numbered and explained in the order of their appearance in the original text.

The most celebrated work in this category, so far as concerns the classical literature, is the 經義釋文 *Ching tien shih wên* of 陸德明 *LU Tê-ming*, in 30 chapters; the preliminary matter is dated 583, but the work was no doubt not finished till a good few years later. The *Ching tien shih wên* is a glossary of the Classics (not including *MENCIUS* but including *Lao Tzû* and *CHUANG Tzû*) as much from the point of view of the form of the characters as of their pronunciation and their meaning. It was very much altered in 972 and even since that date it has not been very well preserved; two manuscripts from Tun-huang, now in the National Library in Paris, give us in part the original wording of the work for the portions which relate to the *Shu ching* and to the *I ching*. Especially by that which refers to the *Shu ching* one sees from these manuscripts that the recension which has been handed down has retained not more than half the original text.

The principal Glossaries besides the *Ching tien shih wên* are those which relate to Buddhist works. The earliest is the 一切經音義 *I ch'ieh ching yin i* by 玄奘 *Hsüan-ying* (middle of seventh century). There are several others, not less valuable, also dating from the T'ang dynasty and relating either to the whole Buddhist "Canon" or to some particular work in it.

In imitation of the Buddhists the Taoists in their turn compiled a general Glossary of their "Canon," but this work has not come down to us.

**Vocabularies of Foreign Tongues.**—By their contact with neighbouring peoples, then because of Buddhism, and finally through the establishment in North China of non-Chinese dynasties, the Chinese were early led to study foreign tongues and to facilitate that study by Lexicons. The biographical chapters of the *Sui History* shew us the existence from the fourth to the sixth century of quite a literature relating to the language of the Hsien-pi and to that of the Wei of the To-PA family; but of all these works none have survived to our day.

The most ancient works of this class which, thanks to Buddhism, have come down to us, are

concerned with the Indian writing and lexicography; most of them were lost in China, but have been recovered in Japan.

A Manual, with glossary, for the study of the *hei-hei* language has been unearthed by Colonel Kozlov at Khara-khoto.

But, for the period previous to the Manchu, and apart from Sanskrit lexicons, the most numerous series of the works of this nature consists of the Vocabularies made for the Bureau of Interpreters during the first half of the Ming dynasty. It is by these Vocabularies that we know of the language of the Jüen or 金 *Chin* (12th century), thanks to a manuscript in Berlin, to which must now be added a manuscript at Hanoi. There are some series of these Vocabularies of the Bureau of Interpreters, more or less complete and of various dates, in the principal Libraries of Europe.

Under the Manchu dynasty there appeared a good number of Chinese-Manchu dictionaries, Chinese-Mongol, etc. One of the best-known is the 四體清文鑑 *Ssu t'i ch'ing wên chien*, a tetraglot dictionary (Chinese, Manchu, Mongol, Tibetan), which even becomes pentaglot by the addition of a Turkish version, not published, it is true, but represented by a beautiful manuscript in the British Museum.

**BIBLIOGRAPHY.**—WATERS, : *Essays on the Chinese Language*, Shanghai, 1889, pp. 20-101.

[P.P., translated by Editor].

**FOREIGN WORKS.**—The early Roman Catholic missionaries prepared a large number of dictionaries for their own use; but such remained as a rule in manuscript; a goodly number of these manuscripts are scattered among the great libraries of Europe or in private collections; but many have perished. Some of the more important may be mentioned.

Père J. Cobo; *Lingua sinica ad certum revocata methodum, quatuor distinctis characterum ordinibus, generalissimis, generylibus, specificis et dudibus, seu vocabularium sinense*. This may be the earliest of such dictionaries, but no copy of it was brought to Europe.

RICCI wrote a dictionary, and it may be that his was the earliest. KIRCHER, in his *China Illustrata*, (p. 118) states that he had a copy of it, and that he would have published it if any one would have borne the expense. No copy is known to exist to-day.

Père COLLADO is said by LEO ALLATIUS to have made a dictionary of Chinese, with Latin and Spanish explanations, in Chinese and Latin characters, printed at Rome in 1632. No such book was ever printed, though it is always possible that the dictionary was actually made and sent to the Propaganda to be printed. A Japanese dictionary appeared in that year, without Chinese characters, and perhaps this has caused ALLATIUS to make his mistake.

Père TRIGAULT printed a work in China entitled 西儒耳目資 *Hsi ju erh mu tzü*. This is mentioned as a dictionary and in fact in CORDIER's *Bibliotheca Sinica* it leads the list; but according to RÉMUSAT it is merely a syllabary, of no use except to Chinese wishing to learn a little Latin. Copies of this are to be found in various European libraries.

Père GABRIEL MAGALHAENS or MAGAILLANS wrote a *Traité des lettres et de la langue chinoise, pour ceux qui viennent prêcher dans cet empire*; but from what he himself tells us of it one cannot tell whether it was a vocabulary or a grammar. It was printed in 1626.

P. ALVAREZ SEMEDO, according to P. COUPLET, prepared a dictionary both Chinese-Portuguese and Portuguese-Chinese, but death prevented him from finishing it and it was never printed.

P. CHR. HERDTRICH is also said by COUPLET to have made a large Chinese-Latin Vocabulary, which was put to press; but nothing more is known of it.

P. BOUVET made a small Chinese-French vocabulary, which was discovered early last century in the Library at Mans.

Fra JUAN FERNANDEZ. Dr. G. E. MORRISON has a copy in manuscript of a *Vocabularium Sinice et Latine*, on the fly-leaf of which has been written, "Ce dictionnaire Chinois-Latin a été rédigé par le missionnaire Espagnol Fra JUAN FERNANDEZ Serrano, et terminé le 29 Novbre 1724 à Chang-Te."

FERNANDEZ is known as a Franciscan missionary, but the addition of Serrano to his name is unexplained.

PP. DOMINIQUE DE NIEVA, who died in 1606, MICHEL DE BENAVIDES, who died in 1607, J. B. MORALES, who died in 1664 and Fra GONZALEZ DE SAN PEDRO, who died in 1712, are all credited with having written vocabularies, but no copies of the works are known to exist now.

Other dictionaries mentioned by RÉMUSAT are one by P. PARRENIN, one by PP. PRÉMARE and HERVIEU, to be seen in the National Library at Paris, a Chinese translation of the *Vocabulario della Crusca* in three folio volumes, a fine Latin-Chinese-Manchu dictionary, also in three folio volumes, and one by P. DIAZ of which a copy is kept in the Berlin Library. The last-named work has 7,160 characters in alphabetic order and with Spanish translations.

Some of these references it will be observed are vague and useless.

The most noteworthy of these early dictionaries is that by BASILE DE GEMONA (see *Brollo*). There are various manuscript copies, from 1714 onwards, with the title 漢字西譯 *han tsü hsi i*.

It was first printed in 1813, as *Dictionnaire chinois, français et latin par M. de Guignes*. It was published by order of NAPOLEON the Great. It is however nothing else than BASILE DE GEMONA's Dictionary, now first printed, after lying in manu-

script for more than a century. DE GUIGNES altered the work in some slight respects not to its advantage, and published it as his own work, though he says in the preface it is on the model of BASILE OF GEMONA. In 1819 KLAPROTH published a supplement (*v. infra*), in which there is a critical examination of DE GUIGNES' work by RÉMUSAT, (not by KLAPROTH, as is generally supposed). RÉMUSAT exposes the piracy very effectively.

The dictionary is in folio, and has lvi+1114 pages of very thick paper, and is therefore most unwieldy. It was republished without the French at Hongkong in 1853.

*Supplément au Dictionnaire Chinois-Latin du P. BASILE DE GLEMONA (sic)* (imprimé en 1813 par les soins de M. de GUIGNES), publié d'après l'ordre de sa majesté le roi de Prusse, FRÉDÉRIC-GUILLAUME III, par JULES KLAPROTH. A Paris, de l'imprimerie Royale, M.DCCC.XIX.

This supplement has a preface by KLAPROTH and a *Critical Examination* by RÉMUSAT of DE GUIGNES' book, in both of which the piracy of DE GUIGNES is forcibly pointed out.

With Dr. MORRISON the Protestant Church began its work in this direction. His great work was printed at the expense of the East India Company, MORRISON himself receiving 500 copies. The work is entitled *A Dictionary of the Chinese Language*. (6 vols. 4to., Macao). It is in three Parts; the first is the Tzû-tien 字典 in three volumes, published as follows; vol. i in 1815 (pp. xviii, 930); vol. ii in 1822 (pp. 884); vol. iii in 1823 (pp. 908). The second Part, *Wu chü yün fu* 五車韻府, is in two volumes: vol. i giving Chinese and English arranged alphabetically, appeared in 1819 (pp. xx, 1090); vol. ii, containing various indexes and Tables, a synopsis of ancient forms of characters, etc., was published in 1820 (pp. vi, 178, 305). The third Part is English-Chinese and it appeared in 1822 (pp. 480). The second part was reprinted at Shanghai in 1865.

KLAPROTH made violent attacks on the dictionary, with absurd charges which reveal both an evil temper and ignorance. This pretty quarrel may be enjoyed by those having access to the *Asiatic Journal* and the *Journal Asiatique* for the years about 1830-32. See also MORRISON's letter given in his *Memoirs*, vol. ii, p. 452.

A singular controversy arose through CALLERY in the Introduction to his *Systema Phonicum* asserting that the dictionary (Part II) was nothing but a translation of one compiled by Roman Catholic missionaries, of which he possessed a copy. MORRISON in his preface says that Part II was founded on the *Wu chü yün fu* of CH'EN. Strange to say, however, the book by CH'EN was so rare that JULIEN tried from 1828 to 1844 before he could obtain a copy, when MORRISON was at once vindicated.

MORRISON also wrote a dictionary of the Canton Dialect, printed at Macao in 1828; a second edition of it appeared at Calcutta in 1840.

GONÇALVES prepared several Dictionaries, but their usefulness was much limited through their being in Portuguese or Latin. They are *Dictionario China-Portuguez et Portuguez-China*, Macao, 1831-33; *Vocabulario latino-sinicum*, Macao, 1836; *Lexicon manuale Latino-Sinicum*, Macao, 1841; *Lexicon magnum Latino-Sinicum*, Macao, 1841.

W. H. MEDRURST produced *A Dictionary of the Hokkēn Dialect*, with 12,000 characters, in 1832, the printing not being actually finished however before 1837. *The Translation of a Comparative Vocabulary of the Chinese, Korean and Japanese Languages* (1835), by PHILO-SINENSIS, is also his work. He also published a *Chinese and English Dictionary*, 1842-3; and an *English and Chinese Dictionary*, 1847-8; each in 2 volumes.

CALLERY's important work *Systema Phoneticon Scripturae Sinicae* appeared in 1841 at Macao. This dictionary gives 12,753 characters arranged under their primitives or phonetics instead of under their radicals. This was followed by the *Dictionnaire Encyclopédique de la langue chinoise*, of which only the first volume appeared (1844).

S. W. WILLIAMS issued an *English-Chinese Vocabulary in the Court Dialect* in 1844. It was produced by the Office of the *Chinese Repository* in Macao. The work has an Introduction one fourth as long as the Vocabulary and an index to assist speakers of the Canton and Foochow dialects.

He also made a *Tonic Dictionary of the Chinese Language in the Canton Dialect*; it was printed at the office of the *Chinese Repository* in Canton in 1856.

The *Syllabic Dictionary*, by the same scholar, was issued first in June, 1874. It was founded on the *Wu Fang Yuan Yin* 五方元音 (q.v.), a vocabulary of the year 1700, and it contains 12,527 characters. The romanization was his own, but it has not been used much by other writers and in 1909 a new edition was published arranged according to WADE's system. This was prepared by a committee of the N. China Mission of the American Board, to the College of which Mission WILLIAMS had presented the property right in the Dictionary. The original work was published by the American Presbyterian Mission Press in Shanghai; the other issue is in a reduced size by the N. China Union College at Tung Chow near Peking.

An index to the dictionary, arranged according to WADE's orthography, had already been issued by JAMES ACHESON in 1879.

JOHN CHALMERS of Hongkong, besides dictionaries of Cantonese, issued in 1878 the very useful *Concise Dictionary of Chinese*, often called the *Concise K'ang Hsi*. LOBSCHIED published an

*English and Chinese Dictionary* in 1866 and a *Chinese and English Dictionary* in 1871.

One of the most widely used Vocabularies was that of GEORGE CARTER STENT, first published in 1871. Its popularity was largely due to its clear arrangement of two-character and three-character phrases. The 3rd edition (1898) was revised by MACGILLIVRAY; it then became MACGILLIVRAY's Vocabulary "on the same principle as STENT's Vocabulary."

DOOLITTLE's *Vocabulary and Handbook* must be mentioned, though the dictionary portion was not probably much used.

The great *Chinese-English Dictionary* by GILES first appeared in 1892. It contained 10,859 characters, and used WADE's system of romanization. It became very popular among serious students as being the most complete so far, and a second edition improved and enlarged it.

In 1896 POLETTI published a *Chinese-English Dictionary* with 12,650 characters.

An *Analytical Chinese-English Dictionary* by BALLER contains 6,089 characters which are analyzed and illustrated by 40,000 examples of their usage.

SOOTHILL's *Students' Four Thousand* 學 and *General Pocket Dictionary* is a small work arranged on the phonetic system with some new features. It has had great popularity and several editions have appeared since its issue in 1899. GOODRICH's is another well-known and handy *Pocket Dictionary*.

A number of small works must remain unnoticed; and it is impossible to enumerate the dictionaries of dialects. DYER BALL, EITKE, MACGOWAN, EDKINS, CHALMERS and many others have produced dictionaries other than mandarin.

So far most of the works named have been in English, because such are more numerous than others and of more interest to the majority of readers. It must not be supposed however that there are not equally valuable works in other tongues. It would be strange if the French, who have taken such a lead in sinological work, and the Russians, whose connection with China was so early, should not have done important work in lexicography of Chinese. PAUTHIER and RÉMUSAT are names of early note. Recently COUVREUR has prepared dictionaries French-Chinese and Chinese-French of mandarin, and also a *Classical Dictionary*; and there are various other smaller French works by ROCHET, LEMAIRE and GIGUEL and others. Many dictionaries, etc., by French authors are in Latin. In Russian the Dictionary of PALLADIUS and POROV has run to several editions. Other Russian lexicographers were VASILJEV and PETCHOUROV. SCHLEGEL published a very fine Dutch-Chinese Dictionary in four volumes in 1882-91. There are various such works in German, but none which it seems necessary to name.

Of English-Chinese dictionaries there have been several of late years, prepared by Chinese in Hongkong or Shanghai. That published by the Commercial Press in Shanghai has been very popular. The most modern is that by HEMELING, published for the Customs in 1917.

RÉMUSAT: *Mélanges Asiatiques*; CORDIER: *Bibliotheca Sinica*, col. 1588.

LI 里. The Chinese unit of road measurement, equal to 1894.12 feet English. But like all Chinese measures it varies in different localities.

LI AI TANG, a general who always worked loyally with WARD and GORDON, and did good service. He was a native of Kiangsu, and he accumulated great wealth during the struggle with the rebels. THE FAR EAST: 1877, p. 105.

LIAMPO, the name of either Ningpo or the suburb of it occupied by Portuguese colonists in the sixteenth century. See *Portuguese Relations*.

LIANG DYNASTY 梁紀 (A.D. 502-557) was founded by HSIAO YEN, who took the dynastic title of Wu Ti, and was a great patron of learning. He is noted for his attempt to take Hsiang Yang, as a step in the conquest of Wei, by the building of an enormous dam, which led however to great destruction in his own army instead of drowning the city. During his reign BODHIDHARMA settled at Lo-yang. Wu Ti ended his life as a Buddhist monk.

Dyn. Title	Accession	Reign Title	Adopted
梁武帝 Wu Ti	502	天監 T'ien Chien	502
		普通 P'u T'ung	520
		大通 Ta T'ung	527
		中大通 ChungTa T'ung	529
		大同 Ta T'ung	535
		中大同 ChungTa T'ung	546
		太清 T'ai Ch'ing	547
簡文帝 Chien Wen Ti	549	寶 Ta Pao	550
魏帝王 Yü-chang Wang	551	正 T'ien Chêng	551
元帝 Yüan Ti	552	承寧 Ch'êng Shêng	552
貞陽侯 Chêng-yang Hou	555	承寧 T'ien Ch'êng	555
敬帝 Ching Ti	555	紹泰 Shao T'ai	555
		太平 T'ai P'ing	556

LIANG DYNASTY, LATER. See *Five Dynasties*.

LIANG KIANG 兩江, the two Chiang or Kiang; formerly the two provinces Kiangnan and Kiangsi; now that Kiangnan has been divided into Kiangsu and Anhui, the term stands for the three provinces.

LIANG KUANG 兩廣, the two Kuang, the name used for the two provinces together, Kuangtung and Kuangsi.

LIANG, STATE OF. See *Wei, State of*.

LIAO CHAI CHIH 聊齋志異, a collection of tales completed in 1678, by P'u SUNG-LING (q.v.), but first printed by his grandson in 1740. The title has been rendered *Pastimes of the Study*, (WILLIAMS), and *Record of Marvels or Tales of the Genii*, (MAYERS). It is literally *Liao library records strange*, the word *liao* 聊 being a fanciful and untranslatable term for the author's private library. From a 16-volume edition GILES has translated 164 of the best tales under the title given below. The stories include tales of genii, of Taoist magic, of imaginary lands and of every-day life. The style is considered perfect, but its terseness makes it extremely difficult to read.

GILES: *Strange Stories from a Chinese Studio*.

LIAO DYNASTY. See *K'itai* and *Kara K'itai*.

LIAO DYNASTY, WESTERN. See *Kara K'itai*.

LIAO RIVER CONSERVANCY. See *Conservancy*.

LIBRARIES. There are libraries of Chinese books abroad and libraries of foreign works on Chinese matters. Both these subjects should be fully treated in this article, but circumstances make it necessary to mainly confine these notes to one library in each class.

The account of the British Museum Chinese Library, only to be regarded as rough notes, has been contributed and concludes with the writer's initials.

*British Museum Chinese Library*.—The Chinese works in the Oriental Department of the British Museum total upwards of 50,000 *pén*. Owing to the fact that the collection was allowed to grow up in a haphazard manner through purchase or presentation, there are numerous imperfections and duplicates. The major portion of the books have been bound in European style, but an effort is now being made to retain, wherever possible, the original Chinese cases (*t'ao*).

The Confucian Classics are well represented in various editions, and there is also a fair collection of standard historical works, including a complete modern edition of the 24 dynastic histories. Among the works on topography may be mentioned the *Tu Ming I T'ung Chih* 大明一統志, or Description of the Empire, as well as the later *Ta Ch'ing I T'ung Chih* 大清一統志. The section devoted to heterodox philosophers is noteworthy for the very large number of different commentaries on Lao Tzu's *Tao Tê Ching* 道德經. There are also several editions of CHUANG Tzu and other philosophers of the Chou, Ch'in and Han dynasties. The library is rich in encyclopaedias: all the more important ones, from the *T'ai P'ing Yu Lan* 太平御覽 to the *T'u Shu Chi Ch'êng* 圖書集成, will be found here.

Of the latter work, the Museum is fortunate in possessing a copy of the original edition of 1726, printed on yellow paper and bound up into 745 stout volumes. It also gives shelter to 5 volumes of the still greater manuscript encyclopaedia *Yung Lo Ta Tien* 永樂大典 which was almost entirely destroyed at Peking in 1900. Among the indispensable dictionaries and similar works of reference are included good editions of the *P'ei Wén Yün Fu* 佩文韻府 and *P'ien Tsü Lei Pien* 聯珠類編, K'ANG HSI's standard dictionary and the *Shuo Wén* 說文. Poetry and belles-lettres generally occupy a considerable space on the shelves, while fiction and the drama are also adequately represented. Practically the whole of Buddhist literature is comprised in the two great collections *Ta Tsang Ching* 大藏經 and the even more extensive supplement printed at Kyoto in 1906 and 1912 respectively.

In old and rare editions the British Museum is not particularly rich. It includes, however, a folding volume printed from blocks in 1099 A.D., containing part of a Buddhist sūtra; three similar volumes printed in Japan in the 12th and 13th centuries; a few books of the Yüan dynasty, and some beautiful specimens of Ming printing, more especially a Palace edition of the *Hsü Tsü Chih T'ung Chien Kang Mu* 續資治通鑑綱目 dated 1476. Early illustrated books are a Life of BUDDHA (1486) and a moral treatise in Chinese and Korean (1518). Besides the last-named, there are several very fine Korean editions of Chinese works. Various Jesuit works in Chinese include a treatise on "The True Conception of God," by MATTEO RICCI, printed in 1603. Among those most useful productions of the class known as *ts'ung shu*, or collections of reprints, the Museum has recently acquired the following: *Chih pu tsu chai ts'ung shu* 知不足齋叢書, *Shih wan ch'üan lou ts'ung shu* 十萬卷樓叢書, *Wu ying tien chü chên pan ts'ung shu* 武英殿聚珍版叢書, and many others. The *Yü han shan fang chi i shu* 玉函山房輯佚書 is a most interesting collection of incomplete and fragmentary works, and the *Wu lin ch'ang ku ts'ung pien* 武林掌故叢編 contains an enormous number of different works having reference to Hangchow and its neighbourhood.

Owing to the early invention of printing, Chinese manuscripts are comparatively rare, and few ancient specimens were believed to have survived until Sir AUREL STEIN brought home his huge collection of manuscript rolls from Tunhuang, two or three thousand in all. The majority of these are Buddhist sūtras, but fragments of other works are also found among them. The work of cataloguing these rolls has unfortunately been indefinitely postponed by the war, but it has been ascertained that they range in date from the 5th to the 11th centuries of our era. Even older are the inscribed pieces of

wood and bamboo which have already been deciphered by CHAVANNES and published in a learned treatise. These go back to about the year 100 B.C. The Museum has also acquired a considerable collection of inscribed bones, which were dug up in Honan, and may be assigned with certainty to the second millennium B.C.

About the works dealing with China, there is not very much to be said. Most of them are scattered throughout the General Library, but there is also a collection of Anglo-Chinese books, chiefly translations, in the Oriental Department. Thanks to the copyright act, all the books on China published in this country or in the Colonies are, or should be, in the British Museum. The majority of those published on the continent have also been acquired. On the other hand, a large proportion of those works that have been issued at Shanghai and in other parts of China are still wanting.

[L.G.]

There are three other considerable collections of Chinese books in England. That at Oxford (the BACKHOUSE Collection) is perhaps the most valuable of all; but it has not been described except in an article which appeared in the *Times* on December 2, 1913.

The collection in the Cambridge University Library includes that made by Sir THOMAS WADDE during forty years' residence in China, and presented by him to the University in 1886. A catalogue was published in 1898 by his successor in the Chair of Chinese, Professor GILES, shewing a total of 883 Chinese and Manchu works in 4304 volumes.

The third great collection is at Manchester, and it has already been catalogued.

KIDD, Professor of Chinese in University College, made a Catalogue of Chinese works belonging to the Royal Asiatic Society. The Society printed 500 for the use of its Members. The works are not numbered; no Chinese characters are used; a few explanatory lines are given under each title. The Library was presented by Sir GEORGE STRAUNTON in 1823, and consisted of 186 works in 2610 *pén*. It was said to be inferior to none in Europe at that time except to ROBERT MORRISON's and the national collection in Paris, which had 4,000 works. (See *Asiatic Journal*, vol. xvi, 1835, p. 271). Dr. MORRISON's is preserved in the London Missionary Society's House; the East India Company also had a Chinese library; so had London University College, the works having been presented by JEREMY BENTHAM and OLINTHUS GREGORY.

One volume has been printed of Lord CRAWFORD's *Bibliotheca Lindesiana*, including the Catalogue of the Chinese books and manuscripts.

The *Bibliothèque Nationale* in Paris has a valuable collection, and CORDIER has made a *Catalogue des Albums chinois et ouvrages relatifs*

à la Chine conservés au Cabinet des Estampes. (See JOURNAL ASIATIQUE, 1900; also MAURICE COURANT, *Catalogue des Livres chinois, coréens, japonais*, etc., 1900).

Leyden University has a collection of Chinese works; the catalogue was published by SCHLEGEL at the time of the 6th Congress of Orientalists at Leyden, 1883, with a supplement in 1886.

The last to mention is the NEWBERRY Library in Chicago. For this Library LAUFER collected 1216 works in 21,403 volumes. They are Tibetan, Chinese, Japanese, Mongolian and Manchu, but the great majority are Chinese. A descriptive account was published in 1913.

Other libraries which deserve an extended notice are those at Hanoi (Ecole française de l'Extrême-Orient) and at Zi ka wei, (Jesuits, Kiangnan Mission).

Of foreign books on Chinese matters we mention only one collection.

The library of Dr. G. E. MORRISON at Peking is the most complete collection of works on China ever made. It was begun some five and twenty years ago, before the owner had any idea of residence in China; and as far as a liberal expenditure of money combined with a keen and affectionate interest could make it so, the attempt to form a comprehensive collection of works in every language and every subject on China and its dependencies past and present has been remarkably successful.

Among the treasures of this Collection are a copy of the first Latin edition of MARCO POLO, printed at Antwerp in 1485; and the first Italian edition, Venice 1496; fifteen different editions earlier than the year 1700; and many later editions in various languages. Sir JOHN MANDEVILLE is also well represented, the earliest editions being the Latin one of 1485 and the Italian of 1486. The first Portuguese edition of MENDEZ PINTO (1614) is in the library, as well as the first Spanish and the first English editions. The dictionaries and grammars number over four hundred. There are several early MS. dictionaries including a MS. Chinese-Latin dictionary by the missionary PADRE JUAN FERNANDEZ, finished at Chang-tê fu, 1724. Other dictionaries there are of Mongol, Manchu, Tibetan, Turki, etc., and the smallest pocket-dictionary of most recent date finds its place with the rest.

There are some books to which a personal interest is given by the marginal notes of some former owner or otherwise. Thus there are a number of books from the library of BECKFORD, the author of *Vathek*; and from the Duke of NORFOLK's, the Duke of CAMBRIDGE's and the Duke of HAMILTON's libraries. There is a copy of DE GUIGNES' *Voyage à Pékin* with the accompany-

ing atlas of plates coloured by the author himself, specially bound with an adulatory letter for presentation to Prince TALLEYRAND. Among other interesting rarities there is the log-book of the *Earl of Ashburnham*, written by the fifth officer and illustrated by him with exquisite pen-and-ink sketches of Canton, Macao, etc., as they were at that early date, 1757. There is also the original log-book of the *Lion* frigate which brought out the MACARTNEY Embassy in 1792-4, besides MACARTNEY's Diary and Letter-book, a Common-place Book in MACARTNEY's own hand and several volumes of the MACARTNEY manuscripts.

The library possesses a complete and handsomely bound copy of the *Chinese Repository*, as well as complete sets of Blue Books, Customs publications, *Journal Asiatique* and other reviews and journals dealing with China: with such rare sets as the *China Punch*, *The Indo-Chinese Gleaner*, etc.

There is an unusually large collection of books on the Ornithology of China; rare works on various departments of Natural History; a collection of the works on Chinese Art, many very costly and some hardly now to be obtained at all; such as W. T. WALTER's *Collection of Porcelain*, THOMPSON's *Catalogue of Blue and White Porcelain* with WHISTLER's illustrations, etc.

The library also includes a large collection of maps and engravings, etc., connected with China, many of unique interest; such as the twenty-four engravings by HELMAN, both coloured and uncoloured, *Faits Mémorables des Empereurs de la Chine*; the *Victories* of CH'EN LUNG; two volumes of original drawings and watercolours by CHINNERY; the *Costumes of China*, original watercolour paintings by ALEXANDER, the artist who accompanied MACARTNEY's Embassy, etc., and the collection of manuscripts in three volumes dealing with the Jesuit-Dominican controversy over the question of Ancestral Worship in China, formed by the learned Canonico GHISELLI.

A valuable part of the library is the extraordinary collection of pamphlets dealing with China; many of these by their very insignificance of appearance have become exceedingly scarce, but every one that can be found is brought to enrich this unique library. Magazine articles dealing with China published in various European languages find their proper places in this collection.

It might have been hoped that the Library could have become a permanent attraction to Peking, where it is naturally 'at home.' In August, 1917, however, Baron IWASAKI bought it for £35,000. By the conditions of sale it will be housed in Tokyo, will always be available for the use of students, and will always be called The Morrison Library.

**LI CHEE** (*Litchi sinensis*) 荔枝, one of the most popular fruits of S. China. The plant is strictly semi-tropical, and is found on the coast as far north as Foochow, but not beyond. It requires a rich soil and plenty of moisture, and is not easy to propagate.

The fruit is eaten fresh, dried, or canned; some people even think it is improved by being canned.

There are many varieties, differing in size, colour and flavour.

MEYER: *Agricultural Explorations*, etc.

**LI CHI** 禮記, the *Book of Rites*, one of the Five *Ching* or Classics. There are two other works with *Li*, ritual, in their titles; the *I Li* and the *Chou Li*; the three are often called the Three Rituals, *San Li*.

The *Li Chi* as a collection in its present form belongs to the second century of our era. The nucleus of it, according to CHU HSI, is in 'Treatises composed by disciples of the seventy disciples,' which were recovered after the destruction of books by SHIH HUANG TI. These were added to, collated, commented on and condensed, until about A.D. 200, when they had the form in which we know the work today, in forty-nine books.

LEGGE's translation is under the title *The Li Ki or Collection of Treatises on the Rules of Propriety or Ceremonial Usages*.

CALVERT in 1853 published a French translation, but it was not of the complete work. This incompleteness is indicated in the Introduction, but not on the title-page. ALEXANDER WYLIE translated the whole, but did not publish it. LEGGE's is therefore the first complete translation into any European language. It was published in 1885 in the series *The Sacred Books of the East*.

**LICIUS**, the Latinized form of LIEH Tzû (q.v.), on the model of MENCIUS for MENG Tzû, etc.; used first by FABER.

**LIEBENZELL MISSION.** See *China Inland Mission*.

**LIEH TZÜ**, 列子, sometimes Latinized as LICIUS, a Taoist philosopher who lived in the 5th and 4th centuries B.C. Almost nothing is known of his life except what is told us in his book. His full name was LIEH Yü-K'OU 列御寇, and he figures largely in the writings of CHUANG Tzû, who claims for him the power of riding on the wind. From several facts, such as that SSÜ-MA CH'EN never mentions him, one of the Sung critics was of opinion that he was not a real person but had been invented by CHUANG Tzû, and hence that the book ascribed to him must be a forgery. This view, however, did not meet with acceptance, and his work is included in the great Catalogue of the Imperial Library made under CH'EN LUNG in the

18th century. It is now divided into eight books, and while it contains a good deal of teaching probably set down by LIEH Tzû's immediate disciples, it has been much modified and added to by subsequent editors who belonged to the later and decadent period of Taoism.

The special points of LIEH Tzû are the cosmogonical discourses in Book I, which are the clearest statement we have of Taoist teaching on that subject, the account of YANG Tzû's doctrines in Book VII, the respectful attitude taken towards CONFUCIUS in Book IV, and the racy and appropriate stories with which he illustrates his meanings.

LIEH Tzû was first edited, in the 4th century A.D. under the Eastern Chin dynasty, by an official named CHANG CH'AN, who wrote the best commentary on the work.

LIEH Tzû has been translated into French by CH. DE HARLEZ (1891) in his *Textes Taoistes*; into German by FABER, 1877; and two partial translations have appeared in English, one by F. H. BALFOUR in *Leaves from my Chinese Scrapbook* (1887), and one by LIONEL GILES in *Taoist Teachings*, Wisdom of the East series (1912).

**LIEH YÜ-K'OU** 列禦寇. See *Lieh Tzû*.

**LI FAN YÜAN** 理藩院, *manchu-feudal office*; the Chinese Colonial Office, instituted in the 17th century to attend to relations with Mongolia, Tibet, etc. It was abolished by the treaty of 1858 so far as it dealt with western nations, the *Tsung-li Yamen* taking its place.

In 1906 it was reorganized as the *Li Fan Pu*, 部 Board of Dependencies.

**LI-FOURNIER CONVENTION**, an agreement signed at Tientsin on May 11, 1884, by LI HUNG-CHANG and Captain FOURNIER of the French navy, for the settlement of the difficulty in Tonkin. It provided for the removal of Chinese troops from Tonkin, for trade on the common frontier and for the waiving of the indemnity claimed by France. A strange dispute arose later with regard to erasures in the document, LI and FOURNIER giving each other the lie. No European had witnessed the signing of the Convention and two Chinese officials who had been present agreed with LI's statement on the matter.

**LIGHTHOUSES.** The lighting of the China coasts is in the care of the Maritime Customs. According to the 1917 Returns there are 195 'lights,' exclusive of light-vessels, beacons, etc., the total including these being 1266. See *Maritime Customs*.

CUSTOMS: *List of Lighthouses*, etc., 1917.

**LI HSIU-CH'EN.** See *Chung Wang*.

**LI HUNG-CHANG** 李鴻章, born in Anhui A.D. 1822. He fought against the T'ai P'ing rebels,



and for his services was made Governor of Kiangsu in 1862. He killed the rebel leaders, who had surrendered Soochow on condition that their lives should be spared. After the rebellion was suppressed he was made Earl. In 1867 he was Viceroy of Hu-kuang, and in 1870 of Chihli. In 1874, by a forced march from Tientsin to Peking, he ruined a formidable conspiracy and enabled KUANG HSÜ to be proclaimed Emperor. He signed the Chefoo Agreement, started the China Merchants' Steam Navigation Company, and in the settlement of the Tonkin question accused the French of a breach of faith, which led to 'reprisals' and the partial destruction of the Chinese fleet at Foochow. The war with Japan broke out in 1894; at its close he was sent, shorn of honours, to sue for peace, and owing to his attempted assassination by a Japanese got better terms than he might otherwise have done. In 1896 he made a long tour of western lands, being greatly fêted everywhere. He died in 1901.

He seemed generally in favour of progressive measures, but probably had little love for foreigners as such.

**LIKAN.** See *Ta Ts'in*.

**LIKIEN.** See *Ta Ts'in*.

**LIKIN** 釐金, an inland tax on the transit of goods. The first mention of it in its present form was in 1852, when the Governor of Shantung instituted it in response to demand made on the province for funds to suppress the T'ai P'ing rebellion. The idea of the tax is, however, said to have originated with the Tao-t'ai Yao some years earlier. It was extended throughout China about 1863. The barriers for collection of the tax are very numerous where the population is thick and trade large. There is a tariff, but it is practically ignored, the local collectors having very large powers especially in fixing rates of exchange. The tax was originally one tenth of one per cent. on the value of the goods; it is now estimated that goods passing through one province pay five per cent., and passing through several provinces as much as twenty per cent. of their value. The total collected is probably some thirty million taels per annum.

By treaty stipulation foreigners importing and exporting goods pay to the Maritime Customs seven and a half instead of the regulation five per cent. duty and are then exempt from the likin tax; but this has never been adhered to. The foreign Powers have long tried to get the tax abolished, in the interests of all trade, both local and foreign, paying extra duty to the Maritime Customs: but the difficulty lies in the Customs being State while the likin is Provincial. Two treaties have been signed dealing with the matter, the British known as the

MACKAY Treaty in 1902, and the Commercial Treaty between the United States and China in 1903: but both have proved abortive.

WAGEL: *Finance in China*, p. 380.

**LI LIEN YING** 李蓮英, the favourite eunuch of the Empress-dowager Tz'ü HSI for forty years until her death. Before becoming a eunuch at the age of sixteen, he was a shoemaker's apprentice at Ho-chien fu, and the common people therefore gave him the nickname COBBLERS'-WAX LI, as BACKHOUSE translates it, 皮硝李 *P'i-hsiao Li*, or LI the tanner.

He seems to have had the virtue of loyalty to his mistress, but there is not much else to his credit. By squeezing on a scale without precedent, he became immensely rich; his hoard is said to have fallen into the hands of the French troops in 1900, but after the return of the Court in 1902 he had time, before the Empress-dowager's death in 1908, to make another fortune estimated at two millions sterling. By his advice, the funds supposed to be for the use of the navy, were diverted to the rebuilding of the Summer Palace. This contributed to China's defeat by Japan in 1894. His powerful influence was, of course, used entirely against reform; both the *coup d'état* and the Boxer rebellion were largely due to his advice. While at Hsi-an fu, he and his fellow-eunuchs impoverished the whole province by their depredations. On the Court's return to the capital his influence was even greater than ever, though he wisely used it then in favour of a certain amount of reform. He died in 1911.

**LILYFLOWERS**, *chin chên ts'ai* 金針菜; *Hemerocallis flava*. A staple article of export from Chinkiang, growing along a narrow belt running along the 34th parallel of latitude, through Kiangsu, Anhui and Honan, and between the 115th and 119th parallels of longitude, where the land lies several feet higher than the plain of the Yangtze at Shanghai, and the soil is poor and sandy. The flower has not been an important article of diet for more than a few decades; it is now, however, so much sought after that it is regularly cultivated between potatoes and cabbage. The young bulbs are replanted, seed being apparently never used. The flowers are plucked in spring, dried in the sun, steamed, trodden down in a *kang*, and packed for conveyance to the nearest mart, where they are redried and packed in large bales. The original price is about \$3.00 per picul.

The flower alone is eaten, as a vegetable relish with pork, etc. It is 4 or 5 inches long, light brown in colour, with yellow petals. The best kinds come from Ch'enchou-fu in Honan. The export for 1916 amounted to Tls. 453,177.

CHINA REVIEW, vol. xix.

**LI MA-T'OU.** See *Ricci*.

**LIMICOLAE**, an Order including Plovers, Snipes, Curlews, etc. The following are met with in China. *Vanellus vulgaris*, the Lapwing or Peewit, all over China in the winter, but it retires to the north in the summer. *Microsarcopus cinereus*, in China, Manchuria and Mongolia; it breeds on the Yangtze and probably in many other parts of China. *Hoplopterus ventralis*, the Indian Spur-winged Plover, in Hainan and Yunnan. *Sarcogrammus atrinuchalis*, in Yunnan. *Squatarola helvetica*, the Grey Plover, passes up and down the coast, and winters in S.E. China. *Charadrius fulvus*, the Eastern Golden Plover, in China and Mongolia in passage. *Ochthodromus versutus*, the Eastern Dotterel, in E. China and Mongolia. *O. geoffroyi*, the Large Sand-Plover, on the coasts of China, in passage. *O. mongolicus*, the Lesser Sand-Plover, Mongolia, and at certain seasons in eastern and southern China and in Hainan. *Egialitis placida*, the Long-billed Ringed Plover, all over China, though not in great numbers. *N. dubia*, the Little Ringed Plover, in Mongolia and the whole of China. *E. alexandrina*, China coast. *N. debdata*, S.E. China. *Glareola orientalis*, the Large Indian Pratincole or Swallow-Plover, in China generally, Mongolia, Manchuria. *Haematopus ocellatus*, the Sea-pie or Oystercatcher, on China coast; breeds near Chefoo. *Streptopelia interpres*, the Turnstone, common on the coasts. *Ibidorhynchus struthersii*, the Ibis-bill, in the mountains of the north and west, and in Mu-p'in. *Numenius variegatus*, Eastern Whimbrel, in all parts of China. *N. arguta*, the Curlew, in passage, in China and Mongolia. *N. cyanopus*, in great numbers in China, in migration. *N. minutus*, also common in migration. *Limosa novae-zelandiae*, China coast and from the Ordes to S. China. *L. melanuroides*, China coast. *Terekia cinerea*, the Terek Sandpiper or Avocet Sandpiper, on the coast of China. *Recurvirostra avocetta*, the Avocet, China coast; in summer in the river-mouths of N. China, on the Yellow River, and in Mongolia. *Himantopus candidus*, the Black-winged Stilt, China coast. *Totanus glottis*, the Greenshank, very common in all parts. *T. stagnatilis*, the Marsh Sandpiper or Little Greenshank, in Manchuria and in China, but rare. *T. fuscus*, the Spotted Redshank, from Mongolia to Canton. *T. calidris* the Redshank, very common in all parts at the times of migration. *T. ochropus*, the Green Sandpiper, abundant migrant and possibly resident; by the water-courses everywhere. *T. glareola*, the Wood Sandpiper, China generally. *T. brevipes*, China coast, in migration. *T. hypoleucus*, the common Sandpiper, throughout China. *Calidris arenaria*, the Sanderling, on the coast, in winter and in migration. *Tringa crassirostris*, the Eastern Knot, on the coast, at the times of passage. *T. acuminata*, the Asiatic

Pectoral Sandpiper, China coast; common in the seasons. *T. platyrhynchos*, the Broad-billed Stint, in Formosa, and in small numbers in China, at times of migration. *T. americana*, the Pacific Dunlin. *T. ruficollis*, the Eastern Little Stint. *T. temminckii*, TEMMINCK'S Stint; these three are common on the coasts. *T. subarquata*, the Curlew Stint or Pigmy Curlew, common on the coasts and in Mongolia. *Eurynorhynchus pigmaeus*, the Spoon-billed Stint, China coast. *Macrorhamphus taczanowskii*, the Snipe-billed Godwit, in Mongolia and China, but not wide-spread. *Scolopax rusticula*, the Woodcock, Mongolia, China generally. *Galinago solitaria*, the Himalayan Solitary Snipe, Mongolia, Chihli, Lower Yangtze, Shensi and Mu-p'in. *G. stenura*, the Pintail Snipe, in migration. *G. coelestis*, the Common Snipe, common in all parts. *G. gallinula*, the Jack Snipe, Fukien, Lower Yangtze, Chihli. *Rostratula capensis*, the Painted Snipe, as far as N. Chihli in summer; resident in S. China. *Lobipes hyperboreus*, the Red-necked Snipe, and *Phalaropus fulicarius*, are winter visitors.

DAVID ET OUSTALET: *Les Oiseaux de la Chine*, (Charadriidés, Glareolidés, Scolopacidés, etc.).

**LI MIN** 黎民 a term used in the *Great Learning* with reference to the Chinese people, and explained in K'ANG HSI's dictionary as 'black-haired.' The passage in the *Great Learning* is 保我子孫黎民 (x. 14), and LEGGE's translation is 'preserve my sons and grandsons and black-haired people.'

Some doubt has been thrown on this rendering of the term. One suggestion is that since the composition of the character in its earlier form is grain+man+millet or water, it points not to the colour of the hair, but to the distinctive mark of the first Chinese immigrants, viz., that they were already an agricultural people.

LITTLE *The Far East*, p. 196

**LING CH'IH** 凌遲, the punishment translated 'cutting into ten thousand pieces.' It was not quite so bad as that, but did include the horror of cutting away portions of flesh from the living victim before the *coup de grâce* was given. No doubt it was at some times more brutally and completely carried out than at others, and these extreme cases have twice, at least, been photographed to adorn and assist the sale of foreign books: in one case the illustration was mercifully perforated to facilitate withdrawal. The punishment, with other barbarous accompaniments of the death-penalty, was abolished by an edict of the Empress-dowager in 1905.

**LING NAM** 嶺南, *ling nan*, south of the range. This means 'south of the Plum Range,' Mei Ling (q.v.), and is used to denote the Kuangtung and

Kuangj provinces. There is a book with this title concerning these provinces, written by the Rev. B. C. HENRY.

**LINGUISTS**, the term always used for the interpreters in early days of trade with China. It was forbidden to any Chinese to teach Chinese to a barbarian. LLOYD (*q.v.*) in 1699 and FLINT (*q.v.*) in 1747 seen to have been the only servants of the East India Company to acquire the language up to that time. The linguist therefore became an important institution, and between Hong Merchants, linguists and compradores, the difficulties of foreign trade were enormous.

In 1685 is the first record of the charges for linguists, which were at that time one per cent. on the transactions for the ship on whose behalf they acted. They were naturally extremely incompetent in translation, even if they had wished or dared to be honest in the case of petitions presented to officials; they originated pidgin-English, and in its early days it was worse than now.

In 1814, Sir GEORGE STANTON gained for the Company the privilege of addressing Chinese officials in the Chinese language,—and by that time there were excellent Chinese scholars among the Company's servants.

The interpreter of the British Consul is still called his *linguist* in the Treaty of Nanking, 1942.

EAMES : *The English in China.*

**LINGYIN** 靈隱, *soul's retreat*; a group of famous temples in a beautiful glen amongst the Hangchow hills. The monastery is reputed to have been founded by an Indian monk named HUI LI in A.D. 326. There are many rock-sculptures and a seven-storied "Pagoda of the Classics." K'ANG HSU paid many visits to the Temples. The place was sacked and burned by the T'ai P'ing rebels.

CLOUD : *Hangchow.*

**LIN NGAN** 臨安, the name given to Hangchow by KAO TSUNG, when, having been defeated by the Chin 金 Tartars he transferred the Sung Capital there in A.D. 1127. It is the Kinsay 京師 (capital) of MARCO POLO. See *Hangchow*.

**LINSEED**, the product of *Linum usitatissimum*, is exported from Kalgan, but is grown also in Ssüch'uan. In 1911 it was predicted that it would become one of the staple exports if the too common practice of adulteration were not indulged in; and this prediction seems correct, since the exportation in 1912 reached 442,000 piculs, worth over Hk. Tls. 2,000,000. This has since been reduced, but only on account of the war. Linen is not at present manufactured in China.

The export for 1916 was Pcls. 202,499, value Tls. 559,985.

**LINTIN** 伶仃 *ling ting*, meaning 'lonely,' not, as one writer gives it, 'the solitary nail'; an

island at the mouth of the Canton river and north-east of Macao. From 1821 to 1839 it was the centre of the contraband trade in opium; permanent store-ships were kept there during the winter months. The trade was carried on quite openly, and not till 1836 was any attempt made to check it.

In May 1858 a large fleet of pirates was destroyed there by H.M.S. *Surprise*.

**LIN TSÊ HSÜ** 林則徐, generally known to foreigners as Commissioner LIN, a native of Fukien, born in 1785. At the age of 55 he was Viceroy of Hu-Kuang (Wuchang), which proves that he was a man of unusual ability. In December 1838 he was appointed High Commissioner to deal with the situation at Canton and to carry out the Emperor TAO KUANG's anti-opium policy. His powers were such as had only thrice before been given to any subject during the rule of the Manchu dynasty.

Eight days after his arrival in Canton, on March 18, 1839, he issued an order to the foreign merchants to surrender every particle of opium in their possession that it might be burnt, and further to give a bond, in a foreign language and in Chinese, declaring they would never again bring opium in their ships. An order was also given to the Hong Merchants to see the foreign merchants were obedient to the law, with a threat that otherwise one or two Hong Merchants would be executed. Only three days' grace was allowed. The next day the Hoppo issued an order that no foreign residents should leave; they were prisoners at large in their factories till the surrender of the opium. On March 27 Captain ELLIOT, Chief Superintendent of Trade, found it necessary for the preservation of foreign lives and property to order that the opium should be given up, making himself responsible for the delivery of 20,291 chests. To this fateful transaction a touch of humour is given by the fact that two Parsee firms having by accident duplicated their lists the total amount actually in Canton was short of the promised figure by 523 chests; this amount had to be bought from a ship from India in order to surrender the stipulated number of chests, and it was not paid for till the indemnity had been received!

Other difficulties naturally followed; LIN gave orders on January 5, 1840 to close Canton forever to British ships; shortly after he issued a graduated scale of rewards for the capture and destruction of British ships and the capture or killing of Britons: the scale was raised considerably in February, 1841. Thus LIN brought on the First War, wrongly called the Opium War. He was, of course, both ignorant and arrogant, but he served the Emperor faithfully and was a sincere patriot. He was degraded for his failure and in 1843 banished to Ili. After two years there he was recalled and made Acting-Viceroy of Shensi and Kansu, then Governor of

Shensi, then Viceroy of Yunnan and Kueichow. He died in 1850.

Dr. (Sir JOHN) BOWRING wrote a very full account of him, including his earlier life, in the *Transactions of the China Branch of the Royal Asiatic Society* (not to be confused with the North China Branch), in Part iii, 1851-52.

MORSE : *International Relations of the Chinese Empire*; CHINESE REPOSITORY, *passim*.

**LIOTRICHINAE**, a Sub-family of the *Crateropodidae*. The following are found in China. *Liothrix lutea*, Scop.; South China to Ch'ekiang. *Liochila steeri*, SWINHOE; Formosa. *Pteruthius rickotti*, O. GRANT; Fukien, Yunnan. *P. nigriventris*, BLYTH; Yunnan. *Allotrius pallidus*, A. DAV.; Fukien, Szech'uan. *Cutia nipulensis*, HODGES; Yunnan. *Minla jerdoni*, J. VERR.; Szech'uan.

**LI PING** 李冰, a prefect of the Shu 蜀 district in Szech'uan, who in the Ch'in dynasty (255-206 a.c.) began the great work of irrigation which has made the Ch'eng-tu Plain one of the richest and most thickly populated areas in all China. See *Ch'eng tu Plain*.

**LI PO**, 李白 also called LI T'AI Po, generally regarded as China's greatest poet. He was born in Szech'uan about A.D. 705. He led a dissipated and wandering life, sometimes in favour at Court, sometimes in disgrace. He was one of six in Shantung known as *The Six Idlers of the Bamboo Brook* 竹溪六逸; and later was one of an equally hard-drinking band called *The Eight Immortals of the Winecup* 酒中八仙. He was drowned from a boat through a tipsy and too successful effort to embrace the reflected moon, in A.D. 762. Examples of his poetry may be seen in translations in GILES' *Chinese Literature*.

EAMES : *The English in China*.

**LIQUORICE** 甘草 *kan-ts'ao*; *Glycyrrhiza*; a drug very highly prized by the Chinese, small quantities of it entering into nearly every prescription intended for internal use. *G. echinata* and *G. glabra* grow plentifully in northern China, but the best liquorice is the root of *G. uralensis*, the product of the grasslands north-west of Sungpan in Szech'uan. It stands next in importance to ginseng in Chinese pharmacy. As an export it is sent mostly to Japan, but 8,000 piculs were bought for the United States in 1915.

Exportation : 1915, Pcls. 32,000, Tls. 335,000; 1916, Pcls. 32,664, Tls. 315,142.

**LI SAO**, 離騷 *Falling into Trouble*, a celebrated poem considered by all learned Chinese as one of the most difficult things in their literature. The poet was CH'ü Yüan, (q.v.). It has been translated into German by AUGUST PFIZMAIER (1852); into

French by D'HERVEY DE SAINT-DENYS in 1870; and by LEGGE into English in the *Journal of the Royal Asiatic Society*, 1895. See also GILES, *Chinese Literature*, p. 50.

**LI SSÜ** 李斯, a native of the Ch'u State, and later minister of SHIH HUANG TI; it was he who suggested the destruction of the books. He was a pupil of Hsün Tzú. After the First Emperor's death he fell a victim to the intrigues of a eunuch, and was sawn asunder, 208 a.c. He is said to have invented the form of writing called the Lesser Seal.

**LITERARY CHANCELLOR** 學政 *Hsüeh ch'eng*, the provincial Director of Education, colloquially called 學台 *Hsüeh tai*. A special appointment usually filled by officials with high literary degrees from Peking acting for three years. They presided at the Prefectural examinations and gave the degree of *hsiu ts'ui* to the successful.

**LITERATI**, a term which should properly include all men of education in China whether in office or not. It seems generally used, however, to refer only to unemployed scholars, while the others are termed officials. It thus includes graduates waiting for a post, graduates preparing for further examinations, unsuccessful examinees who devote themselves to teaching, and those qualified for official life who prefer to live as 'retired scholars.'

**LITTER**. The mule-litter is a common means of travel throughout North China, especially in hilly districts. Two long parallel poles are bound on opposite sides of two frames which fit on the saddles of two mules, one in front and one behind. To the portion between the mules are attached arches of bamboo from pole to pole. The arches are covered with cheap matting under which shelter the traveller spreads his bedding and his baggage and himself on a rough support of ropes. These litters are named *shan-tzu* 軒子 in Shantung. A more permanent and comfortable kind, in which the traveller's portion is made of wood instead of matting, is called *t'o chiao* 駝橋, etc.

**LITTLE, ARCHIBALD JOHN**, a merchant, traveller and writer. He was born in London, 1838, and arrived in China in 1859. He was the first to get a steamer up to Chungking. (See *Chungking*). In 1888 he published *Through the Yangtze Gorges*, and in 1901, *Mount Omi and Beyond*. He also wrote on the geography and geology of *The Far East* in the series 'The Regions of the World' (1925). He returned to England in 1907 and died the next year. After his death Mrs. LITTLE published his *Across Yunnan*, and *Gleanings from Fifty Years in China*.

**LITTLE SISTERS OF THE POOR**, *Petites Soeurs des Pauvres*. These nuns began work in

Shanghai in February, 1904. They busy themselves only over the aged poor, of whom they support three hundred. The number of Sisters is twenty.

**LI TZÜ CH'ÉNG** 李自成, born in Shensi in A.D. 1606. In 1627 he got into trouble over the land-tax, and two years later he became a brigand, calling himself General CH'UANG 闯. After fleeing into Ssüch'uan for some years he appeared at the head of a band of desperadoes in 1640, overran parts of Hupei and Honan, and was soon at the head of a considerable army. In 1642 he took K'ai-fêng fu, losing his left eye in the assault; two years later he had conquered the whole of Shensi, proclaimed himself first Emperor of the Great Shun 大順 dynasty, with YUNG CH'ANG 永昌 as his reign title, and marched towards Peking. The Ming Emperor sent for WU SAN-KUEI, who was fighting in the East against the Manchus, but before his arrival a gate was treacherously opened to the rebel and the last Ming Emperor hanged himself. Wu then attacked the conqueror in Peking; Li was obliged to retreat westward, and after two defeats his army began to melt away; for a time he held Wuch'ang, then fled down the Yangtze and was killed in Hupei in 1645.

He was a great leader; his army was well disciplined and cared for, and though in the earlier part of his career he terrified the Empire by his atrocities, he put such methods aside as soon as he saw that his purposes could succeed without them.

**LIU AN** 劉安. See *Huai Nan Tzu*.

**LIU HSIANG** 劉向, a celebrated author and philosopher, born in 80 B.C. He was a leading member of the Imperial Commission appointed by HSIAN TI of the Han dynasty to edit and annotate the ancient classics after their re-instatement. He was much inclined towards Taoist speculations, and wrote a treatise on the *Five Elements* from material which is said to have been supplied him by a supernatural visitant. He developed the ideas of TSOU YEN (q.v.). Two of his books are considered models of style, viz., the *History of the Han dynasty*, and a collection of stories to illustrate womanly virtues. He died in A.C. 9.

**LIU KUNG TAO**. See *Wei hai wei*.

**LIU MING-CH'UAN** 劉銘傳, a native of Anhui, born in 1838. He fought as a volunteer against the T'ai P'ing rebels and received the Yellow Jacket in 1864. In 1884 he was Military Commissioner in Formosa, and made a valiant defence against the French in the north of the island. When Formosa was made a Province he became first Governor; he made a railway, and laid a submarine cable from Tamsui to Foochow, introduced the telegraph and opened coal-mines. In 1890 he was made President of the Board of War.

He retired in ill health,—the result of wounds and long residence in Formosa, and died in 1896.

**LIU PANG** 劉邦, was born in the modern Kiangsu, A.C. 247. When a rebellion arose against the First Emperor he became a leader of rebels and later was made Duke of P'ei, his birth place. After various fighting on behalf of the resuscitated Ch'u state he was made Prince of Han. He then fought with his rival HSIANG CHI, losing in the battle of P'êng Ch'êng over a hundred thousand men. Ultimately he gained the upper hand and was proclaimed as first Emperor of the Han dynasty in A.C. 202. He died in A.C. 195.

**LIU PEI** 劉備, a native of Chihli, born A.D. 162 of royal blood, but extremely poor. At first he was opposed to the encroachments of Ts'AO Ts'AO, (q.v.), but later became very friendly with him. Then he conspired against him and henceforth they were rivals. He had the assistance of CHUKO LIANG, and when the Han dynasty came to an end, he assumed the title of Emperor of Shu. Though Shu was only one of the Three Kingdoms, yet his dynasty, called Shu Han 蜀漢, is regarded as the legitimate successor of the Han dynasty. He died two years later, A.D. 223.

**LIU PU**. See *Six Classes of Characters*.

**LIU PU**. See *Six Boards*.

**LIU SHU**. See *Six Classes of Character*.

**LIU T'I**. See *Six Forms of Writing*.

**LIU SUNG DYNASTY**. See *Sung (Liu)*.

**LIU YUNG-FU** 劉永福 or LIU ERH, known as leader of the Black Flags. He was born in Kuangsi, 1836. He and his men were a band of outlaws, but on trouble arising with the French in Annam he was engaged by the Chinese and given official rank. See *Black Flags*.

**LIVADIA, TREATY OF**. See *Treaties*.

**LJUNGSTEDT, ANDREW J.**, Sir, knight of the Swedish Royal Order Waza, President of the Swedish Factory at Macao. He died at Macao, November, 1835, aged 76. He was the author of *Contribution to an Historical Sketch of the Portuguese Settlements in China*; *Contribution to a Historical Sketch of the Roman Catholic Church at Macao*; *Description of the City of Canton*; etc.

**LLOYD**, one of the Council of five chosen to assist the East India Company's President in China in 1699. He was selected because of his knowledge of Chinese, and he is said to have been the first Briton to learn the language.

**LOANS, CHINESE EXTERNAL**. See *Hongkong and Shanghai Bank*.

**LOB NOR**, a lake of Chinese Turkestan, about lat. 40° N. and long. 90° E. It lies on the eastern edge of the Tarim basin, at the foot of the Altyn range. It is a sandy swamp, receiving the drainage of the basin, and in it the Tarim river itself disappears. There seems to have been a town called Lob near the lake. MARCO POLO has Lop.

**LOCH, HENRY BROUGHAM**, companion of Sir HARRY PARKES when they were made prisoners at T'ung-chou. He was then secretary to Lord ELGIN, and wrote the account of the Mission; (*Personal Narrative of Occurrences* . . . 1860). He was born in 1827, was created baron in 1895 and died in 1900.

**LOCKHART, JAMES HALDANE STEWART**, Sir, was born in Scotland, May 26, 1858, and was educated in Edinburgh. He was appointed a Hongkong cadet in 1878, and later filled various offices in that colony, twice receiving the thanks of H.M. Government for services done. He was made C.M.G. in 1898, and K.C.M.G. in 1908. In 1902 he was appointed Commissioner of Weihaiwei and still holds that post in 1917.

His published works are *A Manual of Chinese Quotations*; *The Currency of the Farther East*; *The Stewart Lockhart Collection of Chinese Copper Coins*, 1915.

**LOCKHART, WILLIAM**, of the London Missionary Society, was born at Liverpool in 1811, and died in London, 1896. He was the second medical missionary to China, Dr. PETER PARKER being the first. He reached Canton in 1838, worked there, at Macao, till expelled with the other English, and at Batavia, then went to Chusan during British occupation and made a hospital there. When the evacuation took place he went to Shanghai, arriving there the day the port was opened, and in 1844 opened a Chinese hospital which he managed till 1857. The next year he went to England, but returned in 1861 to found a hospital in Peking. He retired in 1864. Besides medical reports, etc., he produced a *Notice of Chusan*, in the *Chinese Repository*, vol. x, and in 1861 a book, *The Medical Missionary in China*. His own library of Chinese books he presented to the London Mission House in London, where it is kept as the LOCKHART Library.

WYLLIE: *Memorials of Protestant Missionaries*.

**LOESS**, (LÖSS), a deposit of yellowish earth found in Asia from the Caspian to Shantung. It is in some regions a hundred and fifty feet in thickness, and is very fertile. It is abundant in North China, especially in Shansi. There has been much discussion among geologists as to its origin, but it is now generally accepted that it is the last great marine

alluvial deposit scattered and laid down again by the action of winds. This theory is due to von RICHTHOFFEN; the portion of his great work in which he discusses it has been translated by EDKINS in *The Chinese Recorder* for 1882. See *Geology*.

**LO FOU MOUNTAINS** 羅浮山, sixty miles east of Canton, and seventy north of Hongkong; the highest point is given as 4,150 feet. Mr. BOURNE's book describes an excursion to them in 1892. F. S. A. BOURNE: *The Lo-Fou Mountains*.

**LO-HAN** 羅漢, in Sanskrit *Arahan* (q.v.). The proper meaning of the Chinese is given as worthy, excellent, etc. According to Buddhists the Lo-han have penetrated the mysteries of heaven and earth. DONÉ speaks of them as 'bonzes of the West who have made a reputation by their originality and remarkable ugliness.' Others describe them as saints. They are generally spoken of as the eighteen Lo-han, 十八羅漢 *shih pa Lo han*, and this is the usual number found in temples and in Buddhist books; but the number of them is sometimes raised to five hundred.

In Indian and in early Chinese Buddhist works they appear as sixteen only, and they are called the patrons and guardians of SAKYAMUNI BUDDHA's religious system and of its adherents.

When they were first introduced into Buddhist temples, or when the number was raised from sixteen to eighteen in Chinese temples, is not known.

Pictures of the Eighteen Lo-han and specimens of the extravagant stories of them will be found in DONÉ's work, together with a list of their names.

DONÉ: *Recherches sur les Superstitions en Chine*, tome vii, p. 214; WATTERS: *The Eighteen Lo-han of Chinese Buddhist Temples*.

**LOI**. See *Aborigines*.

**LONDON MISSIONARY SOCIETY, THE.**

*Headquarters*:—London, England.

*Entered China*, 1807.

Works in Hongkong, and in Canton, Fukien, Chékiang, Kiangsu, Chihli, and Hupei. Though inter-denominational by constitution, this Society is chiefly manned and supported by the Congregational Churches of Great Britain and Australia. It was the first Protestant Mission to enter China, and its first representative was ROBERT MORRISON (q.v.), a Scotch Presbyterian, who after studying the Chinese language for three years with a Cantonese in London, was sent out *via* America, and was kindly received by the residents in the East India Company's factory at Canton. As it was impossible for foreigners to undertake direct mission work at that time, MORRISON was glad to get the post of translator to the Company in 1809, which gave him a secure footing in the place. In 1813, Rev. WILLIAM MILNE (q.v.) arrived; and in the same year,

Morrison finished his version of the New Testament. Six years later, the two colleagues had prepared the whole Bible; and in 1821, MORRISON completed his Dictionary. The first convert had been baptized in 1814, but the difficulties of the work were so great that only ten persons were won for Christianity in the first 25 years. Seeing the impossibility of reaching the Chinese in China, MILNE early made a long tour in the Malay Archipelago, to visit the chief Chinese settlements, distributing literature and seeking suitable headquarters for mission work; and as the result, centres were opened in Batavia, Penang and Singapore. In 1821, an Anglo-Chinese College was founded at Malacca under MILNE, who also had charge of a printing press. (See *Mission Presses*). The Rev. W. H. MEDHURST, who had arrived in 1816, took charge of a second press in Java, with an orphanage and a school for Chinese children.

As early as 1830, two of the Canton converts itinerated in the interior, travelling 250 miles, and distributed 7,000 tracts among students at examination centres. This is the earliest attempt made by Protestants to reach the *literati*. Amongst other workers sent out before the opening of Hongkong, may be mentioned Dr. WILLIAM LOCKHART (*q.v.*), the first medical missionary from Europe, who came in the year 1838, S. DYER (*q.v.*) Dr. B. HOBSON, JAMES LEGGE, (1840) (*q.v.*) and SAMUEL KIDD (*q.v.*). As soon as Hongkong was ceded to the British the Anglo-Chinese College was transferred thither; and in 1843 it was decided to open a Theological Seminary in Hongkong; to begin medical work there; and to occupy the five newly-opened Treaty ports.

In pursuance of this scheme, Canton was re-occupied; Dr. LOCKHART and Mr. MEDHURST proceeded to Shanghai; a mission was started in Amoy in 1844; Dr. MILNE's son, the Rev. W. C. MILNE also went to Ningpo, but this port was soon abandoned; and in 1861, the Rev. JOSEPH EDKINS (*q.v.*) who had joined the Shanghai staff in 1845 settled in Tientsin, thus founding the North China Mission; and from this port as a base Dr. LOCKHART went to Peking and opened work there. In 1861, another member of the Shanghai staff began work in Central China, when the Rev. GRIFFITH JOHN, following up a tour taken by the Rev. WILLIAM MUIRHEAD, moved to Hankow.

As at present constituted the L.M.S. has five districts in China:

1. The South China District, with its chief centre at Hongkong, and stations on the mainland at Canton (1807) and Poklo 博羅 (1850).
2. The Shanghai District.
3. The North China District, with strong staffs of missionaries at Peking (1861) Tientsin (1861) and

Siao chang 蕭張, (1888), Ts'angchow 漳州, (1895), and representatives at T'ungchow in union work.

4. The Central China District, where the principal centre is Hankow (1861), with other stations at Wuchang (1867), Siaokan 孝感, (1880), Huangpei 黃陂, (1898) and Tsaooshih 皂市, (1899).

5. The Fukien District, with Amoy as the oldest station, (1844), in addition to Changchow 漳州, (1862), Huian hsien 惠安縣 (1866) and Tingchow 汀州 (1892).

With the changed conditions under which missionaries now work, the day of missionary sinologues would appear to be over, but any list of them consists very largely of L.M.S. names; LEGGE, MORRISON, MILNE, MEDHURST, EDKINS, WYLIE, and CHALMERS, being the most outstanding.

The Mission has also been famous for its preachers; the kings of them all being the Rev. WILLIAM MUIRHEAD, D.D. of Shanghai, who for 53 years preached the Gospel constantly, and Dr. GRIFFITH JOHN of Hankow; and others too numerous to mention have adorned the evangelistic side of the work.

The Medical and educational sides were also insisted on from the beginning, both being started in the early days, one at Macao, and the other at Singapore.

There are to-day, hospitals at Hongkong, (where a hostel connects with the University); at three of the four centres in the Fukien District; at four of the five stations in Central China; at Shanghai, (from which city the L.M.S. works both in N. Chékiang and S. Kiangsu); also at Peking, Tientsin, Siao-chang, and Ts'angchow in North China. (See *Medical Missions*).

The principal educational institutions are in Shanghai, Tientsin, and Hongkong. The Union Medical College in Peking, taken over in 1915 by the China Medical Board, was in the first place the contribution of the L.M.S. to the North China Educational Union.

During the last 10 years, 1907-17, the principal developments have proceeded along the following lines.

1. *Concentration*.—Work in Szech'uan (Chungking District) Hunan and parts of Chihli has been given up—so that more thorough intensive work may be effected.

2. *Institutional Work*.—The Mission has been making successful efforts to develop this side of its work and institutions such as the Anglo-Chinese College, Tientsin, the Griffith John College, Hankow, and the Medhurst College, Shanghai, etc., have either been started or largely developed.

3. *Co-operative Union Work*.—The Mission has wherever possible welcomed union movements especially in Institutional Work. In Canton the Mission is affiliated with the Union Theological

College—a union of eight Missions, and also with the Union Theological College, Amoy. The Mission has also its share in Union Medical training in Central and N. China. In North China also it is sharing in Theological and General Educational Union work.

4. An important development of the Society's work is the formation of an Advisory Council on the Field, consisting of nine representatives from each of the five centres and others specially co-opted, with a permanent Secretary. A similar Chinese Council, advisory and representative, has also been formed. Both Councils meet annually at the same time and place.

5. The Chinese Church is being formed into Local and District Councils, the D. C.'s appointing their own representative to the Chinese Advisory Council.

6. In each centre developments are taking place in the matter of self-support and self-government—purchase of land and erection of buildings worthy of the Church.

7. Strong efforts are now being made to carry on a forward movement in the Missions' evangelistic and church work.

Statistics for the year ending Dec. 31, 1916.

Foreign Force	...	...	158
Chinese Staff	...	...	248
Communicants	...	...	11,403

**LONGANS**, *Euphoria longan*, 龍眼 *lung yen*, 'dragon's eye,' a near relative of the lichee. The fruit is smaller than the lichee and not so pleasant to eat when raw, but when canned it has a flavour superior to the lichee. It also is semi-tropical, having its northern limit about Foochow, but it is harder than the lichee. The fruit is naturally brown but is artificially changed to a chrome yellow. It is eaten fresh, canned or dried. There are several varieties.

MEYER: *Agricultural Explorations*, etc.

**LONGOBARDI, NICOLAS** 龍華民 *Lung Hua-min*, a Jesuit Missionary, born in Sicily in 1559. He reached China in 1597. He laboured first at Chao chow where he suffered from persecution and slander, but in 1609 he was called to Peking and there received the last instructions of RICCI. He was opposed to RICCI in his view of the Chinese rites, yet RICCI appointed him his successor as Superior of the Jesuit Missions in China. When T'EN CH'U recalled the missionaries to Peking LONGOBARDI was one of the first to return. In 1636 he went to Tai-nan fu in Shantung and made some converts among the mandarins, but was driven out by the Buddhist monks. Up to the age of 79, however, he used to go every year on foot to Tai-nan fu to instruct the converts. After apostolic labours rewarded with apostolic success he died in 1654. The

Emperor SHUN CHIH who admired him contributed to the expenses of his funeral.

HAVRET: *La Stèle chrétienne de Si-ngan-fou*, II, p. 22, note.

**LONG WHITE MOUNTAIN**, the title of a well-known book by H. E. JAMES describing a journey in Manchuria. For the mountain see *Ch'ang-pai shan*.

**LOO CHOO ISLANDS** 琉球 *liu ch'iu*, a chain of islands stretching between Japan and Formosa, 171 square miles in area having 170,000 inhabitants. They were formerly independent but paid tribute and homage to both China and Japan. In 1874 a dispute arose between these two countries concerning the islands. The people are manifestly of Japanese origin, and the dispute ended in a treaty by which China acknowledged Japan's right to their possession.

**LO P'AN** 羅盤, astrological compass, literally "reticulated plate."

This instrument is largely employed by professors of *Feng-Shui* (q.v.) and *Astrology* (q.v.). It consists of a baked clay disc, six or more inches in diameter, with a magnetic compass about one inch diameter in the centre. The disc is covered with yellow lacquer and is inscribed with sixteen or more concentric circles, subdivided by radial divisions, with appropriate lettering.

It synthesizes all the accepted Chinese theories as to the cosmic harmonies between the quasi-living energies of nature (see *Yin and Yang* and *Five Elements*), time-relations as indicated by the sun and moon and the directions in space from any point on the earth.

The arrangement of the circles varies slightly, but the following system is common:—

- (1) The Eight Diagrams (*P'a Kua*, q.v.).
- (2) The eight numbers of the magic square, (not including 5, which is understood to be in the centre).
- (3) Twelve sectors, named after the Pa Kua and by four pairs of "sexagenary cycle" characters.
- (4) The twenty-four celestial mansions or "heavens."
- (5) The twenty-four characters:—i.e., four of the Pa Kua, eight of the "stems" and the twelve of the "branches."
- (6) The twenty-four fortnightly climatic periods of the solar cycle.
- (7) Seventy-two sectors, of which sixty are named by pairs of sexagenary cycle characters.
- (8) One hundred and twenty sectors, of which forty-eight are named by pairs of cyclic characters.
- (9) The twenty-four characters as in (5) but shifted  $7\frac{1}{2}$  degrees anti-clockwise.
- (10) Similar to (8) but with different pairs of cyclic characters.



(41) Sixty sectors with pairs of cyclic characters.

(12) Same as (9) but with the radii shifted  $7\frac{1}{2}$  degrees clockwise from those in (5).

(13) Similar to (8) but with different characters.

(14) Sixty unequal sectors with cyclic characters.

(15) Allocation of the five elements to (14).

(16) Three hundred and sixty divisions alternately numbered with odd numbers corresponding to the extent of the Lunar Asterisms.

(17) Same as (16) with marks referring to significance.

(18) The names of the twenty-eight (unequal) lunar asterisms.

(19) The planets (with sun and moon) corresponding to the asterisms.

CAVUS: *Chinese Occultism*, Monist, vol. xv, pp. 500-554; DONÉ: *Chinese Superstitions*.

[H.C.]

**LOQUATS**, from *lu kwat*, the Cantonese pronunciation of 橘 *lu chü*, rush-orange; *Eriobotrya japonica*, the medlar; also called 枇杷 *p'i p'a*, *bi wa*, etc. This fruit is probably indigenous in Central-eastern China. A region noted for its cultivation is the Tang-hai district in Chékiang, where loquat orchards stretch to the horizon.

The finest of the many varieties cultivated is the *pai p'i p'a* or white loquat. The different varieties are all grafted on seedling stock.

It is considered a very profitable fruit to grow, though apparently a good crop is only expected every second or third year. The village of Tang-hai alone exported in one good year some twenty thousand dollars' worth of the fruit.

MEYER: *Agricultural Explorations*, etc.; YULE: *Hobson-Jobson*.

**LORCHA**. The word is from the Portuguese. The name given to a small vessel whose hull is of western build but whose masts and sails are Chinese.

**LORD AMHERST, THE**, a private ship sent in 1832 by the East India Company from Canton to the North-eastern coasts of China, with a view to opening up more extended intercourse with the country instead of being confined to the port of Canton. The voyage was projected by Mr. MARJORIBANKS, President of the Committee of Supercargoes, without any authorization from the Court of Directors. Mr. LINDSAY, a Member of the Factory in Chida, was in charge of the mission, and GÜTZLAFF the missionary went as the interpreter. The object as stated was "to ascertain how far the Northern Ports of China might be gradually opened to British commerce; which of them was most eligible, and to what extent the disposition of the natives and the local governments would be favourable to it." Since Mr. LINDSAY was in-

structed to avoid giving the Chinese any intimation that he was acting in the employ of the East India Company, he reported himself in writing to Chinese authorities as the Commander of the vessel, which he was not, and moreover under a false name, (HUGH HAMILTON, his Christian names), and stated the ship was from Bengal: after which it is interesting to note the frequent references in the Report to the bad faith of the Chinese. In the Report printed by the Government it is good to see that the Company severely blamed Mr. LINDSAY, and indeed disapproved of the whole unauthorized proceeding.

The expedition occupied 192 days, went as far north as Weihaiwei, visited Korea and the Loochoo Islands, and cost 16,942 taels net "at 6s. 3d. the tale."

*Report of Proceedings on a Voyage to the Northern Ports of China in the Ship Lord Amherst*, London, 1834; *Papers relating to the Ship Amherst*, [sic], Ordered, by the House of Commons, to be printed, 9th June, 1833. GÜTZLAFF: *Journal of Three Voyages along the Coast of China*.

**LO SSŪ MA**, 羅斯馬, a name which SCHLEGEL took to mean the narwhal and to be of unknown origin. According to LAUFER, however, the word is a regular transcription of *rosmarus*, signifying the walrus.

LAUFER: *Arabic and Chinese Trade in Walrus and Narwhal Ivory*, T'oung Pao, vol. xiv.

**LOTS, CASTING**, 卜卦 *pu kua*, a common method of divination with Chinese, though the phrase 'casting lots' is not a suitable one. Two oyster shells or much more commonly two pieces of bamboo root are used, which are thrice thrown on the ground. At each throw the concave sides may be both down, both up, or one facing down and one up. The various combinations have their meanings already printed in a book, on referring to which one knows what the answer of the gods is to the question asked.

DONÉ: *Recherches sur les Superstitions*, p. 243.

**LOTUS SCHOOL**. See *Pure Land School*.

**LOUREIRO, PEDRO**, the author of an *Anglo-Chinese Calendar*, 1776-1876, published in 1872 at Shanghai. He was also the originator of the Shanghai paper *The Celestial Empire* on July 4, 1874, with F. H. BALFOUR as editor.

**LOWDAH**, or **LAODAH** 老六, *old great one*, a term used by foreigners in Shanghai and up the Yangtze to denote their head boatman. Among Chinese it is used to mean the skipper of a junk.

**LOWRIE, WALTER MACON**, was born in Pennsylvania on February 18, 1819, and was sent to China by the Presbyterian Board of Foreign Missions, sailing on January 14, 1842, and reaching

Macao on May 27. He then proceeded to Singapore, but contrary winds made it necessary to enter Manila. After a month there he went on in another ship and was wrecked 400 miles from land. Returning to Manila he went back to Macao in a leaky boat which made the port with difficulty.

In 1845 he removed to Ningpo, having in the interval been twice in danger at sea. In May, 1847, he went to Shanghai as one of the Delegates appointed to translate the New Testament. Recalled suddenly to Ningpo, he went to Chapoo and, in spite of contrary winds, took ship for Ningpo on August 19, 1847. Eight or ten miles out, the boat was attacked by pirates, and LOWRIE was thrown overboard and drowned.

CHINESE REPOSITORY: vol. xvi, pp. 462, 638; vol. xix, p. 491.

**LUCERNE.** See *Alfalfa*.

**LU CHIU YÜAN** 陸九淵, 1140-92. A famous Confucianist, a fellow-student, as were his four brothers also, of CHU HSI. He founded a school which opposed the latter's interpretation of the classics and is therefore considered heterodox. He was canonized as 文安 WEN AN.

SUZUKI: *History of Chinese Philosophy*.

**LUGARD, FREDERICK DEALTRY**, Sir, was born on January 22, 1858. After a good deal of military service in the Afghan War and in Africa, he became Governor of Hongkong from July 28, 1907 to 1912.

During his administration, and largely through his efforts, the Hongkong University (*q.v.*) was founded. He afterwards became Governor-General of Nigeria. He was made C.B. in 1895, K.C.M.G. in 1901, and G.C.M.G. in 1911.

He has published *Our East Africa Empire*, (1893).

**LÜ HOU** 呂后, the wife of LIU PEI, founder of the Han dynasty, who owed much of his success to her. On his death she became regent for her young son. She destroyed one of the Emperor's sons by a concubine, and also put the concubine to death with dreadful torture, making her own son, the young emperor, look on the woman's agony. This sight drove the boy mad, and the mother then usurped all authority till she died in a.c. 180.

**LUNGCHINGSUN** 龍井村, is in Kirin province, and is one of the four marts in the Yenki district of East Manchuria opened by the Chino-Korean Frontier Agreement of 1909. The trade is almost entirely in imports. The population is 670.

	1915	1916
Net Foreign Imports ... ..	351,533	284,549
Net Chinese " ... ..	—	—
Exports ... ..	91,532	112,577
Total Hk.Tls.	443,065	397,126

**LUNGCHOW** 龍州, a town opened to foreign trade by the Convention with France of 1887. It is in Kuangsi, near the Tonkin frontier, on the Tao river 左江 above Nanning. The trade is insignificant, the railway from Haiphong and Hanoi to Langson or Namkuam having diverted business from Lungchow; and no improvement is to be looked for till the line is continued 60 kilometres further to Lungchow itself. There is also some prospect of the line being continued northeastwards; (see *Far Eastern Review*, November, 1915). The population is 13,000.

	1915	1916
Net Foreign Imports ... ..	95,481	66,958
Net Chinese " ... ..	—	—
Exports ... ..	15,510	11,866

Total Hk.Tls. 110,991 78,824

**LUNG CH'ÜAN YAO** 龍泉窯, the Sung porcelain commonly known as Celadon, made in Chê-kiang. It is distinguished by its bright grass-green hue, likened by Chinese to that of fresh onion sprouts.

BUSHELL: *Chinese Art*, vol. ii.

**LUNGKOW** 龍口, a small port on the north coast of Shantung, opened to international trade in 1915.

	1915	1916
Net Foreign Imports ... ..	145,091	470,899
Net Chinese " ... ..	278,117	2,930,739
Exports ... ..	204,440	456,240

Total Hk.Tls. 627,648 3,857,878

**LUNG MÊN** 龍門, a defile 30 li south of Honan-fu, containing cave temples and rock sculptures representing Buddhist deities. The defile is called Lung Mên, "Gate of the Dragon," because of a tradition that it was cut by Yü with the help of a dragon, in order to drain off the inundations of the Yellow River. The oldest grottoes are those carved out by the orders of the Wei Emperor CHÊ TSAUNG (500-515) in honour of his father and the Empreess-dowager. Later carvings were made in the T'ang dynasty. The figures number some thousands and vary in height from two feet to sixty feet, which is the height of one colossal BUDDHA. Traces of Indian art are very evident. At the time of the T'ang dynasty there were ten temples at Lung Mên.

CHAVANNES: *Le Journal Asiatique*, vol. xx, p. 133; and *Mission Archéologique dans la Chine Septentrionale*.

**LUNG WANG** 龍王. See *Dragon-kings*.

**LÜN YÜ.** See *Analecta*.

**LÜ SHUN K'OU**, 旅順口, the Chinese name of Port Arthur, (*q.v.*).

**LU, STATE OF** 魯, a principality of the feudal days, founded by the brother of the founder of the Chou dynasty (12th century a.c.), his title being Marquis; he is better known as CHOU KUNG. The

fief was situated in south-west Shantung, south of the Ch'i State. Politically it always remained a petty State, but it was the most highly cultivated and may be considered as almost equal to the imperial capital in matters of ritual, sacrifice, music, deportment, etc. This was largely due to the fact that the founder, CONFRUCIUS' great model, had at the beginning modified the local manners instead of partly adopting them as Ch'i had done, and had introduced the customs of three years' mourning, etc. The State had special privileges, such as the right to use the imperial music of all past dynasties, and it had the custody of ancient objects,—the bow, sceptre, etc., presented by WU WANG and his successors. The earlier rulers of Lu were advisers at the imperial court and ruled the fief from a distance.

CONFRUCIUS was born in Lu in 551 B.C. In A.C. 517 the reigning Marquis was driven out by the intrigues of the great families and died in exile ten years later. CONFRUCIUS became chief councillor to his successor and drove into exile one of the most powerful agitators. For many years Lu was a kind of henchman to Ch'i, and it was extinguished by Ch'u in B.C. 249.

PARKER: *Ancient China Simplified*.

**LUTES.** See *Musical Instruments*.

#### LUTHERAN FREE CHURCH MISSION.

*Headquarters* :—Minneapolis, Minn., U.S.A.

*Entered China*, 1908.

Works in Honan in two stations, viz., Suichow and Kuei-tê fu (opened 1916). There are five workers in 1917.

**LUTHERAN MISSIONS.** In January, 1917, there were seventeen Lutheran Missions working in China, exclusive of those associated with the C.I.M. Of these, three are the long-established Basel, Berlin and Rhenish Missions, whose combined membership in Kuangtung forms the largest Christian community in the province. These three Missions were founded, and are still maintained, by the Lutheran and Reformed (Calvinistic) churches of Germany and Switzerland, thus anticipating later "union" movements. They hold a united Conference every three years.

Thirteen Lutheran Missions work in Central China, i.e. in Hunan, Hupei and Honan. Most of them are at present small, and only five of them ante-date the Boxer year, four of these latter being European in origin. Since 1900, eight American Lutheran communities have begun work in Central China. Four of these have united to build and support a Union Lutheran Theological Seminary at She-kow, near Hankow, and discussions are being carried on with a view to the corporate union of some of these central Missions of the same order.

The three American denominations known as the Norwegian Evangelical Lutheran Synod in the U.S.A., Hauge's Synod, and the United Lutheran Church of America (itself formed in 1890 by the union of three bodies) will celebrate the 400th anniversary of the Reformation in 1917 by amalgamating, when their three Missions in China will also become one, probably under the name of the "American Lutheran Mission."

In April, 1915, a Union Lutheran Conference was held at the She-kow Theological Seminary, when delegates from eight of the Lutheran Missions of Central China were present. The questions of Church organization, of a Union liturgy and literature, and of a Union College were discussed and committees formed to deal with them. In October, 1916, a second meeting was held, reporting progress, and in August, 1917 a further Conference will be held in which it is expected other Lutheran Missions besides the eight above-mentioned will take part.

The names of the seventeen Lutheran Missions are :—

- 1.—American Lutheran Brethren Mission.
- 2.—Augustana Synod Mission.
- 3.—Basel Missionary Society.
- 4.—Berlin Missionary Society.
- 5.—Danish Missionary Society.
- 6.—Evangelical Lutheran Missionary Society.
- 7.—Finnish Missionary Society.
- 8.—Hauge's Synod Mission.
- 9.—Independent Lutheran Mission.
- 10.—Lutheran Free Church Mission.
- 11.—Lutheran Synod Mission.
- 12.—Norwegian Lutheran Mission.
- 13.—Norwegian Missionary Society.
- 14.—Rhenish Missionary Society.
- 15.—Swedish American Missionary Covenant.
- 16.—Swedish Missionary Society.
- 17.—United Norwegian Evangelical Mission.

#### LUTHERAN SYNOD MISSION.

*Headquarters* :—Chicago, Ill., U.S.A.

*Entered China*, 1912.

Works in Honan, at Kuang chou 光州, Kuang shan 光山, and Hai hsien 息縣, all opened in 1913, and at Kikungshan. In 1917 the Mission reports 13 foreign workers.

**LÜ TSUNG, 律宗**, an important School of Chinese Buddhism. Lü is law and is the translation of Vinaya. It was founded by Tao Hsüan, (595-667), and, like the T'ien-t'ai School, had its origin in China. It is based on Indian authorities but does not imitate any Indian sect. The founder, as seen in his writings, had his bent towards the practical rather than the mystical, and wrote biography and on literary history and church government rather than on subtleties of doctrine. Probably in consequence of his own observation of

monasteries he insisted that morality and discipline must lie at the base of the truly religious life.

The chief monastery of the School is at Pao-hua shan in Kiangsu, where there is more strictness and, it is said, more learning than in other monasteries. Only two meals a day are permitted and no drink but tea; while much time is spent in learning and reciting the sacred texts. See *Buddhist Schools*.

HACKMANN: *Buddhism as a Religion*.

**LÜ WÊN-CHING** 呂文經, commonly known among foreigners as Captain LEEBOO. He was a Fukien man and was once table boy in the British Consulate at Shanghai. The Consul sent him to Scotland to be educated. Having learned some

French and some navigation, he became commander of a Chinese gunboat, and saved his ship at Foochow in 1884 when the French destroyed part of the fleet. For this act he was banished. Returning in 1889, he was again in command of a gunboat when Wei hai wei was taken by the Japanese, and he was again degraded.

**LYNX.** The lynx is found in Manchuria and also in Kansu on the Tibetan border, but whether in both cases it is *Felis isabellina* is not certain. The Kansu form has a finer fur and is larger.

SOWERBY: *Journal*, N.C.B.R.A.S., vol. xlvii.

**LYONS MISSION.** See *Mission Lyonnaise*.

## M

**MACACUS TIBETANUS.** See *Monkeys*.

**MACANAYA**, a brave and intelligent Manilaman, who helped WARD to capture Sung-kiang in 1860, and afterwards was WARD's *aide-de-camp*.

**MACAO** 澳門 *Mo mên*, situated on a rocky peninsula of the island Hsiang shan in 22° 11' 30" N. lat. and 113° 32' 30" E. long., occupied by the Portuguese since 1557. Nothing can be produced to show on what terms the place was occupied. The Portuguese were either allowed to settle there for purposes of trade because it was a barren rock, or they were granted the place as a reward for their fighting against pirates. They had already been in the neighbourhood for some decades and occupied or frequented several islands, notably St. JOHN's (San Ch'üan) where St. FRANCIS XAVIER died and was buried in 1552. At first a kind of tribute was sent to the Emperor, but later a ground rent of 500 taels per annum was paid. The place was dependent on Goa, and was administered by a Portuguese Governor and by a resident mandarin. It had its share in all the troubles connected with the rivalries of Dutch, Spanish and Portuguese, but as trade increased the difficulties of residence at Canton made Macao prosperous. The East India Company had an establishment there, and up to 1843 it was the only residence for the families of merchants and missionaries working in Canton. In 1845 the Governor FERREIRA DO AMARAL refused to pay ground rent any longer, declared Macao a free port, and turned out the Chinese Customs. For this he was barbarously murdered in 1849. After long difficulty a treaty was made in 1887, formally recognizing the Portuguese sovereignty.

Macao has a long splendid history in connection both with trade and with missions. In the first British War with China it maintained neutrality but suffered much from Chinese for such assistance as it could give the British. It provided a foothold for MORRISON and other Protestant missionaries, though it hampered them sadly in their religious work. The chief Portuguese poet LUIS DE CAMOES (CAMOENS *q.v.*) lived here for some years and here wrote part of his *Lusiad*. With the rise of Hongkong the commercial importance of Macao declined, and its fame was tarnished later by the infamous coolie traffic (*q.v.*). Its harbour is silting up, and its position now is only that of a quiet retreat and sanatorium. It lives chiefly on its *fan t'an* gambling houses. There was a military revolt in favour of the Republic after the revolution in Portugal, and the religious orders were expelled.

In 1901, 1904 and 1909 attempts were made to delimitate the Colony, but without success, and the actual possessions of Portugal in China are still unknown in extent. A concession was made for a railway to Canton, but work has not been begun.

The population is about 4,000 Portuguese and 80,000 Chinese. The net totals of the trade (from Lappa) in 1916 was 14,000,000 Taels, against 17,000,000 for 1915.

THOMSON: *Historical Landmarks of Macao*, Chinese Recorder, vol. xviii; LUNGSTEDT: *Historical Sketch of Portuguese Settlements*; DE JÉSUS: *Historic Macao*.

**MACARTNEY, EARL.** GEORGE, EARL MACARTNEY was born in Ireland, May, 1737 and died in England, March 31, 1806.

He was sent out to China in 1792 as a special Ambassador, with a large staff of persons qualified, in one way or another, to make the mission a success and to impress the Chinese. Mr. BARROW was the surgeon and Sir GEORGE STAUNTON, the Secretary; both wrote standard accounts of the Embassy. STAUNTON's son, eleven years old, went as page to the ambassador.

Lord MACARTNEY reached Taku on August 5, 1793. On their journey up the Pei ho the junks which carried them had flags flying, on which were the words "Ambassador bringing tribute from England."

On reaching Peking the mission was lodged in a house close to the Yüan Ming Yüan. The ambassador was here advised to spend time in practising the *K'o-t'ou*, but he refused to perform that ceremony unless a Chinese or Manchu of equal rank with himself should *k'o-t'ou* to a portrait of King GEORGE III. To make this clear beforehand it was decided to put it in writing, which was done with the aid of young STAUNTON, who had learnt a good deal of Chinese on the voyage. The Emperor agreed to forego the *K'o-t'ou* and the Mission proceeded to Jehol and was very well received by him. After being entertained there for some days, Lord MACARTNEY returned to Peking; and the Emperor followed a few days later, received the offered presents, gave a return letter for King GEORGE and dismissed the Mission. The Embassy had been very well treated, but it cannot be considered to have done any good: the only impression made on the Chinese was, it is said, that England was a tributary state.

Lord MACARTNEY left Peking on October 7, 1793, and travelled by the Grand Canal to Hangchow, then after visiting Chusan he went up the Ch'ien-t'ang river and by other waterways all the way to Canton, arriving there December 16.

BARROW: *Travels in China*; STAUNTON: *An Account of an Embassy from the King of Great Britain to the Emperor of China*.

**MACARTNEY, SAMUEL HALLIDAY**, Sir, was born in Scotland on May 24, 1833, graduated in medicine at Edinburgh University, and entered the Army Medical Department in 1858. He served in the Second War, then resigned his commission and for two months was secretary to BURGEVINE, and was afterwards attached to LI HUNG-CHANG in suppressing the T'ai P'ing rebellion. It was through his advice and efforts that the first modern arsenal in China was established. He had been doing his best to provide improved arms with incompetent Chinese workmen, when the LAY-OSBORNE FLOTILLA was sold, and he persuaded LI to buy the floating arsenal attached to it. This was first set up in Soochow, and later moved to Nanking. MACARTNEY was Director of it till 1875 when he was dismissed

through the usual Chinese intrigues. He was, however, re-engaged almost at once to accompany KUO SUNG-RAO, the first Chinese ambassador to England. He became Councillor and English Secretary to the Chinese Legation in London, and held that post till December, 1905, when he resigned, some six months before his death. The arrest and imprisonment of SUN YAT-SUN in the Chinese Legation was one important episode in MACARTNEY's official life.

In 1864, expecting to remain in China all his days, he married a relative of one of the T'ai P'ing leaders. She died in 1878, and in 1884 he married a French lady.

He had a Chinese decoration and he was made K.C.M.G. in 1885. He died on June 8, 1906.

Most critics review his official work very harshly, and he was said to have been "more Chinese than the Chinese."

BOULGER: *The Life of Sir Halliday Macartney*, London, 1908.

**MACDONALD, CLAUDE MAXWELL**, Rt. Hon. Sir, was born on June 12, 1852. He entered the army, and served in the Egyptian Campaign of 1882 and the Suakim Expedition of 1884; he also held appointments at Zanzibar and in Nigeria. He was H.B.M. Minister at Peking from 1896 to 1900, and when the Boxers besieged the Legations he was put in command of the Legation quarters by the foreign representatives. In 1900, he was appointed as Minister to Tokyo.

He has received the honours G.C.V.O. (1906), K.C.M.G. (1892), G.C.M.G. (1900), K.C.B. (civil 1898; military 1901), and was made a Privy Councillor in 1906.

**MACDONNELL, RICHARD GRAVES**, Sir, C.B., Governor of Hongkong in succession to Sir HERCULES ROBINSON, from March 15, 1865, to April 22, 1872. He was a scholarly man, and he had had experience as Governor of Gambia, of South Australia and of Nova Scotia. In Hongkong he found an empty treasury and many public works unfinished. He became a determined reformer and had great success. The Blockade of Hongkong (*q.v.*) began during his administration. He revised the constitution of the Legislative Council. He so regulated the finances of the Colony, in spite of unusual commercial depression, as to bring it from a state of insolvency to a condition of financial stability; this was done chiefly by a Stamp Act. He succeeded in getting the Government to sanction an Ordinance to license the gaming houses, with a view to suppressing them. He incurred by this action a good deal of obloquy from the class which would rather ignore evil than regulate it, but what wrecked his scheme was the anger of the Government, at his apparent disobedience in raising revenue from vice.

During his term of office, the Mint, established three years before, was closed and sold because it did not pay.

He was a very energetic and severe disciplinarian and very much reduced crime in the Colony, besides being very successful in the repressing of piracy. He understood the needs of the Colony better than most Governors, and was one of the ablest to hold the office. After leaving Hongkong, he retired from the service and died on February 5, 1881.

EITEL : *Europe in China*.

**MACE**, from Hindoo *masha*; the foreign word used for Chinese *ch'ien* 錢, the tenth part of a *liang*, ounce, or tael.

**MAGGOWAN, DANIEL JEROME**, was born in Massachusetts in 1814. He came to Ningpo as a medical missionary under the American Baptist Board of Foreign Missions in 1843, and opened a hospital for Chinese, but closed it three months later. After a trip to Bengal, where he married, he returned to Ningpo and re-opened the hospital but as the agent of another Society. After short residences in several ports he went to Paris and London, and delivered lectures on China and Japan in the United Kingdom; then in 1862 went to the United States and served as a surgeon in the Civil War. He returned to China as agent of a syndicate that proposed to carry a telegraph line to China by the Behring Straits, and henceforth he lived in Shanghai. In 1879, Sir ROBERT HART gave him an appointment in the Customs Service. He died in Shanghai on July 20, 1893. He was a gifted man with wide knowledge, and wrote a good many articles on China which are of value. Some are on botanical subjects; a list of these is given by BRETSCHNEIDER. Others are in the *Chinese Recorder*, the *Journal*, N.C.B.R.A.S., etc.

WYLIE : *Memorials of Protestant Missionaries*; BRETSCHNEIDER : *History of European Botanical Discoveries in China*.

**MACKAY TREATY**. See *Treaty of Shanghai*.

**MACROCHIRES**, an Order which includes the Swifts, Nightjars, etc. The following are the chief species found in China, with their distribution. *Cypselus pekinensis*, found in the summer in Chihli and in Mongolia. *C. pacificus*, the Large White-rumped Swift, is found on all the China coast during the warm months, and a few have been observed in Szech'uan. *C. sub-furcatus*, the Malay House-Swift, is met with on the S. China coast and in Formosa. *C. infumatus*, the Eastern Palm-Swift, is found in Hainan. *Acanthyllis caudacuta* is found in both North and South China, and has been taken in Mu-p'in. *A. gigantea*, the Giant Spine-tail, (probably *Hirundinapus cochinchinensis* OUSTALET), is a large bird, which has been found breeding in the small islands

south of Hainan. *Macropteryx coronata*, the Indian Crested Tree-Swift; this bird is included by P. DAVID on the strength of his having seen it on the coast. *Caprimulgus jotaka*, the Japanese Nightjar, is common throughout China and Mongolia. *C. monticola*, FRANKLIN'S Nightjar, is found in the southern provinces and in Formosa.

DAVID ET OUSTALET : *Les Oiseaux de la Chine*, (Caprimulgidés; Cypselidés).

**MAD MARINES**, JACK TAR's name for Mandarins, in the First War.

DAVIS : *China during the War*, vol. i, p. 241.

**MAFOO**, 馬夫 horse-man, the Chinese groom, stable boy, etc.

**MAGALHAENS, GABRIEL DE**, 安文思.

*An wen ssu*, a Jesuit missionary, belonged to the family of the illustrious navigator. He was born at Pedrogao in Portugal in 1611, entered the Society in 1624, and was sent at his own request to Goa in 1636, where he taught philosophy for one year. He then proceeded to China, arriving in 1640. He had a great gift for mechanical science and was associated with SCHALL in his work and sufferings in Peking. He wrote *Traité des lettres et de la langue chinoise*, printed in 1626, no longer to be found. He died there in 1677.

BOSMANS : *Ferdinand Verbiest*, Louvain, 1912.

**MAGAZINES AND REVIEWS, FOREIGN**. See *Press*.

**MAGIC** 巫術 *wu shu*. The whole range of magic art finds illustration in Chinese thought, practice and romance. There is a special association of magical notions in connection with Taoism, but both Buddhism and Confucianism admit magical theory and a certain amount of practice.

The subject may be divided arbitrarily into a number of categories, as follow : -

(1) *Self-culture*, aiming at the extension of human faculty in both this and post-mortem existence. (See *Taoism*; *Buddhism*; *Confucianism*). This aspect of the subject necessarily merges into that of religion.

(2) *Control of spirits*. The evocation and conjuration of the four grades of spirits, (*Kuei* 鬼, *Hu* 狐, *Hsien* 仙 and *Shên* 神). In this connection there is a strong tendency to emphasise ancestral relationship. *Kuei* is apparently a remote and unhonoured ancestor, *Hu*, an irresponsible sprite of doubtful lineage, *Hsien*, an exalted soul self-developed away from normal lines, and *Shên*, the regular type of an ancestral spirit properly developed and maintained by the influence of posterity.

(3) *Knowledge of the Future*. Chinese philosophy recognizes a quasi-mathematical order in events and considers that the possibilities of the present conditions may be investigated so as

to disclose future probabilities. At the same time there is a parallel line of thought which indicates belief in the theory that a special psychic state is necessary before correct prophecy is possible. This condition may be produced by prayer and fasting and ritual. See *Astrology*.

(4) *Control of the elements*. All things are regarded as possessing a form of pulsating life, (See *Yin and Yang*; *Five Elements*; *Alchemy*; *Astrology*) which if properly studied enables the student to find *points d'appui* by means of which great natural changes can be produced. The souls of the dead influence climatic conditions in a manner dependent on the physical setting of the tomb, the ancestral temple, etc. See *Feng Shui*.

(5) *Miscellaneous Minor Practices*. The use of charms and talismans is widespread. They have medical and spiritual application and are in nearly all cases based on theories as to the spiritual efficacy of the classical scriptures of the three cults and as to cosmic "sympathy."

As to the genuine occurrence of "magical" phenomena, see *Psychic Phenomena in China*. There seems little doubt that various forms of abnormal psychic activity occur as frequently in China as in other countries, if not more so; but it would appear that undue importance has been attached to their significance and that empirical methods of dealing with them have, as usual, led to an immense amount of charlatanry and superstition.

DORÉ : *Researches into Chinese Superstitions*; DE GROOT : *Religion in China*; CHATLEY : *Magical Practice in China*, N.C.B.R.A.S. Journal, 1917.

[H.C.]

**MAGPIE**, The, is held sacred by the Manchus because according to their legend some generations after AISIN GIORO (*q.v.*), his family was almost exterminated by a rebellion; one young man, *Fan Cha-chin*, was left; he fled, and as he was pursued, a magpie settled on his head so that his pursuers took him for the decayed limb of a tree and passed him by. An annual feast is held at that place. See also *Corvinæ*.

HOWARTH : *Northern Frontagers*.

**MAHĀSTHĀMAPRĀPTA**, the Bodhisattva who is named in China TA SHIH CHIH 大勢至 *most mighty*. Chapter xix of the Lotus Sūtra is given up to him, but it gives no very clear idea of his personality. He is one of the trio which rules the Western Paradise, and is often represented on the right of AMITABHA, while AVALOKITA (KUAN YIN) is on the left in the place of honour.

**MAHĀYĀNA**, a school or sect of Buddhism which became important in India about the beginning of our era. The word means *great vehicle*; in Chinese the translation is 大乘 *ta ch'eng*; vehicle

or conveyance meaning the means of arriving at salvation. It is contrasted with Hinayāna, *small vehicle*, (小乘 *hsiao ch'eng*), which name has been imposed on the earlier, more conservative school. The Chinese pilgrim I CHING, who saw both schools in India, says "Those who worship Bodhisattvas and read Mahāyāna sūtras are called Mahāyānists, while those who do not this, are called Hinayānists." It was less monastic than the older Buddhism, more emotional, more ornate, more disposed to development. The two schools are sometimes spoken of as Northern and Southern Buddhism; but this is not correct, except in the sense that the Mahāyāna was developed by influences which were prevalent in the north and not so prevalent in the south.

The system is characterised by transcendental speculation, and fanciful degrees of meditation replacing the practical asceticism of the Hinayāna (*q.v.*). Among its special features are a belief in Bodhisattvas, and in the power of human beings to become Bodhisattvas; the altruism which makes one work for the world's good, giving over to others whatever merit one may acquire by virtue, the aim being to become a Bodhisattva, not an Arhat; and the doctrine of salvation by faith in a BUDDHA—usually AMITABHA—and the invocation of his name. Mahāyānist doctrines are expounded in works much later in date than the Pali Canon and apparently all were composed in Sanskrit. See *Buddhism*.

**MAIGROT, CHARLES**, a missionary of the Missions Étrangères de Paris. He sailed for China on March 25, 1681. In 1684, he became pro-vicar of Fukien; the same year he was made Administrator-General of the Missions of China. In 1687 and 1696 he was Vicar-Apostolic of Fukien, and in 1695 was appointed Bishop of Conon, being consecrated at Kia-t'ing in Chékiang on March 14, 1700.

He was charged by the Popes INNOCENT XI and INNOCENT XII to examine the question of the Chinese Rites. (See *Rites Controversy*). In 1693 he published a Mandate condemning them. This made the controversy intense. After thirteen years of it he found himself with the Legate DE TOURNON in Peking; his ignorance of Chinese was sadly exposed; with several others of the Legate's suite, he was loaded with chains and narrowly escaped sentence of death. He was banished and returned to Rome, where he died in 1730.

FAVIER : *Peking*, p. 170-2; LAUNAY : *Mémoires de la Société de Missions-Étrangères*.

MAILLA. See *De Mailla*.

**MAITREYA**, called in China *Mi Lei* 彌勒; the most important of the Bodhisattvas after AVALOKITA (KUAN YIN) and MANJUŚRĪ (WĀN SHU). He is the only Bodhisattva recognized by the Hinayāna, because he, like Gautama, is a human being who, in innumerable existences, has made himself worthy

of Buddhahood, while the others are superhuman in their origin. Yet he is very little mentioned in the Pali Canon. In the Lotus Sūtra he is prominent but still subordinate to MANJUŚRI, and after a time he became entirely secondary in importance to both MANJUŚRI and AVALOKITA.

He now waits in the Tushita heaven till the time comes for his appearance as a BUDDHA on earth, the fifth of the series. The appointed time is said to be 5,000 years after the entrance of Śākyamuni into Nirvana.

His images are very common. He is generally represented either as standing or as sitting in western fashion, not cross-legged. But in China he is most often found as an indecently fat priest with a large smile. It seems that in the Liang dynasty there was a priest named PU TAI who was regarded as an incarnation of MAITREYA, and who was much caricatured. This cheerful priest has superseded the Bodhisattva. He is generally known by foreigners as The Laughing BUDDHA, or the Buddhist MESSIAH.

**MAIZE**, *Zea Muis*; 包米 *pao mi* or 玉蜀黍 *yü-shu-shu*. Cultivated in all the hilly districts of China and in the north generally, often between other crops such as beans. It occupies the ground from April to June. 17 lbs. of seed are required to sow an acre, which yields from 900 to 1,100 lbs. An autumn crop can be grown on the same soil. The grains are separated from the cob by stone rollers, and coarsely ground by millstones. The roots, stalks and empty cobs are used for fuel, and spirits are made from the grain. In 1915, pels. 580,000, worth a million taels, were exported to Japan from Manchuria.

**MALAN, SOLOMON CAESAR**, born in 1812, died in 1893. He spent some years in India, was a prebendary of the Church of England after his return, and wrote several works on Chinese subjects, including one on the "term question," and some translations.

CORDIER: *T'oung Pao*, vol. v, p. 411.

**MALOO**, 馬路 *horse road*; properly any high road, but chiefly known to foreigners as the Chinese term for the Nanking Road in Shanghai. This is also called Ta Maloo or Great Maloo, the streets parallel being called first, second, third Maloo, and so on.

**MAMMOTH**. The *Shên I Ching* 神異經, a work attributed to TUNG-FANG 東方朔 (2nd century A.C.), but, as now extant, dating from the 4th or 5th century of our era, has, in a dissertation on the "Northern Regions," a detailed description of the *Ch'i Shu* 鯨鼠, which is considered by foreigners to refer unquestionably to the mammoth. In the Cyclopaedia of K'ANGHSI published in 1710 there is another passage of some length relating to

this "monstrous animal of the rat kind," which is also called *fên shu* 鼯鼠 (mole) by the Emperor in one of his recorded addresses.

From the fact of the mammoth remains being found embedded in ice or frozen ground, the idea may have obtained that it was of burrowing habits. The name is borrowed from the ancient *Erh Ya*, where *fên shu* is defined as 地中行者, "that which moves in the soil," and a reference is made to some immense creature of the rat tribe.

MAYERS: *China Review*, vol. vi, pp. 275-6.

**MANCHOULI** 滿洲里, in Heilungkiang province, Lat. N. 49° 30'; Long. E. 117° 28', is the western terminus of the Chinese Eastern Railway, some sixteen versts east from the Russo-Chinese frontier. It was opened as a trade mart in 1906, and made into a *fu* in 1908. It is a centre of Mongolian wool and "marmot" or tarabagan skins. There are 2 breweries, 4 distilleries and a soap mill. The pneumonic plague epidemic of 1910-1911 entered Manchuria through this place. The population is 4,500.

	1915	1916
Net Foreign Imports ... ..	4,497,316	2,985,916
Net Chinese " ... ..	86,334	316,225
Exports ... ..	1,674,433	16,123,946
Total Hk.Tls.	6,458,083	19,426,087

**MANCHU LANGUAGE, THE**, is comparatively easy to acquire; and for this reason, the American Commissioner in China in 1844 seriously suggested its adoption as the language of diplomacy between the Western and Chinese governments. It is an agglutinative tongue with a well-developed grammar; for example, there are eight parts of speech, and the moods and tenses of the verb are expressed by as many as 23 different affixes to the root. Manchu is alphabetical in its elements, but in practice, syllables are regarded as the units of the written language, thus following the Mongolian, from which it is derived. Six vowel sounds are represented and eighteen consonants, all of which vary in form, according to their position in the word, or the letters which follow, etc. Ten special marks have been introduced to assist in transcribing Chinese words; while two vowel sounds are without special form.

The foreign elements in Manchu are chiefly Mongol and Chinese. One-third of the dictionary consists of words taken over without alteration from the latter, and there are other forms of borrowing. The Manchu literature was said in 1892 to contain about 250 works, nearly all translations from the Chinese, prepared under the patronage of the earlier Ch'ing emperors. It is improbable that much has been added since.



The ancestors of the present Manchus who conquered the north of China in the 12th century and founded the Chin (金) dynasty—the Nü-chên Tartars—were without any written language, but AKUTA, the first Emperor, decreed in 1119 that one should be provided for them; and a later Chin ruler added a second set of letters in 1145. When the Chins were driven out by the Mongols, they gradually lost this script, which was however studied in China even under the Mings. "Eighteen books in this Nü-chên character are still preserved in the Imperial Cabinet Library at Peking," wrote WYLIE in 1855, and various stone tablets in the script still exist.

NURHACHU, (q.v.), the real founder of the Manchu power, finding his people in need of a written language, decreed in 1599 that one should be made, based on Mongolian, which for diplomatic reasons had already been studied by selected Manchu youths.

The script thus obtained was revised in 1632 by a Manchu in high office named TA HAI 達海. He added a number of characters, and divided the whole syllabary (of more than 1,300 syllables) into twelve classes. In 1629 he was commanded to translate into Manchu various standard Chinese treatises; and in 1639-44 the histories of the Liao, Chin and Yüan dynasties were added by another minister. From this time great pains were taken to promote the knowledge of Manchu by the Manchus. The study was made compulsory and frequent examinations were insisted upon. K'ANG HSI and CH'EN LUNG were exceedingly active in translation and dictionary work; and books were compiled in Chinese for the use of Chinese students of Manchu, among them the *Ch'ing Wên Ch'i Méng*, 清文啓蒙 a standard work published in 1729.

The Russians were the first Europeans to study the language seriously. As one consequence of a treaty made in 1728, a number of young Russians began to be sent from time to time to Peking to study. They learned both Manchu and Chinese, but all the official business between the two countries was transacted in Manchu; and grammars, dictionaries and translations from Manchu into Russian soon began to appear.

The Roman Catholic missionaries who worked in Peking in the 18th century eagerly acquired the Manchu tongue, both as a way to Imperial favour and as a means of improving their knowledge of Chinese writings through the Manchu translations. Such men as GERBILLON, DE MAILLA, VERBIEST and AMOT were expert Manchu scholars, translating European scientific works for the throne, making Manchu grammars and dictionaries for Europeans, and giving much valuable information on the subject in the *Lettres Edifiantes*, etc. They also translated some Christian literature into Manchu, but an edict

of CHIA CH'ING, published in 1805, prohibited this being read. From this time, the Government began to show jealousy of foreigners acquiring the language, and Protestant missionaries did not as a rule attempt it. The B. & F. Bible Society, however, issued the New Testament in Manchu, from St. Petersburg in 1836, GEORGE BORROW being in charge of the work; and WYLIE translated the *Ch'ing Wên Ch'i Méng* in 1855.

The first separate work in English on the subject was by MEADOWS, (v. *infra*). VON MÖLLENDORFF wrote the first Manchu grammar in English as late as 1892. A long list of the Russian, Roman Catholic, and other works relating to Manchu is given by CORDIER.

MEADOWS: *Translations from the Manchu, with an Essay on the Language*, 1849; WYLIE: *Translation of the Ts'ing Wan K'e Mung with Introductory notes*, etc., 1855; VON MÖLLENDORFF: *Manchu Grammar*, 1892; *Essay on Manchu Literature*, C.B.R.A.S. Journal, vol. xxiv; CORDIER: *Bibliotheca Sinica*, cols. 2752-2760.

**MANCHURIA**, called by the Chinese 東三省 *tung san shêng*, the Three Eastern Provinces, and other names, has been part of the Chinese dominions since the latter were conquered by the Manchus in 1644. It lies between 38° & 56° N. Lat., and 116° & 143° E. Long., and it is bounded on the N.E., N., and N.W. by Siberia, on the S.E. by Korea, on the S.W. by Mongolia and Chihli, and on the S. by the Gulf of Liaotung and the Yellow Sea. Its area is 363,700 square miles, and following the census of 1910, (which however was reckoned by *households*), the population is estimated at about 15,000,000. Of these, the Manchus are only a small proportion. There are millions of Chinese, chiefly emigrants from Shantung, besides Tunguses, Buriats, Koreans, etc.

Geographically, Manchuria is divided into two distinct parts; the northern, which is chiefly watered by the Sungari, the Ussuri and the Nonni; and the southern, which is drained by the Liao and the Yalu rivers. Both divisions are for the most part mountainous, with an exceedingly rich plain in each. Manchuria has a very fertile soil, and great mineral wealth; and many of the mountains are covered with forests. The highest of the great ranges, though least in extent, is the Ch'ang Pai Shan (q.v.).

Politically, Manchuria is divided into three provinces, Shêngking 盛京 in the south, Kirin 吉林 in the middle, and Heilungkiang 黑龍江 in the north. Until 1907, the country was governed from Peking as a separate possession, but in that year, the three provinces were made a vice-royalty, with the Viceroy's seat at Mukden (also called Fêngtien 奉天府 and Shêngking), the ancestral home of the Manchu dynasty. This administration was however

altered after the Revolution of 1911, in common with that of the rest of the country.

There are two railway-lines in the province. That from Manchouli to Dalny is in two parts: the northern, known as the Chinese Eastern Railway, under Russian control, runs from Manchouli to Changchun; the second, from Changchun to Dalny, is under Japanese control. There is also the Shan-hai kuan-Mukden railway, an extension of the Government North-China line, which runs from Peking to Tientsin and Shanhai kuan. (See *Railways*).

For the leasing by China of the Liaotung Peninsula, first to Russia and then to Japan, see *Russian Relations and Japanese Relations*.

The chief ports are Newchwang, Port Arthur, Dalny or Dairen, and Antung; the chief inland international marts are Aigun, Sansing, Harbin, Manchouli, Suifen ho, Hun chun, Lungchingsun, and Tatungkow (see under each name). There are sixteen other places (including Mukden) which have been declared "open," but they are undeveloped and Customs dues are not as yet collected.

See *Kuantung*.

**MANCHUS.** The word means *Pure*. It is the name of a clan of Nü-chên Tartars, who lived north of Liaotung in what is now called Manchuria. The Manchus' home was in the district some 30 miles east of Mukden; under a chief named NURHACHU, it became the head of all the clans. The Emperor WAN LI had assisted NURHACHU's opponents; this led to an invasion of Liaotung in 1618 by a force of 40,000 Manchus. Mukden and Liaoyang were captured and the inhabitants were made to shave the head,—the first mention of this sign of submission. The Manchus failed in their attack on Ning yüan, because cannon, some borrowed from the Portuguese at Macao, some made by the Jesuit fathers in Peking, were used against them. NURHACHU made Mukden his capital, and in 1629 the Manchus, having conquered Korea, invaded China. Rebellion broke out in China at the same time; LI TZÜ-CH'ING assumed the title of Emperor and invested Peking, whereon the Ming Emperor committed suicide. WU SAN-KUÏ, the Chinese general appointed to resist the Manchus, entered into an alliance with them, so as to destroy the rebel LI. A great battle was fought near Shan-hai kuan, and it was the appearance of a large force of Manchus which decided the day against the rebels. DURGAN, (or DORGUN), the Manchu Regent, then entered Peking and established the dynasty called Ch'ing 清 (which has the same meaning as the word Manchu, 'pure'), in A.D. 1644. (See *Ch'ing*).

**MANDARIN**, from the Portuguese *mandar* to command. A Chinese official, civil or military,

having the right to wear a button (*q.v.*). Also the language spoken in official intercourse throughout the land, which has become the vernacular of two-thirds of China. See *Dialects*.

**MANDARIN DUCK**, *yüan yang* 鸳鸯 and *-hsi ch'ih, Aiz galericulata*. Termed *mandarin* as being considered superior to other kinds. The emblem, among Chinese, of conjugal fidelity.

**MANDARIN ORANGE**, 柑 *kan*. The Chinese loose-skinned orange, the common kind being sometimes called the coolie orange. (See *Oranges*).

**MANDEVILLE, JOHN**, Sir, the ostensible author of the book of travels passing under his name, composed in French soon after 1350. As far as the travels in Asia are concerned the work seems to be plagiarized from ODOÏC, JOHN DE PLANO CARPINI and others. Even his name is now supposed to be fictitious.

The book was remarkably popular and has been translated into many languages.

WARNER: *Dictionary of National Biography*.

**MANGANESE.** See *Minerals*.

**MANGROVE BARK**, *Rhizophora mangle*; 拷皮 *k'ao p'i*, is imported from Siam and Singapore for the sake of the extract got from it which is used for the purpose of dyeing the nets, sails and cordage of native fishing and other craft, and so preserving them from the action of mildew and damp. The bark of the mimosa is sometimes used for the same purpose, but it does not give the same burnt-umber dye, and is said to be comparatively ineffective. For tanning, mangrove bark is little cared for; for although it contains a large proportion of tannic acid, it is said to fail in filling up the pores of the hide. It does not appear to be used medicinally, though both the bark and fruits are excellent astringents. Average annual import for last 10 years, 136,000 piculs valued at 227,000 taels—one-third going to Ningpo, where the fishing industry is important.

**MANGU** 蒙哥 *mêng ko*, a Khan of the Mongols, grandson of CHENGHIS and brother of KHUBILAI, A.D. 1253. He, with his brother, began the conquest of all China, but he died before the struggle ended.

**MÂNI**, 摩尼, also Manes, the founder of the Manichæan sect. See *Manichæism*.

**MANICHÆISM.** The first Manichæan pilgrim seems to have come from Ta Ch'in in 694, and Manichæism is mentioned in Chinese literature for the first time by HSÜAN TSANG 玄奘 in his *Memoirs*; a Manichæan astronomer arrived in China in 719, and greatly affected Chinese astronomy. In 732 HSÜAN TSANG by imperial edict declared the religion of Mo-ni 摩尼

a perverse doctrine taking falsely the name of Buddhism. In the troubles which arose in the next reign, the Uighûrs entered the capital (Lo-yang), and their chief, meeting Manichæans there, was converted, and took four Manichæan priests with him when he withdrew. Between 768 and 771 an imperial edict ordered Uighûrs of the Manichæan faith to build temples called *Ta yün kuang ming* 大雲光明 Great cloud bright temples. There seem to have been monasteries at Yangchow, T'ai-yüan fu, Ho-nan fu, Hsi-an fu and elsewhere; but the power of the Uighûrs declined, and Manichæism with it. After their fall, a decree of 843 ordered the confiscation of the Manichæans' property and the closing of their temples. The sect did not however disappear in China, but flourished, especially in Fukien, even to the end of the Ming dynasty. It also continued among the Uighûrs and lasted in Chinese Turkestan till the thirteenth century.

Manichæan works in Chinese have come to light within the last few years; CHAVANNES and PELLIER have given in the *Journal Asiatique* for 1911 and 1913 both text and translation into French of an important MS. found in Kansu.

YULE: *Cathay and the Way Thither*; PARKER: *China and Religion*.

**MANJU'SRI**, one of the most important of the Bodhisattvas, called in China WEN SHU 文殊. He has the same literary history as AVALOKITA, that is to say, he is not mentioned in the Pali Canon nor in the earlier Sanskrit books. In most of the Lotus Sûtra he appears as the chief Bodhisattva, and instructs MAITREYA. As a rule, he is not represented with any consort. Though full of benevolence he does not labour to save men, which is AVALOKITA's work, but he is the personification of thought and knowledge, and is therefore often seen holding a sword and a book. He may also sometimes be recognized by his having a blue lotus, and riding on a lion.

FA HSIEN and HSÜAN TSANG both speak of his worship in India, and the latter saw at Mathura (Muttia) a stupa supposed to contain relics of him. But I CHING first tells the interesting fact that the Hindus believed MANJU'SRI to have come from China. This belief probably arose about 650, by which time his temples on Wu-t'ai shan would have become famous. That mountain is sacred to him, the principal temple there having been erected between 471 and 500. It is probable that his cult was brought from Central Asia.

**MANTZÛ** 蠻子 and Man Chia 蠻家, a term of uncertain origin and of different application at different periods. It may be the Chinese imitation of a non-Chinese word. In the earlier part of Chinese history it was the name used for the barbarians of the south, as *Jung*, *Ti* and *I* denoted

those of the west, north, and east, respectively. In the *Shu Ching*, the Man tribes are spoken of as eight in number; their land is called the Wild Region 荒服 *huang fu*, and it was a place of exile for Chinese criminals. They would be the population of the Ch'u State, and those who did not submit to Chinese rule would migrate southward, into Tonkin and the Malay peninsula. But it is also possible that the races of the Man type now found there were there from time immemorial, and not as the result of Chinese pressure.

At a later period, the name was still used for the people of the south, though it then included a Chinese population. Thus, to MARCO POLO, the Mongol empire was Cathay, while the Sung empire with its capital at Hangchow was the country of the Manzi.

Again, we find the name restricted to native races, but without clear distinction. Thus at Ta chien lu, *Man* is used for Tibetans, though *Man chia* is used instead of *Man tzu*.

To-day, modern scientific usage inclines to restrict the term to the Lolo race.

Only one example of Man culture remains, in the shape of ornamented bronze drums. See *Bronze Drums*.

LEGGE: *Chinese Classics*, vol. v., (proleg.); HIRTH: *Ancient History of China*; JOHNSTON: *From Peking to Mandalay*; KINGSMILL: N.C.B. R.A.S. Journal, vols. xxxv and xxxvii; VIAL: *Les Lolos*.

**MANUAL OF CHINESE BIBLIOGRAPHY**, by P. G. and O. F. VON MÖLLENDORFF, was published in Shanghai in 1876. It was practically the first attempt at such a work, and being made in China, without libraries to use, it was necessarily very incomplete. CORDIER's far more serious *Bibliotheca Sinica* (q.v.) was in the press a year later.

**MANUL**, *Felis manul*, a fine animal striped on flanks and legs, spotted on the face, with long-haired fur. Its habitat is Central Asia and Mongolia, but MÖLLENDORFF says it is found in N. Chihli. See *Felidae*.

SOWERBY: *Journal*, N.C.B.R.A.S., vol. xlvii.

**MANZI**, MARCO POLO's spelling of *Man-tzu* (q.v.).

**MAPS**. The Chinese map is crude and incorrect. China itself is drawn of a shape to suit the map, the provincial boundaries are most roughly given, mountains and rivers seem added from fancy. Near the edge of the map, round the 'Middle Kingdom,' will be found the foreign countries, to be known by the added name, not by the form or position.

The Jesuit missionaries of three centuries ago made some trigonometrical surveys and produced

many maps, which have been the foundation of all foreign maps of China issued since. In recent years, as foreigners have travelled more freely and commercial interest in the country also has increased, there has been much activity in map-drawing both local and general. See *Jesuits*; *Martini*; *Catalan*; *D'Anville*.

**MARBLE.** See *Minerals*.

**MARCO POLO.** See *Polo, Marco*.

**MARCO POLO BRIDGE.** See *Bridges*.

**MARGARY, AUGUSTUS RAYMOND**, was the son of Major-General MARGARY and was born in India in 1846. He came to China in the Consular Service in 1867 and was Consul in Formosa and at Chefoo, being transferred to Shanghai in 1874. In this year he was appointed interpreter and guide to Colonel BROWNE's Mission from Burma, whom he was to meet at the Yünnan frontier. After a difficult journey of five months he reached Bhamo, January 17, 1875, and the Mission started early in February. Owing to rumours of trouble MARGARY crossed the frontier in advance and was murdered two days later, February 21, at Manwyne, Yünnan.

His murder gave rise to the Chefoo Agreement. *The Journey of Augustus Raymond Margary*, London, 1876.

**MARIGNOLLI.** JOHN OF MARIGNOLLI, also known as JOHN OF FLORENCE, a member of the Franciscan monastery of Santa Croce in Florence, and Bishop of Bisignano. He came of a noble family deriving its name from the village of Marignolle near Florence. The date of his birth is unknown, but it is assumed to have been before 1290; the date of his death is quite unknown.

In 1338 there came to Avignon an embassy from the Great Khan, with letters from himself and from certain Christian Alans in his service. (See *Alans*). The Pope, BENEDICT XII, sent an embassy in return the same year, and JOHN OF FLORENCE was one of the legates. He reached Peking probably in the summer of 1342, and remained there three or four years, arriving at Avignon again in 1353.

The Emperor CHARLES IV, while they were together in Prague, wished MARIGNOLLI to recast the *Annals of Bohemia*. It would appear that the unhappy bishop tried to console himself in this most repugnant work by interpolating into the history of Bohemia an account of his own travels in the east!

The chronicle was then forgotten for some four hundred years; in 1768 it was printed, but still remained unnoticed till 1820, when MEINERT extracted all the passages that related to MARIGNOLLI's own experiences and issued them with notes.

The reminiscences, written in 1354-5, were evidently the work of an incoherent and not very intelligent old man, and are in atrocious Latin.

MEINERT: *Johannes von Marignola . . . Reise in das Morgenland*, (Prag, 1820); YULE: *Cathay and the Way Thither*; BEAZLEY: *Dawn of Modern Geography*.

**MARIST BROTHERS**, or *Petits Frères de Marie*. A teaching Fraternity, which worked at first as helpers of the Jesuit Mission, but after a short time undertook the management of their own establishments. Their *Collège St. François Xavier* in Shanghai has 31 Brothers, and six more teach in the French Municipal School. In Peking there are 8 European Brothers and 25 Chinese at Chala, 16 at the Nant'ang, 3 at the Peit'ang and 2 at Collège S. MICHEL. There are 4 at Hsüanhuo, 13 in Tientsin, 4 at Weihui fu, 8 in Hankow, 3 at Chungking and 4 at Canton. Unfortunately the *Missions de Chine* (1917), from which the above figures are taken, sometimes separates European and Chinese and at other times does not.

#### MARITIME CUSTOMS SERVICE, THE

**CHINESE.** The foreign Customs establishment in China dates its birth from the 12th July, 1854. On the 6th July a notification was issued

at Shanghai signed by M.M. RUTHERFORD ALCOCK, R. C. MURPHY, and B. EDAN, Consuls for Great Britain, United States of America, and France respectively, announcing

"the reorganisation of the Custom House administration with a Board of Inspectors and upon a basis which it is hoped will ensure thorough efficiency. Consignees of all vessels entering or departing on or after the 12th instant will be required to report the same to the Custom House on the Soochow Creek, where the duties will for the present be collected in strict accordance with treaty provisions."

"His Excellency the Taotai and Superintendent of Customs having officially communicated to the undersigned his determination, with the assistance of a foreign establishment, to give the most complete execution to the treaty provisions for the equal collection of duties, and in all cases of fraud or irregularity rigorously to enforce the penalties, it will behave all masters and consignees of vessels in their own interests to observe the greatest care in the observance of the Custom House Regulations, a copy of which, subject to such modifications as may from time to time be announced, is annexed for general information."

"Masters and consignees of vessels already in harbour on the 12th instant will in like manner be required to put themselves in com-

munication with the Custom House and conform to the Regulations in such manner as the Inspectors of Customs may require."

The occupation of the native city of Shanghai by the Triad rebels; the flight of the Chinese officials into the foreign settlements; the disorganized condition of the foreign trade resulting from the absence of any regular revenue authority; and the failure of the Consuls or Chinese, after repeated attempts, to introduce any practicable method of collection were the immediate causes of this step. But behind it stood the secular dissatisfaction, going far back into the old Canton days, with Chinese ways of taxing trade. The farming of the revenue to the Superintendent of Customs and the bargain system of paying duties—with the unjust exactions, the inequality of treatment, the rapacity of underlings, and the Custom House squalor and corruption which resulted—were among the grievances which had culminated in the war of 1840. With the signing of the treaties and the opening of the new ports it was clear that the extension of the trade had not done away with the old difficulties. The Chinese, even if willing to do so, were incapable of fulfilling their treaty obligation of establishing at the five ports open to foreign trade a fair and reasonable tariff of export and import dues. For some time past it had been seen in responsible foreign circles that the remedy was a system of Customs administration preserving the Chinese authority but introducing foreign methods and discipline,—which could only be brought about by the employment of foreigners in the Chinese service. The disease and the remedy were well known; the course of events at Shanghai gave the needed opportunity to put the cure into operation.

The Board of Inspectors—appointed with the concurrence of and under the authority of the Chinese government, and thus Chinese officials from the start—consisted of M.M. THOMAS FRANCIS WADE (British), LEWIS CARR (American), and ARTHUR SMITH (French), each of whom took the following oath in the presence of his own Consul :

"I swear truly and honestly to discharge all the duties of my office as Inspector of Maritime Customs and faithfully to observe all the conditions of such appointment as these are clearly set forth in the Minute of Conference signed by H. E. Woo, Taotai, and the Consuls of the three treaty Powers. So help me God."

The conference referred to was held at Shanghai on the 29th June, 1854. The three treaty Power Consuls were present and Woo CHIEN-CHANG (better known as "SAMQUA"), Shanghai Taotai and superintendent of Customs. At this meeting was drawn up a code of eight articles defining the basis upon

which the new system was to work. The principle underlying them was the reorganization, not the supersession, of the Chinese Custom House. The Consuls gave their aid in finding suitable foreigners for the work; but the authority and the responsibility remained ultimately vested in Chinese hands. The principle of a dual control in revenue matters—the foreign Commissioner having a Chinese colleague in the shape of the Superintendent of Customs who, until the troubles of 1911 rendered a change in this respect necessary, actually received, banked, and took charge of the money paid in as revenue, has been maintained to this day.

In June, 1855, Mr. WADE resigned and returned to the consular service. He was succeeded by Mr. HORATIO NELSON LAY, Interpreter in the British Consulate. Mr. EDAN succeeded Mr. SMITH, and Dr. FRISH replaced Captain CARR. The Inspectorate as thus constituted carried on the foreign business of the Shanghai Customs from 1854 to 1858. The benefits of the new system became quickly obvious. Honest and efficient administration was established. Trade was freed from underhand arrangements. Accurate statistics were provided. Honest merchants were protected. The Chinese government received a valuable revenue which vastly improved its financial position. Foreign help enabled the Chinese to carry out treaty obligations which they had undertaken and which unaided they were not competent to meet. As Mr. HART remarked in his 1864 memorandum on the subject of the Customs (British Blue Book No. 1 of 1865),

"Under the treaties and having in view the future therein marked out for trade, an honest revenue administration became a matter of the first importance, and such an administration the Chinese unaided could not supply."

In 1858 the treaties of Tientsin provided for the adoption of a uniform Customs system at every port, and for the engagement of subjects of the Treaty Powers by the Chinese government to assist in the collection of the revenue, that is to say, for the extension of the Shanghai system. Mr. (afterwards, Sir) ROBERT HART left the British Consular Service in June, 1859, to fill the post of Deputy Commissioner of Customs at Canton.

#### The Office of Inspector General.

Meanwhile the Inspectorate at Shanghai had changed its character. The French and American Inspectors had withdrawn, and Mr. LAY had been appointed Inspector General of Customs by Ho KUEI-CHING, the Imperial Commissioner of Foreign Affairs. Early in 1861 Mr. LAY was re-appointed Inspector General by the newly constituted Foreign Board (Tsung-li Yamen), and the Inspectorate headquarters were established at Peking, where, with some intermissions between 1861-64; they have since remained. In April of

that year Mr. LAY went to England on leave, the duties of Inspector General during his absence being performed by M.M. FITZROY (the Shanghai Commissioner) and HART conjointly. These gentlemen held their commissions from the Imperial Commissioners for the southern and northern ports, but these were replaced soon after by a formal commission from Prince KUNG, the head of the Tsung-li Yamen. Mr. LAY did not return to China till 1863, and while he was away offices had been established at all the other treaty ports. On his return Mr. HART was appointed Commissioner at Shanghai, and charged with the direction of the Yangtze ports and Ningpo. In November, 1863, Mr. LAY was dismissed, owing to a difference of opinion with the Chinese government on the question of the so-called Lay-Osborne flotilla, and Mr. HART was appointed Inspector General. The name of Sir ROBERT HART (he was made C.M.G. in 1879, K.C.M.G. in 1882, G.C.M.G. in 1889, and a baronet in 1893) is one with which the Chinese Customs Service must always be associated. He presided over its destinies, with only one or two short intervals of leave, from 1863 to 1908, when his health beginning to fail he returned to England, and held the substantive post until his death in September, 1911. In 1895 he had resigned in order to take up the post of British Minister at Peking, but had withdrawn his resignation on finding that the Chinese government did not agree with his views as to his successor. In April, 1908, Sir ROBERT E. BREDON, K.C.M.G., the Deputy Inspector General, assumed charge as Acting Inspector General. In March, 1910, Sir ROBERT BREDON withdrew from the Service and was replaced by Mr. FRANCIS ARTHUR AGLEN, Commissioner at Hankow, who was appointed Deputy Inspector General and Officiating Inspector General *ad interim*. After the death of Sir ROBERT HART, Mr. AGLEN received the substantive post by Imperial Rescript of 25th October, 1911.

While in a sense Sir ROBERT HART was, if not the originator, at any rate the foster-parent of the Customs Service, it must be remembered that such a Service could not be the work of any one man. Much must be ascribed to his subordinates, who often working obscurely in remote places did the spade work by which the foundations were laid. Initiative had largely to be left to the Commissioners at the ports, and much of the development, not of the Customs only, but of the ports and China generally must be credited to the wise use of the power and influence of the men on the spot. The prospects offered by the new service were inviting enough to attract young men of good standing and ability, and among its early Commissioners the Customs had the good fortune to enlist a number of men of unusual capacity. The names of many of these pioneers are still remembered at the ports,

and as a few among the many who did good work may be mentioned M.M. T. DICK, BARON DE MERTENS, A. HUBER, C. HANNEN, E. C. BOWRA, G. DETRING, E. B. DREW, W. CARTWRIGHT, H. E. HOBSON, J. A. MAN, E. C. TAINTOR, A. MACPHERSON, H. KORSCH, and F. E. WOODRUFF.

By 1864 the Service was operating at 14 ports, the opening of the offices at the Customs Establishments. various places having generally been effected without difficulty. Since those days political and commercial developments in China have caused the opening of many more ports and frontier stations and a great growth in the functions of the Service. The tonnage of vessels dealt with had grown from 6,635,485 tons in 1864 to 97,984,213 tons in 1914, and the value of the Foreign Trade has swelled from Hk. Tls. 105,300,087 in 1864 to a gross value of about a thousand million taels at the present time.

The list of places at which there are now (1917) Foreign Customs establishments is as follows:—

Port.	Sub office.	Port.	Sub-office.
Harbin.	Fuchiatien. Manchouli. Suifenho. Sansing. Lahasusu. Aigun.	Kiukiang. Wuhu. Nanking. Chinkiang. Shanghai.	Pukow.  Woosung. Tungchow.
Hunchun.	Lungching-ts'un.	Soöchow. Hangchow. Ningpo.	Kashing. Chinhai.
Antung.	Fatungkow.	Wenchow.	
Dairen (by arrangement Pitsuwo. with the Chinese Government).	Chinchow. Pulantien.	Santiao. Foochow. Amoy.	Pagoda (Mamoi).
Moukden. (no duties collected).		Swatow. Canton. Kowloon.	Whampoa. Taishan.
Newchwang.			Lintin.
Tientsin.	Tangku.		Samun.
Sub-port: Chinwangtao.			Shumchun.
Chefoo.			Shaüchung.
Sub-port: Lungkow.		Lappa.	Shatowkok.
Kiaochow (Tsingtau) (by arrangement first with the German and later with the Japanese Government).			Malowchow.
Chungking.			Chienshan.
Sub-port: Wanhhsien.			Tungho.
Ichang.		Kongmoon.	
Shasi.		Samshui.	
Changsha.		Wuchow.	
Yochow.		Nanning.	
Hankow.		Kiungchow.	
		Pakhoi.	
		Lungchow.	
		Mengtsz.	Hokow.
			Piehichhai.
			Yünnanfu.
		Szemaow.	
		Tengyueh.	

Native Customs establishments (i.e. those collecting duties from Chinese vessels of native type) were put under the Maritime Customs at the following

ports by the Peace Protocol of 1901: Newchwang, Tientsin, Chefoo, Ichang, Shasi, Kiukiang, Wuhu, Shanghai, Ningpo, Wenchow, Santuao, Foochow, Amoy, Swatow, Canton, Kongmoon, Wuchow, Kiungchow, and Pakhoi. The arrangement was that all Native Customs stations within 50 *li* of the treaty-ports should come under the control of the Commissioners of Maritime Customs. Investigation showed that Native Customs affairs were immensely complicated and that the system of administration required radical reform. After some years of difficulty—all the stations not being finally taken over till 1913—the treaty provisions have been complied with; the Native Customs administration has been got under control as far as is possible on Maritime Customs lines, and great improvements have been effected. A large increase in revenue has resulted. In 1902 the collection at all the ports amounted to Hk. Tls. 2,304,312; in 1916 it was Hk. Tls. 3,746,645. Tientsin, Wuhu, Kiukiang, Shanghai, Canton, and Foochow are the most important centres for the collection of Native Customs revenue.

The Inspector General's Staff at Peking consists of four Secretaries of Commissioner's rank—Chief, Chinese, Audit, and Staff—each of whom has an Assistant Secretary of Deputy Commissioner's rank and an appropriate staff. Of the same standing are the other two Inspector General's Secretaries—the Statistical Secretary at Shanghai and the Non-Resident-Secretary in London. The Statistical Secretary is the head of a large printing and publishing establishment at Shanghai in which all the printing and publishing work of the Service is carried on, as well as the production of a large number of forms, etc., for the Chinese Post Office. The Statistical Secretary is in general charge of all statistical matters, writes the annual trade report on China, and is responsible for the publication of all reports, trade statistics, and other works issued by the Service. The Non-Resident-Secretary is stationed in London. He examines European candidates for the Indoor Staff (after nomination by the Inspector General), procures stores as required, and acts generally as the Inspector General's agent in Europe.

The Service is organized into three departments (1) Revenue (2) Marine (3) Works. The Revenue Department is sub-divided into Indoor, Outdoor and Coast Staffs; the Marine Department into Coast Inspector's, Harbours, Lights, and Marine Staffs; the Works Department into Engineers, Office, and Outdoor Staffs.

The Indoor Staff consists of Commissioners, Deputy Commissioners, Foreign Assistants (graded in 10 classes), Chinese Assistants (11 classes), and Clerks.

In addition to their other qualifications a knowledge of Chinese up to certain defined standards is required of all members of the Indoor Staff. The Commissioner is in administrative control of all departments at his port and is in all respects the Inspector General's representative and the local chief. As regards external and particularly as regards revenue matters he acts in consultation with his colleague, the Superintendent of Customs. As regards internal affairs and the control of his staff he acts entirely under the Inspector General's authority. The main work of the Indoor Staff is the assessment and collection of the revenue; but in addition it has the administrative functions of controlling all the various Service Departments in the ports.

The Outdoor Staff is divided into Executive and Examination branches, the head of both (under the Commissioner) being the (Chief) Tidesurveyor and Harbour Master. The executive branch comprises Chief Tidesurveyors, Tidesurveyors, Assistant Tidesurveyors, and Boat Officers; the Examination Branch, Chief Appraisers, Appraisers, Chief Examiners, Examiners, and Assistant Examiners. There are in addition four classes of Tidewaiters, and a class of District Local Watchers. The Outdoor Staff is concerned principally with preventive work, the control of shipping, and the examination of goods.

The Coast Staff consists of the officers and crews of the Revenue Steamers and Launches, which are employed variously in revenue and prevention work, in light-tending, in work connected with buoys, beacons, and aids to navigation generally, and in surveying. In 1916 there were 5 Revenue Steamers, 7 Revenue Cruiser Launches, 33 Revenue Launches and 5 Sailing Craft employed in the above duties.

The Coast Inspector is, under the Inspector General and subject to the administrative control of each Commissioner in his own port, the head of the Marine Department. His functions, formerly advisory only, have become to some extent administrative. Subject to the above limitation, he has charge of the revenue steamer flotilla, the Lights Service, Aids to Navigations generally, of meteorological work, of surveying and the production of charts, and of any other matter where expert nautical assistance is required.

The Works Department is under the control of the Engineer-in-Chief assisted by a staff of engineers, Architects, and Clerks of Works. The authority of the Engineer-in-Chief, originally confined to Lights

construction, buildings and machinery, has been extended to all Service buildings, both as regards construction and upkeep. Administratively, *vis-à-vis* Inspector General and Commissioners, the Engineer-in-Chief is in the same position as the Coast Inspector.

In 1864 the Customs Service employed about 400 foreigners and 1000 Chinese. The **Personnel.** foreign staff is cosmopolitan in its basis and some twenty nationalities are represented. Of 42 Commissioners in 1916, 23 were British, 4 French, 4 German, 2 American, 2 Russian, 2 Japanese, 2 Danish, 1 Dutch, 1 Norwegian, and 1 Portuguese. Of the 22 Deputy Commissioners in 1916, 13 were British, 4 French, 2 German, 1 American, 1 Norwegian, and 1 Dutch. But these proportions vary of course from time to time with the exigencies of promotion.

In 1875 the Service employed 424 foreigners and 1417 Chinese: in 1885, 506 foreigners and 2075 Chinese: in 1895, 735 foreigners and 3471 Chinese. After 1898, when the Customs undertook the work of creating the Chinese Postal Service, the numbers grew rapidly, and in 1910 had swelled to a total of nearly 20,000 employés (1468 foreigners, 17,701 Chinese), of whom 99 foreigners and 11,885 Chinese were engaged in postal work. In 1911 the Post Office separated from the Customs and passed under the *aegis* of the Ministry of Communications, taking its foreign and native employés with it. This caused a very considerable reduction of staff and in 1916 the Maritime Customs numbered 1321 foreigners and 6325 Chinese. To these figures, however, must be added the not inconsiderable number of Chinese employés in the Native Customs which have not yet been included in the Service List.

The Customs revenue in 1864 was Hk. Tls. 7,874,257. Fifteen million taels were reached in 1886, twenty millions in 1887 (the year of the introduction of the new duty and *likin* on opium), and thirty millions in 1902. The highest mark was reached in 1913 (Hk. Tls. 43,969,853) since when troubles at home and abroad have interfered with trade. The revenue in 1916 was Hk. Tls. 37,764,310 which in view of the high exchange gave the good sterling yield of £6,264, 548.

The duties collected are Import Duties, Export Duties, Transit Duties, Tonnage Dues, and Coast Trade Duties. Tonnage Dues are a tax on shipping from which funds for the construction and maintenance of Lights, Buoys, and Beacons are derived. Transit Dues and Coast Trade Duties are virtually *octroi* or charges on goods in internal transit, of the same nature as Native Custom and *Likin* Taxes. In 1915 the Export actually exceeded the Import Duties by over a million taels. The treaty-makers seem not to

have aimed at getting the Chinese Tariff upon a sound economic basis, but at simply confining within reasonable limits such levies as already existed. As it is to-day the Tariff stands for no principle except the old Chinese one of putting a tax on every movement of trade. A re-arrangement on more scientific lines, if such could be carried out, would be of undoubted benefit to the government and people of China, as well as to the foreign merchants and the bondholders who have lent their money upon the security of the Customs Revenue.

From 1861 to 1906 the Inspector General took his instructions from the Tsung-li Yamen, or Foreign Office, later on called the Wai Wu Pu and now the Wai Chiao Pu. In 1906 an Imperial Decree appointed two High Officials to control more immediately Revenue matters, as heads of the Shui-wu Ch'u or Department of Customs Affairs. T'ien Liang, President of the Ministry of Finance, was appointed High Commissioner of the Department, and T'ang Shao-yi, Vice-President of the Ministry of Foreign Affairs, Associate Commissioner. The change made no difference in the internal administration of the Service, full authority as before remaining in the Inspector General's hands, and the institution of a department which could give its full attention to Customs affairs has proved of advantage in many respects.

In 1908 the Customs College in Peking was opened, an institution established by the Shui-wu Ch'u to educate Chinese for the Indoor Staff. Of the co-directors of the college, one is Chinese—Mr. Chan Lun, proctor of the Shui-wu Ch'u—the other foreign, Mr. C. A. V. Brown, Chief Secretary in the Inspectorate General of Customs. The College has about 100 students, admittance being gained by competitive examination, and the teaching is done by a staff of Chinese and foreign professors. The College supplies a steady flow of well-trained Chinese recruits for the Customs Service.

**Extra-Customs Activities.** From the beginning the Customs has been constrained to undertake a number of outside duties. Its first task was that of paying to France and England the indemnities incurred by China in the war of 1860. Then came the work of establishing lighthouses, aids to navigation, and the supervision of harbours, which latter involved the appointment and control, in conjunction with the Consular Authorities, of pilots and drawing up of pilotage regulations. In 1915 there were maintained by the Customs in Chinese waters 182 Lights, 5 Lightvessels, 44 Lightboats, 171 Buoys, and 798



Beacons, with a total personnel of 56 foreigners and 467 Chinese.

**Educational.** The T'ung-wên Kwan, a college in Peking with a branch in Canton for the instruction of Manchu youths in foreign languages and sciences, was established with the advice of the Inspector General in 1863, and Dr.

W. A. P. MARTIN was appointed its head in Peking. It was supplied with funds through the Customs; the Inspector General nominated the professors and frequently detached men from the Customs to teach in the School. The Peking college disappeared in the general chaos of 1900, by which time growth in education in China had rendered its continuance unnecessary, and it was merged in the Peking University by Imperial Decree of 11th January, 1902. The Canton school was on a

**In Canton.** smaller scale. Appointments to its staff were made by the Inspector General, and it was under the control of the Canton Commissioner as the *quasi* colleague of the Tartar General. Its connection with the Customs ceased in 1906 when it was merged in a provincial school.

Postal work, from very small beginnings in 1878, took formal shape in 1896 when an Imperial Decree put the creation of a Postal Service in the hands of Sir ROBERT HART, and a great Service had already developed when the Chinese Post Office set out upon its independent career after the separation of 1911.

In 1898, the revenues from six Collectorates of Likin in the Yangtze Basin were pledged as security for the 4½% £16,000,000 Gold Loan to the extent of Tls. 5,000,000 annually and placed under the supervision of the Inspectorate of Customs.

After the Boxer troubles the Native Customs at the Treaty Ports, as has been already mentioned, were put under the Maritime Customs; and in their capacity as ex-officio members of the Peiho and Hwangpu River Conservancy Boards the Commissioners of Customs at Tientsin and Shanghai have been intimately connected with the important works undertaken on these two waterways.

**River Conservancy and Harbour Improvement.** Recent developments, on the same lines, are to be seen in the Harbour works at Chefoo, and in the bar and Liao River work at Newchwang.

The preparation of exhibits for Exhibitions in various parts of the world, and the Commissions to represent China at them, were part of Customs activities for many years until the time came when a Chinese Ministry could itself undertake such work. Mete-

orological work, storm-signalling, Quarantine, quarantine, surveying, chart-making, surveying, chart-making, *quasi*-consular functions and notarial acts for Non-treaty Powers still form part of the *miscellanea* of Customs work, to which may be added in some small ports police and Municipal functions.

The Service issues a number of publications dealing with the statistics of and reports upon trade passing through the Customs and also publishes for Service use books and papers written by members of the Service on various subjects. These publications are published by the Statistical Department, Shanghai, and are arranged in the following series:

- I. Statistical Series.
- II. Special Series.
- III. Miscellaneous Series.
- IV. Service Series.
- V. Office Series.
- VI. Inspectorate Series.

The Statistical Series, which is the one of chief public interest, comprises the Shanghai Daily Returns, the Customs Quarterly Gazette, the Annual Reports and Returns of Trade (in English and Chinese), and the Decennial Reports.

The Statistical, Special, and Miscellaneous Series are available for public use and may be purchased; the other series (Office Series—"Service List" excepted) are of a confidential nature and are intended for use within the Service. A large number of publications dealing with a variety of questions and including some books of special value have been produced in the course of years. A catalogue showing which of them are available for purchase by the public may be obtained from the selling agents for the Statistical Department, Messrs. Kelly and Walsh, Ltd., Shanghai.

**Medical Reports.** The issue of a comprehensive series of medical reports by Customs surgeons was carried on for many years, until the growth of medical journalism in China rendered Customs co-operation no longer necessary.

From 1886 until the final passing of the Korean Customs into Japanese hands in 1905, the Chief Commissioner of Customs in Korea, and the Commissioners and some of the Assistants in the Korean ports were men detached from the Chinese Customs, and much help was given, directly and indirectly, to the Korean Service for many years.

In 1887, as a result of the Hongkong Opium Convention, the Kowloon and Lappa Customs—the collection of duties on native shipping trading between Hongkong and Macao and the mainland—were constituted and placed in the hands of the Foreign Customs.

For almost the first 60 years of its existence the Customs Service did not handle the money paid in as revenue. The goods were examined, duty assessed, and a "Duty Memo" issued. The merchant paid the amount into the "Customs Bank," an institution entirely under the control of the Commissioner's colleague, the Superintendent of Customs. The Bank issued a receipt which was handed in to the Customs as a proof of payment and there Customs responsibility stopped. The arrangements for meeting their Loan and Indemnity obligations were made by the Chinese Government through the Shanghai Taotai. (From the time of the Chino-Japanese War on, the loans and indemnities incurred by China in her various troubles were secured on the Foreign Customs Revenue—this regular source of income being invariably fallen back upon in times of difficulty—until the whole collection was mortgaged.) In November, 1911, at the time of the Revolution, the revenue in certain provinces which had declared independence was removed from the control of the Central Government. In order to protect the interests of the bondholders the Inspector General undertook the custody of those revenues and the responsibility for meeting the charges due on the foreign loans. A month later, with a view to facilitating the due observance by China of her loan obligations, the Government decided also to place the Customs revenues at all those other ports which still owned allegiance to the Imperial Government in the control of the Inspector General. This arrangement, subsequently confirmed by agreement between the Wai Chiao Pu and the Diplomatic Body, has since continued. It is in many ways an economy and convenience to the Chinese Government, as well as offering better security in troubled times to the bondholders.

**MARMOT.** See *Sciuridæ*; *Tarbagan*.

**MARQUESS.** See *Nobility*.

**MARRIAGE.** The *Book of History* states that ancient Chinese lived promiscuously, knowing their mothers but not their fathers. This state of promiscuous intercourse must have been followed by a state of submission of a woman or women to one man, resulting in parental authority. According to a decree of A.D. 484, the Hsia and Yin dynasties permitted marriage between members of the same clan, but the Chou dynasty was the first to forbid marriage between those of the same surname. During the feudal period a law was passed forbidding marriage with five kinds of women:—(a) the daughter of a rebellious house (b) the daughter of a disorderly house (c) the daughter of a house producing criminals (d) the daughter of a leprous house (e) the daughter who had lost her father and

elder brother. Marriage was also forbidden during the three years of mourning. Widows were obliged to remain single. During the Sung period camp-followers were forbidden to marry. Under the Ming dynasty unborn children were sometimes betrothed, but this custom was forbidden by the Ch'ing dynasty.

The following are some of the laws regarding betrothal and marriage that were observed under the Manchu dynasty.

The legal contractors of a betrothal may be (1) the paternal grandparents of the couple, (2) the parents of the couple, (3) the paternal uncle of the father, and his wife, (4) the paternal aunt, sister of the father, (5) the eldest brother, (6) the eldest sister, (7) the maternal grandparents. Failing these near relatives, those of more remote kin may arrange the contract. A married daughter may make a contract for female relatives of her father's family. If the contract be illegal or fraudulent, the parties arranging the contract are the ones punished. The consent of the couple to the contract is not required. If a widow wishes to remarry, her father-in-law, mother-in-law or other relative of her husband's family, signs the contract; failing these, a member of her father's family. If a widow has a daughter by her first marriage who has become an inmate of her second husband's home, the widow can sign her daughter's betrothal contract.

In the contract, the signatories must declare i, any blemishes or physical infirmities of the bride or bridegroom, ii, their ages, iii, if either has been born of a concubine, iv, if either has been adopted. The full consent of the two families is required. Fraudulent betrothals sometimes take place, as when a healthy brother or sister is described in the contract instead of an unhealthy bridegroom or bride, and so on. If the fraud is discovered before marriage, the contract can be annulled, the presents returned and the fraudulent signatory punished. If the deception is discovered after marriage, the marriage is dissolved and the fraudulent signatory is punished. The betrothal contract may also be annulled if the bridegroom or bride commit some crime before marriage; or, if the bridegroom for some political reason be sentenced to life-long exile, the bride may either follow him or be set free to marry another.

A marriage celebrated without the requisite formalities, i.e. without signatories to the contract, without a go-between, without giving of presents, without a public celebration, is considered fornication and the couple must be separated.

If a son or daughter marry during the period of mourning for his or her father or mother, he or she is punished for committing a great offence against filial piety, and the wife is separated from the husband.

There are three essential conditions to a marriage:—first, the contract signed by the parents or guardians as explained above; secondly, the acceptance of the wedding gifts by the bride's family; thirdly, the bringing of the bride to the groom's house. Marriage customs vary in different provinces, but the following usage is more or less observed all over China.

The preliminaries to a betrothal are arranged by go-betweens, generally women, who approach each family and consult the horoscopes of the young couple. If these are favourable, the groom's parents or guardians make a formal offer of marriage, which, when assented to in writing by the bride's parents, constitutes the marriage contract. A lucky day is then chosen for the event.

A month before the wedding, the groom's family send to the bride's family the material for the bridal dress, presents of money, silks, wine, and cakes of ceremony, etc. A few days before the wedding, the bride's dowry, trousseau and furniture, together with gifts from relatives and friends, are carried to the bridegroom's house. On the eve of the wedding the bride puts up her hair, tries on the bridal garments, lights incense before her family's ancestral tablets and kneels before her parents, grandparents and senior relatives.

The wedding-day is celebrated by musicians who play while the bride bathes and dons her marriage clothes, the outer garments of red being embroidered with dragons. A veil completely conceals her features. A friend of the groom, bearing a formal letter, then arrives to escort the bride to her new home. This letter is sometimes regarded in the light of a marriage certificate, and is carefully preserved by the bride. She then steps with weeping into the red marriage chair, her mother, sisters and other relatives also weeping, while fire-crackers are let off, and music is played. The chair, a heavy structure covered with red embroideries and rich carving, is borne by four men. Two men carry lanterns in the bridal procession bearing the groom's family name in red characters, followed by two other men similarly displaying the bride's family name. A red umbrella is borne in the procession, which is accompanied by musicians. The bride's brothers walk near her chair.

Fire-crackers are let off on arrival at the groom's house. The chair is carried into a reception room, and the bride is invited to descend by a little boy who holds a brass mirror towards her. A matron and bridesmaids uttering felicitous sentences help her out of the chair. A sieve is sometimes held over her head or placed so that she steps into it from the chair. She is then led to her room where she sits by the groom's side on the edge of the bed. Later they go separately to the reception-room, where, in front of a table spread with two

sugar cocks, dried fruit and symbolical articles, they do obeisance before the gods, then to the bridegroom's ancestral tablets, then to each other. After this they drink a mixture of wine and honey out of goblets tied together by red thread, exchanging cups and drinking again. They are given pieces of the sugar cocks and a few dried fruits to eat. The bridegroom then pretends to lift the bride's veil after which she is led to her room and divested of her heavy outer garments. The couple then have dinner with their guests, the bride eating nothing. She is gazed at by friends and by the public, who criticize her appearance and make all sorts of jokes.

On the third day, the couple visit the bride's family, when they worship her ancestral tablets. On the tenth day the bride often goes alone to visit her parents.

Posthumous marriages 冥婚 *ming hun* are not uncommon among better-class families. If a son dies unmarried and before adult age, the parents seek by go-betweens a family that has lost a daughter of about the same age and at about the same time. Betrothal and wedding ceremonies are duly carried out, the tablets taking the places of the pair. The bride's coffin is then laid in the grave side by side with the bridegroom's, and she is thenceforward a deceased daughter-in-law in the family.

Such marriages are prohibited in the *Chou Li*, yet have been common from the earliest history down to modern times.

There is also marriage which is posthumous for only one of the pair. If one of a betrothed couple dies before marriage, the wedding may still take place, the tablet representing the dead. Or if a girl dies unbetrothed a living husband may still be found for her; both betrothal and wedding ceremonies being performed with her tablet.

Though the above account has been written in the present tense it is probable that much of it has been altered since the Revolution, both with regard to the laws and to the ceremonies. After the establishment of the Republic a new Provisional Code made various alterations in the laws. Marriage is forbidden before the ages of 18 and 16 for the man and woman respectively. The couple must have the consent of their parents, and the marriage is not recognized before its announcement to the proper magistrate. The parts of this new Code which relate to marriage, etc., are given in the new edition of P. HOANG's work.

VON MÖLLENDORFF: *Family Law of China*; PARKER: *Comparative Chinese Law*; WERNER: *Descriptive Sociology*; HOANG: *Le Mariage chinois*, 2nd ed., 1916; DOOLITTLE: *Social Life of the Chinese*; GRAY: *China*.

MAR SARGHIS, or MAR SERGIUS, 麻里里吉思 *Ma Hsieh-li-chi-sse*, a Nestorian Christian, Governor

of Chinkiang, 1278-81. He built two churches there. See *Nestorian Christians*.

PALLADIUS: *Traces of Christianity, etc.*; CHINESE RECORDER, vol. vi, p. 108.

**MARSHMAN, JOSHUA, D.D.** A member of the English Baptist Mission at Serampore, India, who produced the first complete translation of the Bible into Chinese and printed it at Serampore in 1822. See *Bible*.

*Life and Times of Carey, Marshman and Ward*, London, 1859; Chinese Recorder, vol. i, p. 145.

**MARTIN DE RADA or HERRADA.** See *De Rada*.

**MARTINEZ, FRANÇOIS**, a Brother of the Society of Jesus, was born at Macao in 1573. In 1606, travelling when the accusations against CATTANEO (*q.v.*) were agitating the Chinese, he was accused of espionage and tortured so severely that he died in prison.

HAVRET: *La Stèle chrétienne de Si-ngan-fou*, II, p. 14, note.

**MARTINI, MARTIN**, 衛匡國 *Wei K'uang-kuo*, a Jesuit Father, born at Trente (Tyrol) in 1614. He reached China in 1643. He travelled much during the troublous days which followed, and with the exception of one visit to Rome to justify the Jesuits against the Dominicans in the matter of Chinese Rites, spent most of the rest of his life in Hangchow, where he died in 1661. He published an Atlas of China in 1655; (*Novus Atlas Sinensis a Martino Martini Soc. Jesu descriptus*, Amsterdam, 1655). It was the first serious geographical work ever published on China. He also wrote a History of China.

HAVRET: *La Stèle chrétienne de Si-ngan-fou*, II, p. 41, note.

**MARTIN, ROBERT MONTGOMERY**, colonial Treasurer at Hongkong, appointed January 20, 1844. He considered the policy being pursued by the Government was injurious to the nation, and he conditionally resigned his commission in order to explain to the ministers at home the true state of affairs and the utter worthlessness of Hongkong. Unhappily for him his resignation was accepted as final, and his public career was ended. He is the author of *China Political, Commercial, and Social*, London, 1847. In an appendix to this work he prints his correspondence with the government as to his action.

**MARTINS.** See *Hirundinidae*.

**MARTIN, WILLIAM ALEXANDER PARSONS**, was born in Indiana, U.S.A., April 10, 1827. After spending some time in the teaching profession, he was accepted by the Presbyterian American Mission (North) for work in China, and reached

Ningpo in 1850. After some years of missionary work, he became interpreter to the U.S.A. Legation in Peking, and afterwards Professor of International Law at the T'ung Wên College; and on the establishment of Peking Imperial University (*q.v.*) was chosen as its first President.

In 1900 he returned to U.S.A., but was recalled almost immediately to assist CHANG CHIH-TUNG in establishing a university at Wuchang. Owing to lack of funds and the removal of the Viceroy, the university was not founded, and his position was only a sort of lectureship.

He subsequently returned to Peking, where he died on December 13, 1916.

Besides being Adviser to the Government on matters touching International Law, he was made a Mandarin of the 3rd class in 1885; of the 2nd class in 1898; and was also Membre de l'Institut de Droit International, etc.

He wrote in Chinese, *inter alia*, a very popular "Evidences of Christianity" and a book on International Law; and in English, *The Lore of Cathay*, *A Cycle of Cathay*, *The Siege in Peking*, *The Awakening of China*, etc.

**MARTYRS.** Applying this term first to the Protestant foreign missionaries killed in China by the fury or hatred of Chinese mobs, the following list includes all such between 1847 and 1902, classed under their respective Societies, as given by the *Chinese Recorder*; but there is a discrepancy in the figures.

American Presbyterian Mission (North)	9
China Inland Mission	81
English Baptist Mission	16
Missionary Society of Sweden	1
American Baptist Mission (South)	1
London Missionary Society	2
Wesleyan Missionary Society	1
Swedish Missionary Society	1
United Free Church of Scotland	1
Scandinavian Mongolian Mission	5
Church Missionary Society	10
Society for the Propagation of the Gospel	3
Christian and Missionary Alliance	56
American Board of Commissioners for Foreign Missions	18
Shou-yang Mission, (Shansi)	13
British and Foreign Bible Society	5
American Protestant Episcopal	1
Swedish Mongolian Mission	4
Total number of Martyrs	208 (sic)
Societies	18

The great majority of these missionaries were murdered in 1900, the year of the Boxer Rebellion.

The Martyrs' Memorial Hall in the Young Men's Christian Association Building in Shanghai commemorates those Protestant missionaries and Chinese Christians who were killed in the century from 1807

to 1907. A complete list of the foreigners' names is given in *A Century of Missions in China*. They number 221.

Of Chinese Martyrs who suffered in the Boxer Rebellion alone, a list according to Protestant Societies is given in the *Chinese Recorder* for 1907, the total number being 1909. It is unfortunately not possible to give the totals of Roman Catholics who have died for the faith in China. The list is a very long one. See *Boxerism*.

CHINESE RECORDER, vol. xxxiv, p. 596; A CENTURY OF MISSIONS IN CHINA, *ibid.*, 1907, p. 611,

MASCARENHAS, GEORGE, voyaged to Tamao with DE ANDRADE, but in his own ship, in 1517, and probably went on to Fukien and Chêkiang, thus preparing the way for the later Portuguese settlement at Liampo (Ningpo).

MASKEE. The pidgin-English word for 'never mind,' 'no matter,' etc.

MASONRY IN CHINA. Freemasons claim the creation of the world as the starting point of their practical craft. But an immediately following admission tells of the founding of the Original Grand Lodge of England, to which so much of modern Masonry may be traced, and places the origin of that at no earlier date than A.D. 1717. Ireland, Scotland, and Massachusetts followed in order with like institutions of their own, the last named forming its Grand Lodge in 1792. Two classes of detractors base their criticisms on these facts, one ridiculing the claim to the ancient lineage, the other running down the institution on account of its modernity. Both are wrong. The claim that the first Mason was the Creator of the Universe need not be discussed, but historic research shows plainly enough that "a peculiar system of morality, veiled in allegory, and illustrated by symbols," has existed from time immemorial.

China's own records,—the finest, best, and most complete in the world in some respects,—prove that within her borders there was such a system known before the days of CONFUCIUS, hundreds of years B.C., and what is more interesting is the fact that the square and compasses were used then as emblems of morality much as they are being used now. We need not feel surprised that this should be so. The early connexion of the Chinese with our own Western ancestors is being slowly but inevitably traced. Similarity in words alone is sufficient to satisfy those who have gone into the matter that there must have been similarity, if not identity, in origin.

When Chinese classics, therefore, speak in terms masonic, as, for example, when MENCIUS urges those in "pursuit of wisdom" to "make use of the compasses and square," we may well surmise that the germ of the idea was common

to the progenitors of those who came east on the one side and went west on the other. CONFUCIUS at seventy congratulated himself that he could then "venture to follow the inclinations of his heart without fear of transgressing the limits of the square."

That the Chinese Triad Society should have a ritual and practice in many respects almost identical with that of Freemasonry need not surprise us, for just as China has for many generations been the happy home of secret societies opposed to the government, so was it—and to some extent is still—in Continental Europe, where only here and there were governments and rulers wise enough to place themselves at the head of such movements. Nine out of ten of the many rebellions in China have been the work of secret societies connected more or less intimately with religious beliefs.

When the first Freemasons of Shanghai built for themselves a home in which to meet, they applied to the then Consul for his advice as to the Chinese name which should be given to their Hall. Mr. MEDHURST had no great difficulty in meeting the request. He knew what has been said above respecting the use by the Chinese of the square and compasses, and advised accordingly. He suggested "Kwei-keu-t'ang" 規矩堂, or "Compass and Square Hall"—the Chinese reverse the order of the implements—as a fitting title, and the designation being accepted, has continued till the present time to suggest to our native fellow-residents, and to the few amongst them who have been accepted as "brethren," that the practices to which the building is dedicated are of that moral and reputable order known from of old, and practised by their Great Sage himself.

Western Freemasonry on the China coast, however, found its first home, not in Shanghai, but in Hongkong, where the Royal Sussex Lodge, named after the Duke of that title, received its warrant in 1844, and opened its meetings on the 3rd of April, 1845. In 1848 it removed to Canton, where it remained for ten years, and was then dormant until its resuscitation in Shanghai in 1863. The original number of the Royal Sussex Lodge was 735. It is now 501, and it is thus senior to the Northern Lodge of China, the first to be formed in Shanghai, whose number is 570. Both are under the English Constitution.

The Northern Lodge warrant is dated December 27, 1849, the lodge at first being No. 832. Its first place of meeting was in the Kiangai Road (then Church Street), where it occupied a Chinese building, much as one of the Weihaiwei Lodges did recently. Thence it migrated to a building of its own in the Nanking Road (then Park Lane). Outgrowing its accommodation, it was compelled to make a fresh move, and for some time used a

building in the Foochow Road. Meanwhile its second Hall was being built in the Canton Road where it still stands. But, once again, developments necessitated a change, this time to the Bund, where the foundation stone of the new building was laid on the 3rd of July, 1865. Most unfortunate as to the circumstances which immediately followed, the new Masonic Hall found itself one of two "white elephants" which the Shanghai community had on its hands. The other was Trinity Church, now the Cathedral. Shanghai had had its fat years during the late fifties and early sixties when the Taiping rebels were over-running the province. Its lean ones dated from the overthrow of those pests at Nanking in 1864, and for years the cost of the two big buildings was felt very severely by the small and comparatively impoverished community. The Northern Lodge, however, bore half the burden of the Hall, the other half being carried by the Royal Sussex and the Tuscan Lodges, in the ratio of 3 to 1.

The Tuscan Lodge warrant dates from August 18, 1864. As a working lodge it has had its ups and downs, but during the course of its existence it has provided three District Grand Masters, Bros. MILLER, MOORE, and HUGH, for Freemasonry in the Far East, and is now reported to be in a highly flourishing financial condition.

Royal Arch Freemasonry began in Shanghai in 1861 with the charter of the Zion Chapter, working under the Northern Lodge, No. 570, E.C. It continued alone till 1869, when the Rising Sun R.A. Chapter, under the Scottish Constitution, was formed. The Zion Chapter has ever been one of the most successful of Far Eastern Masonic Bodies, and its list of Past First Principals contains many names of men who made their mark in Shanghai history in other than Masonic circles.

But it is now time to turn to constitutions other than the English. All these made their *début* in Shanghai. The year 1864, the last of the fat years, was prolific of Masonic growth. We have seen that the Royal Sussex was re-constituted in Shanghai in 1863. On the very same day the Lodge of Assiduity was formed. It was on the 7th of March, 1864, that the Lodge Cosmopolitan, working under the Scottish Constitution, was granted its warrant. The Tuscan immediately followed as we have seen, and on the 14th of December, it was the turn of the American Constitution to come in with a warrant for the formation of the Ancient Landmark Lodge.

It is not necessary here to dilate on the slight differences existing between the English, Scotch, and Massachusetts Constitutions. They are all in the realm of detail, not of principle, and the consequences have almost without exception been very happy, for while unity in principle secures

solidarity in essentials, diversity in working is always attractive to visiting brethren who delight in tracing similarities and contrasts in the differing rituals.

The Cosmopolitan Lodge, No. 428, S.C., began working in 1864 under the mastership of one of the best known of the older Shanghai Masons, W. Bro. C. M. DONALDSON. It has always been a strong lodge, and was long distinguished for its charitable work. The Sultoun Lodge, No. 936, S.C., dates from December 23rd, 1902.

The Ancient Landmark Lodge, acting under the Constitution of Massachusetts, began work on the 9th of May, 1864, and sprang rapidly into complete success. It was the outcome of the meeting of a few friends at the house of Dr. H. W. BOONE, who, with Bro. HILL—afterwards well-known for his connexion with Gen. WARD of the "Ever Victorious Army,"—and Bro. BLANCHARD, was one of the leading lights in Masonic circles for years after. Bro. EAMES, learned in the law, and father of the great singer, Madame Emma EAMES, was another of the little fraternity, as was the learned gentlemen who in later years became Bishop of the American Episcopal Church in China, Bishop SCHERESCHEWSKY. Amongst the list of Past Masters of this lodge will be found W. Bros. HILL, EAMES, JANSEN, the Rev. J. R. HYKES, D.D., and E. T. WILLIAMS, some time *Chargé d'affaires* for the United States in Peking.

The Keystone Royal Arch Chapter may be looked on as an offshoot of the Ancient Landmark Lodge, as its mainstays were found amongst the stalwarts of that body. Its charter dates from the 20th of September, 1871.

Other Masonic Bodies founded in the early days of the settlement should be noted here, the first of which was the "Celestial Encampment," embodying Knight Templar and other degrees not officially recognised by the English Constitution. Its charter dates back to October 3, 1862. In 1877 its name was changed to that of the "Celestial Preceptory" under which it was the only body in China conferring degrees of Masonic Knighthood. In 1900 it ceased to exist, but has since been resuscitated. The Cathay Rose Croix was another. It came into existence under a warrant dated May 18, 1869, and conferred degrees following the Royal Arch to the 18th. It has long been extinct.

The warrant for the construction of a Provincial Grand Lodge of the Royal Order of Scotland is dated August 10, 1865, and W. Bro. C. M. DONALDSON was appointed first P. G. M., an office held for life. This post he continued to fill till 1892, when, after his death, his mantle fell upon P. G. M. Bro. J. H. OSBORNE, who held it until 1916, when he resigned and was succeeded by Bro.

**M. E. H. WELLS.** The Royal Order differs from the degrees that precede it in being purely Christian in tendency. It embraces two parts, the second of which is a degree of Knighthood.

A few other interesting occurrences in the olden days may be recorded. The first Masonic Ball was held in 1865, but it was not till 1874 that another provided a small surplus and so formed the nucleus of the Masonic Charity Fund, which has done so much good in Shanghai and elsewhere. In 1866, the foundation stone of the present Cathedral was laid with fitting Masonic ceremonial. In 1867 the Masonic Hall on the Bund was dedicated. It has since been rebuilt and adapted to modern requirements. In 1868, Ningpo joined the fraternity by forming the "Star of Peace" Lodge, No. 1217, E.C. It lasted but two years, however. During the year following, Shanghai Scotsmen formed a new lodge, St. Andrew in the Far East, No. 493, S.C. Dr. COGHILL was its first Master, and it had every promise of a long and successful career. But its hopes were shattered and the lodge came to an end in 1874.

Hankow was next to try its hand with "The Star of Central China," No. 511, S.C. This was in 1871. The Hankow Lodge might have been known as the Tea Lodge, for its founders were mainly engaged in the great tea trade of the port as it then was. When that fell off, and regular residents became fewer, the lodge lapsed. Since 1901, however, its place has been supplied by the Far Cathay Lodge, No. 2,855 E.C.

The year 1872 saw the inauguration of the Lodge Germania, which had a chequered career for some ten years, and was then closed. Dr. ZACHARIAE was one of its Masters, and the lodge was revived in 1885 by no less a celebrity than W. Bro. P. G. von MÖLLENDORFF, since which time it has been in regular working order. In this, as in all other cases, members of the English Constitution freely gave their aid wherever it was possible and necessary.

In 1909 an effort has made to start a lodge under the Dutch Constitution, and the English District Grand Lodge had the pleasure of performing the Consecration ceremony, but the experience of the following year proved that an insufficient number of resident members was forthcoming, and the warrant was returned to the Hague.

The story of the development of District Grand Lodges in China is one of considerable interest. The first W. M. of the Royal Sussex Lodge, Bro. J. H. MURRAY, was also the first Provincial Grand Master of the whole Masonic Province of China, and the W. M. who succeeded him in the Chair of the Royal Sussex also succeeded to the honour of the Prov. Grand Mastership. This was Bro. S. RAWSON. It was not till 1877 that this im-

mense "Province" was divided into the two "Districts" of North and South China. Bro. CORNELIUS THORNE was the first D. G. M. of the Northern section, and held the post for eight years. Leaving for home in 1885, he was succeeded by Bro. J. I. MILLER, who in turn resigned in 1896, and was followed by Bro. L. MOORE, who held the office till his death in 1903. Bro. W. H. ANDERSON was the next incumbent, and remained in office till his departure for home in 1908, Bro. R. S. IYR filling the vacancy in the following year, and still remaining in office, thus surpassing in length of service all his predecessors.

A D. G. M. is entitled to Past Rank only after a service of three years. His office is by no means a sinecure. He has the appointment annually of a score or more of officers to serve under him in the District Grand Lodge, and he is in undisputed control of all the Lodges—be they few or many—of his own Constitution in the district over which he rules. Territorially in China, he may have to share his sway with D.G.Ms. of other Constitutions who, of course, rule only over Lodges using their own ritual and having warrants granted by their own Grand Lodges. As matters stand at present, the Lodges under the District Grand Lodge of Northern China, E.C. are as follow:—

Name of Lodge.	No.	Date of Warrant.	Situation.
Royal Sussex	501	18-9-1844	Shanghai.
Northern Lodge of China	570	27-12-1849	"
Tuscan	1,027	18-8-1864	"
Doric	1,433	5-4-1873	Chinkiang.
Union Lodge of Tientsin	1,951	16-11-1881	Tientsin.
Northern Star of China	2,673	7-9-1897	Newchwán
Far Cathay	2,855	1-5-1901	Hankow.
Coronation	2,931	13-5-1902	Tientsin.
Daintree	2,938	1-9-1901	Wei-hai-wei
Tongshan Lodge	3,001	15-3-1904	Tongshan.

The Kiukiang Lodge in consequence of constant removals from the port and an insufficient number of permanent residents found itself unable in 1914 to carry on its regular meetings and so lapsed.

The date given for the warrant of the Tongshan Lodge is actually the date of its consecration. This Lodge has had the peculiar experience of losing its warrant by theft, and of being compelled in consequence to go into recess until a new one had been obtained. Some years ago the present writer paid a flying visit to this remarkable little community which was then the proud possessor of a racecourse, a club, a rifle association, a church,

and a Masonic Hall, with what other social centres is not recorded, while the census showed a total, including the last baby, of seventy-five souls only.

This fact points to one of the causes of the spread of Masonry in the Treaty Ports of China. As it is now in such a place as Tientsin, so it once was in Shanghai, Tientsin, etc. Men formed lodges for companionship. Now, when social amenities in the larger settlements are multiplied, that particular attraction is not only lost, but is antagonised by endless other facilities provided by clubs of every description. It is only in the out-ports that the earlier conditions are repeated.

From the earliest days the American Lodges have had the advantage of a District Deputy Grand Master, the following being the list of worthy Brethren who have held the post:—Bros. C. E. HILL, first W. M. of the Ancient Landmark Lodge, W. C. BLANCHARD, J. B. EAMES, D. C. JANSSEN, A. W. DANFORTH, J. R. HYKES, GEORGE A. DERBY, and Dr. STACEY A. RANSOM, the present incumbent. But it was not till 1915 that the number of American Lodges was sufficient to call for the formation of a regularly organised District Grand Lodge. Application then made to the Grand Master of the State of Massachusetts resulted in the issue of a charter, and the ceremony of installation of R. W. Bro. Dr. RANSOM was conducted by the D. G. M. of the English Constitution, R. W. Bro. R. S. IVY, assisted by the Officers of the English D. G. Lodge. This interesting ceremony occurred on the 24th of November, 1915, and the new District Grand Lodge held its first annual meeting on the 27th of December, 1916.

For many years the Ancient Landmark was the only lodge under the rule of the American District Deputy Grand Masters, but on the 28th of January, 1904, the Sinim Lodge was organised, at first under the name of the Cathay Lodge, its first Master being CLINTON, son of the late R. W. Bro. D. C. JANSSEN. Another, the Shanghai Lodge, has its charter dated September 14, 1904. A provisional warrant was given to the Pocho Lodge of Tientsin, but the only occupant of the Chair was W. Bro. J. C. EMERY, the lodge finding itself incapable of carrying on.

China's capital, curiously enough, held out longer against Masonic influences than any of the Treaty Ports of importance. It was not till the 2nd of October 1915 that an International Lodge was established in Peking, which has since received its warrant from the Grand Lodge of Massachusetts, and is thus under the control of the American D. G. Lodge. On the 4th of November, 1916 a Lodge of Perfection—14th degree—of the Ancient and Accepted Scottish Rite was also opened by illustrious C. S. LOBINGIER, holding an Honorary 33rd Degree. No fewer than 17 Master Masons received higher degrees at the temporary Masonic

Hall on the Austrian Glacis on that date, but the most interesting portion of the ceremony was an adjournment to the Temple of Heaven and the working of several degrees in the Emperor's Robing Chamber. W. Bro. PERRUS was installed as first V. M., and amongst the officers was Bro. C. C. WU, son of the wellknown Chinese diplomatist and statesman, Dr. WU TING-FANG.

The higher degrees just mentioned form part of the complete system known as the Ancient and Accepted Rite of Freemasonry, (U.S.A.), which was established more than a century ago in Charleston, South Carolina. Its Shanghai members were consolidated on the 19th of September, 1901 into the following bodies:—

The Yangtze Lodge of Perfection, No. 4, under Bro. G. A. DERBY.

The Shanghai Chapter Rose Croix, No. 3, under Bro. G. A. DERBY.

The Cathay Council of Kadosh, No. 2, under Bro. JOHN GOODNOW.

The Orient Consistory, No. 1, under Bro. JOHN GOODNOW.

The Ancient and Accepted Rite under the "Supreme Council of England" is thought to have originated in France about the middle of the 18th century. As has already been remarked, the Grand Lodge of England concerns itself with none but the first three degrees with the Royal Arch, but it will be of interest to the Craft as well as to the general reader to have a list of the thirty-three degrees as recognised under the Ancient and Accepted Rite. They are the following:—

1. Entered Apprentice.
2. Fellow-craft.
3. Master Mason.
4. Secret Master.
5. Perfect Master.
6. Intimate Secretary.
7. Provost and Judge.
8. Superintendent of the Buildings.
9. Elected Knights of the Nine.
10. Illustrious Elect of Fifteen.
11. Sublime Knights Elected.
12. Grand Master Architect.
13. Knight of the Ninth Arch.
14. Grand Elect, Perfect, and Sublime Mason.
15. Knight of the Sword of the East.
16. Prince of Jerusalem.
17. Knight of the East and West.
18. Sovereign Prince of Rose Croix.
19. Grand Pontiff.
20. Grand Master of all Symbolic Lodges.
21. Noachite or Prussian Knight.
22. Knight of the Royal Axe, or Prince of Libanus.
23. Chief of the Tabernacle.
24. Prince of the Tabernacle.



25. Knight of the Brazen Serpent.
26. Prince of Mercy, or Scotch Trinitarian.
27. Sovereign Commander of the Temple.
28. Knight of the Sun.
29. Grand Scotch Knight of St. Andrew.
30. Grand Elect Knight of Kadosh.
31. Grand Inspector, Inquisitor Commander.
32. Sublime Prince of the Royal Secret.
33. Sovereign Grand Inspector General.

One form of Masonic Activity, the working of the Mark Degree in a separate lodge, has so far been left unnoticed. The District of N. China possesses but two of these lodges, the Orient Mark Lodge, No. 482, E.C., at Shanghai, and the Northern Lodge of China of Mark Masons, No. 583, E.C. at Weihaiwei. The former was established in 1894, its first Master being Bro. F. M. GRATTON. The latter first saw the light in 1906. The Mark degree is conferred under other constitutions without the formation of separate lodges.

Freemasonry has many claims to the honour and respect of the world, but none based on surer foundation than its first and foremost practice, the practice of charity. We have shown that the Brotherhood dates its beginning on the China coast from the year 1844, but when we find that the first Charity Fund was not founded till thirty years afterwards, in 1874, we must not jump to the conclusion that Craft benevolence slumbered all that time. It was not so. Whatever was required to minister to the needs of those in distress came freely from the pockets of individual brethren or the treasury of individual lodges. In 1874, however, a Masonic Ball surplus of \$529 formed the nest-egg of the first combined fund in which all Shanghai Lodges of whatever constitution could find membership. At first a rather haphazard undertaking, the Fund made but slow progress, working so to speak from hand to mouth. Bro. GRATTON re-organized it under Bye-laws in 1888, and since then its progress has been ever onward and upward. Its present invested funds amount to Tls. 32,500.00 and are supported by all Lodges in the District.

Tientsin and District has followed Shanghai's example and now has a thriving Charity Fund of its own. In times gone by it subscribed freely to the Shanghai Fund. Newchwang has done the like, and the volume of its fund is a telling tribute to the generosity of its small community.

Much might be said of the high standing of prominent Masons in China in other walks of life. The list includes at least one Bishop, many high Church dignitaries, many Consular officials, various Knights, a large body of representatives from the liberal professions, many heads of firms, and a vast body of "just and upright" men who have

carried on the traditions of the craft after the manner which, in all ages, has led monarchs themselves to become "promoters of the art." One of the most prominent of Masonic historians was Bro. R. F. GOULD, once Secretary to the Shanghai Municipal Council, and a member of the Northern Lodge.

The two Public Schools of Shanghai, for boys and girls, owe their origin to that founded by the Masonic Fraternity in 1886. For years the Lodges provided a liberal prize fund which has now been consolidated and forms three valuable scholarships tenable for three years. The Craft hold in perpetuity the right to nominate four free scholars, boys or girls, in the Municipal Schools, in return for their outlay on the original institution.

As a further outgrowth from the ranks of the Fraternity may be mentioned the Masonic Club at Shanghai. This institution dates from the 1st of April, 1892, has its quarters in the Masonic Building on what is one of the very best sites in the Model Settlement, and has always filled a well-recognised position in Shanghai clubdom. It is not likely that there exist many cities where Masonry is stronger, in proportion to its Western population, than it is in Shanghai.

[G. L.]

**MASTER OF HEAVEN**, 天師 or Heavenly Preceptor, a title given by T'AI WU TI (N. Wei dynasty, A.D. 424) to K'OU CH'EN-CHIH 寇謙之 head of the Taoists. In A.D. 748 HSÜAN TSUNG of the T'ang dynasty confirmed the hereditary privileges of the descendants of CHANG TAO-LING (q.v.) with this title, which they bear to-day. In the Ming dynasty the title was taken away by the first emperor as being disrespectful to heaven, *chên jên* 真人, Hero being substituted; but the higher title is persisted in.

DORÉ : *Recherches sur les Superstitions*, tome ix, p. 540.

**MATEER, CALVIN WILSON, D.D., LL.D.**, a missionary of the American Presbyterian Mission who was born in Pennsylvania in January, 1836, and arrived in China at the end of 1863. He became a thorough master of the mandarin speech, and his *Mandarin Lessons* are very widely used. His life-work was education; he founded a school at T'engchow fu, Shantung, and developed it into a very successful college, which in conjunction with the schools of other Missions is now absorbed in the Shantung Christian University. He prepared a good many very popular and useful text-books, and was himself very gifted in mathematical and physical science. The crowning work of his strenuous life was Bible translation. It has been said that with his labours in teaching, in scientific and Bible translation, and in study of mandarin

colloquial, he did the work of three ordinary men. He died in Tsingtao, September, 1908.

CHINESE RECORDER, 1908-9.

**MATS and MATTING.**—MATS, 蓆 *Hsi*, are made from rattan, from bamboo (*Chu-lien* 竹簾) and from reeds. The most durable of the last are woven from a species of *Juncus* near Lientan, Ningpo, and are in pieces 6 ft. long by 4 ft. wide.

In Sui-fu, Satch'uan, *Juncus effusus* is cultivated for mat-weaving, and is a source of great profit to the peasantry. From the same rush lamp-wicks are made, more especially in the Min Valley, the pith being used for the purpose. For an account of this industry see HOSIE'S *Satch'uan*, p. 39. From the three-sided rush, *Leperonia mucronata*, mats of a slightly better quality are made. These rushes are also used as string in Satch'uan.

**MATting**, 地蓆 *Ti hsi*. *Arundo mitis*, from which matting is woven, is cultivated in the low lands in all the south of Kuangtung, but the people in other parts of China use other grasses, such as *Eriocaulon quadrangulare*, *Scirpus capsularis* or *Cyperus elatus*. The *Arundo* culms are sometimes five feet high, but the matting is seldom more than four feet wide. The loom used about Canton is an upright framework, with a cylinder above and below, over which the warp of hempen threads runs; the woof is plaited on without a shuttle, and the straw dyed before weaving.

The thin matting used for sails and box coverings is woven from *Coix lacryma*. A coarse whitish kind of matting suitable for awning and floor coverings is woven in the northern provinces from a water grass allied to the *Arundo*; it supplies the place of felt on tiled floors, and serves many useful ends in the farmyard and shop.

The export in 1916 amounted to—Matting, Tls. 1,313,230; Mats, Tls. 1,834,067.

**MA TUAN-LIN** 馬端臨, a native of Shansi in the 13th century. On the fall of the Sung dynasty he retired from official life and taught in his native town. He is famous as the author of *Wên hsien t'ung k'ao* 文獻通考 and other works. See *Lei Shu*.

**MAUSOLEA, IMPERIAL.** The only examples of these are the tombs of the Ming and Ch'ing dynasties, earlier ones having been entirely destroyed or reduced to insignificance; even of the Ming imperial tombs the first has not escaped semi-ruin. But it is highly probable that we see in the Ming mausolea the plan on which all imperial tombs have been built for two thousand years; while the Ch'ing dynasty simply accepted the model of its predecessor.

I. *The Mausolea* (陵 *ling*, tombs), of the Ming Dynasty. These are at Nanking, where T'ai Tsu 太祖 (HUNG WU), the founder of the dynasty, is

buried, and near Peking, where thirteen Emperors lie.

The tomb of HUNG WU is outside the Ch'ao Yang gate of Nanking, and is in a very dilapidated state. Nanking was the capital of the Empire while he reigned.

The second Emperor of the dynasty, HUI TI 惠帝, has had no mausoleum built for him, since subsequent rulers have not regarded him as lawful heir when he took the throne.

In 1406 CH'ENG TSU 成祖 (YUNG LO) began the removal of the capital to Peking, and when it was completed by his own arrival there three years later, he began work on a mausoleum for his already departed consort and for himself.

The Ming tombs are in Ch'ang-ping chow, some thirty miles north-west of Peking. There are thirteen graves; the names given to them, with the reign-titles of their occupants, and the dates of burial are as follows:—

- 1 Ch'ang ling 長陵, YUNG LO 永樂, 1425.
- 2 Hsien ling 獻陵, HUNG HSI 洪熙, 1425.
- 3 Ching ling 景陵, HSÜAN T'ê 宣德, 1435.
- 4 Yü ling 裕陵, CH'ENG T'UNG 正統, and T'ien SHUN 天順, 1464.
- 5 Mao ling 茂陵, CH'ENG HUA 成化, 1487 or 1488.
- 6 T'ai ling 泰陵, HUNG CHIH 弘治, 1505.
- 7 K'ang ling 康陵, CH'ENG T'ê 正德, 1521.
- 8 Yung ling 永陵, CHIA CHING 嘉靖, 1567.
- 9 Chao ling 昭陵, LUNG CH'ING 隆慶, 1572.
- 10 Ting ling 定陵, WAN LI 萬曆, 1620.
- 11 Ch'ing ling 慶陵, T'ai CH'ANG 泰昌, 1621.
- 12 Tê ling 德陵, T'ien CH'ü 天啓, 1628.
- 13 Shü ling 思陵, CH'UNG CH'ENG 崇禎, 1644.

There were sixteen sovereigns of the dynasty; but besides HUNG WU who has his tomb at Nanking, and the second ruler HUI TI or CHIEN WEN 熾文 who was not considered as a lawful ruler by his successors, there is TAI TSUNG 代宗, who, with the reign-title CHING T'ai 景泰 reigned from 1450 to 1457 in place of his brother while the latter was a prisoner with the Tartars; these three are not in the Thirteen Tombs.

It is not known why the above names were chosen for the mausolea, but it is probable they were used as being found in history as names of ancient tombs; some of the tombs from which the names may have been borrowed are given on p. 1192 of DE GROOT'S work referred to below; his description of the Ming tombs is very detailed.

II. *Mausolea of Manchu rulers.* There are four of these in Manchuria and two, or rather two groups, in the province of Chihli. Those in Manchuria are:—

1. Yung ling 永陵. This is situated 190 li S.E. of Mukden, near Hsing-ching 興京, the ancient capital of Manchuria. In it there repose, according

to DEVERIA and CORDIER, the bodies of T'AI WANG and CHING WANG, the two remotest ancestors of the family; and according to DE GROOT and CHAVANNES (v. inf.), the next two rulers, CH'ANG WANG and FU WANG are there also.

2. Tung Ching ling 東京陵, 120 li S.E. of Mukden. The bodies of CH'ANG WANG and FU WANG are here according to CORDIER and DEVERIA; but this is incorrect; the royal remains were transferred to Yung ling in 1658.

3. Fu ling 福陵 is 20 li N.E. of Mukden, and T'AI TSU, (NUKHACHU), the builder of the mausolea, reposes there.

4. Chao ling 昭陵, 10 li N.W. of Mukden, is the tomb of T'AI TSUNG.

The three mausolea, excluding the now empty Tung Ching ling, are called San Ling 三陵; they are built in the Ming style of architecture, though on a more modest scale than the Ming tombs. This shews how early and how readily the Manchus adopted the Chinese civilization.

Thus the first six chiefs of the clan and the first two Emperors of the Manchu dynasty are in the San Ling or 'Three Tombs' in Manchuria. From the next Emperor SHUN CHIH 順治 onwards, the Manchu rulers were all buried in Chihli province.

Their tombs are in two groups, the Eastern Tombs 東陵 Tung ling, and the Western Tombs 西陵 Hsi ling.

The Eastern Tombs are about 80 miles to the east of Peking, in Tsun-hua chou 遵化州; and the Great Wall makes the northern boundary of the cemetery.

The names of the mausolea in this group are given below, with the reign-titles of the Emperors buried in each and the year of burial.

1. Hsiao ling 孝陵, SHUN CHIH, first emperor 1663.
2. Ching ling 景陵, K'ANG HSI, second, 1723.
3. Yü ling 裕陵, CH'EN LUNG, fourth, 1799.
4. Ting ling 定陵, HSIEN FENG, seventh, 1865.
5. Hui ling 惠陵, T'UNG CHIH, eighth, ?

There are three other tombs containing the remains of the empresses. As it is a rigid rule that the tomb of an emperor may not be re-opened, the empresses have all to lie alone, or with other empresses.

The Western Tombs are about as far from Peking as the Eastern, but south-west of the capital.

The following are the names of the mausolea in this group, with the reign-titles and dates of sepulture.

1. T'ai ling 泰陵, YUNG CHENG, third emperor 1737.
2. Ch'ang ling 昌陵, CHIA CH'ING, fifth, 1821.
3. Mu ling 慕陵, TAO KUANG, sixth, 1852.

There are two tombs of empresses here besides.

The reason for the making of the Western tombs was that the most eminent geomancers reported to SHIH TSUNG (YUNG CHENG) against the

suitability of any available ground in the Eastern Tombs; this however does not seem to have prevented several later emperors being buried there.

DE GROOT: *The Religious System of China*, vol. iii, p. 1177, 1282; CORDIER: *Histoire des Relations de Chine*, etc., vol. ii, p. 17, note; DEVERIA: *T'oung Pao*, vol. iii; IMBAULT-HUART: *ibid.*, vol. iv; FONSSAGRIVE: *Si-Ling*, (Annales du Musée Guimet, 1907).

DE GROOT gives very full accounts of the Mausolea, drawn from the Chinese records.

[In response to an enquiry as to some difficulties in the above account Prof. EDOUARD CHAVANNES kindly sent a "Note," which the compiler has translated from the French, and is glad to print in its entirety below].

#### *Note on the sepultures of the first Emperors of the Ch'ing Dynasty in Manchuria.*

There are actually in the province of Shêngking 盛京 three imperial sepultures 三陵; they are enumerated below in inverse order to that of the succession of the persons there interred.

1. The Chao ling 昭陵, commonly called the Pei ling 北陵, because it is ten li to the north-east of Mukden; the grave is called the Lung yeh shan 隆業山. The emperor T'AI TSUNG Wên Huang-ti 太宗文皇帝 who reigned from 1627 to 1643 is buried there. There are several photographs of this tomb in M. GISEBERT COMBAZ' book entitled *Sépultures impériales de la Chine*, fig. 16-33 and pl. vii and viii, and also in CHAVANNES' *Mission Archéologique dans la Chine septentrionale*, figs. 781-789.

2. The Fu ling 福陵, which is twenty li to the east of Mukden and which, for that reason, is often designated the Tung ling 東陵, is built on a fairly steep slope of the T'ien chu shan 天柱山. It is the burial-place of T'AI TSU Kao Huang-ti 太皇高皇帝, who was born in 1559 and reigned from 1616 to 1628. The photographs of this grave which M. COMBAZ has published (*op. cit.* pl. ix and figs. 34-37) were given him, like the preceding ones, by the Russian Minister of Finances, and were taken by agents of the trans-Manchurian Railway.

3. The Yung ling 永陵, the mound of which is called the Ch'i yü shan 啓運山, is 250 li to the east of Mukden, and ten li north-east of Hsing ching 興京. This Mausoleum was originally that of the two Manchu chiefs who in 1648 were retrospectively introduced into the line of Emperors under the names CHAO TSU Yüan Huang-ti 肇祖原皇帝 and Hsing Tsu Chih Huang-ti 興祖直皇帝; before the edict of 1648, these two ancestors of the dynasty were known under the titles of Prince T'AI WANG and Prince CH'ING WANG. The Prince T'AI (i.e. CHAO TSU) must have lived towards the middle of the fifteenth century. In 1658, were reunited in

the Yung ling the remains of the two successors of CHAO TSU and HSING TSU, namely, Prince CH'ANG 昌王 and Prince FU 福王, whom the edict of 1648 had named retrospectively CHING TSU 1 Huang-ti 黃龍皇帝 and HSIEN TSU 顯祖 宣皇帝. Previously to 1658, these two ancestors of the dynasty were buried at Tung Ching 東京, which was eight li north-east of the city of Liaoyang 遼陽州 and east of T'ai Tzu ho 太子河; Liaoyang is itself 120 li south of Mukden. After 1658 there was no further case of imperial sepulture at Tung ching and what was called 'Tung ching ling' ceased to exist.

I visited the Chao ling (or Pei ling) on April 16, 1902; on April 23, I was at Fu ling (or Tung ling); on April 25, I visited the Yung ling; this last tomb is particularly interesting; in the first court are arranged four pavilions sheltering stèles dedicated respectively to CHAO TSU, HSING TSU, CHING TSU and HSIEN TSU; each stèle is inscribed in Mongol, in Manchu and in Chinese; the Chinese text is reproduced in the *Shêngking T'ung Chih* 盛京通志, c. iii, p. 1a-3a. Behind this court opens another, which encloses the funeral temple called the Ch'í Yün Tien 啓運殿 (cf. *Mission Archéologique*, etc., fig. 290); behind the building one reaches by a small stairway an enclosure in which are five tortoises, each surmounted by a staff, the top of which is surrounded with red and white Korean paper (cf. *Missions Archéologique*, etc., figs. 291, 292); the staff is almost the height of a man. This tomb is especially interesting because it is the only example which has preserved for us the memory of what Manchu tombs were like prior to all Chinese influence.

Who are the persons buried under the five tortoises? Two among them are certainly CHAO TSU and HSING TSU, who have been interred each with his wife; as to CHING TSU and HSIEN TSU, tradition states that they were brought together under a single mound (cf. *Ta Ch'ing I T'ung Chih* 大清一統志, lithographed ed. c. 36, p. 2a); what are the two remaining tortoises? They are probably the tombs of two Manchu nobles, whose names, with variants, are indicated to us in the *Shêngking T'ung Chih* (c. 28, p. 62, 63a: 多羅男郡王禮敦墓在永陵左; 經古濟貝勒塔拜費漢武墓在永陵右); and in the *Ta Ch'ing I T'ung Chih* (c. 36, p. 4a: 多羅武功郡王禮敦巴圖墓在永陵左; 多羅恪恭貝勒塔拜芬古墓在永陵右).

[Ed. C.]

**MAY, FRANCIS HENRY**, Sir, was born at Dublin in 1860. He was appointed to a Hongkong Cadetship in 1881, and filled many offices in the Colony from that date till 1910. He was then appointed Governor of Fiji, and High Commissioner of the Western Pacific. In 1912, he became

Governor of Hongkong, which post he holds still in 1917. He was made K.C.M.G. in 1909.

He has published *A Guide to Cantonese Colloquial; Yachting in Hongkong*.

**MAYA**, or **MAHAMAYA**, the mother of GAUTAMA. The Hinayana scriptures speak of her as a human mother of a human son, and the virgin birth of BUDDHA is not canonical. But she has always been held in reverence, and in many Maháyana sūtras she holds a high place among celestial beings, and she is called the eternal mother of all the BUDDHAS. CHUN-T'Í 湄提, whose image (usually with eighteen arms and sometimes a third eye) is often seen in Buddhist temples, may perhaps be the deified MAYA. The Chinese call CHUN-T'Í by the names *Shêng mu* 聖母, holy mother, and *Fo mu* 佛母, BUDDHA's mother.

JOHNSTON: *Buddhist China*, p. 277.

**MAYERS, WILLIAM FREDERICK**, was born in 1839 at Hobart, Tasmania, where his father was chaplain and private secretary to the Governor, Sir JOHN FRANKLIN. In 1842, the family returned to England and MAYERS was educated at Woolwich and Liverpool. He spent a year in America in journalistic work and then came to China as student-interpreter in 1860, and died in March, 1878 in Shanghai, when on his way from Peking to England on leave of absence. At the time of his death he was Chinese Secretary to the British Legation.

During the T'ai P'ing rebellion he had been intimately associated with General GORDON in the operations at and near Soochow.

Some of his works have been of the greatest usefulness; they are *Chinese Reader's Manual*, 1874; *The Chinese Government*, 1877; *Maize in China* (Notes and Queries on China and Japan, 1867); *Tobacco in China* (ibid., 1867); *Henna (Lawsonia inermis) in China* (ibid., 1868); *Introduction of Cotton into China* (ibid., 1868); *Utampa Flower* (ibid., 1869).

**MAZARIN BLUE**, a porcelain glaze introduced late in the K'ANG HSI period.

**MCCARTEE, DIVIE BETHUNE**, a medical missionary of the American Presbyterian Board. He was born at Philadelphia, January 13, 1820. In June, 1844, he reached Ningpo, and appears to have spent most of his life there, returning to America in 1883. He wrote several papers on Natural History subjects as follows:—*On some Wild Silkworms and the Trees*, etc., (Journal, N.C.B.R.A.S., vol. iii); *The Tallow Tree*, and *The Chinese Pine*, (Notes and Queries on China and Japan, 1868). The Chinese works he published are named in the *Memorials*; they number thirty-three.

WYLIE: *Memorials of Protestant Missionaries*; BRETSCHNEIDER: *History of European Botanical Discoveries*.

**McCLARY**,—, captain of a country ship from Bengal who in 1781 stopped a sloop going to Manila, thinking she was from Spain, with which country we were then at war. Landing at Macao, he told the Portuguese the vessel was being brought into port for examination. The Portuguese imprisoned him till he sent his mate to release the prize, which, however, was wrecked before release. McCLARY was then kept in prison two months longer till he paid \$70,000, the value of the ship, into their hands. Later, while he lay alongside a Dutch ship at Whampoa, news came of war between England and Holland, and he seized the Dutch vessel as a prize of war. The Chinese protested, and on his dropping down the river opposed his passage. A compromise was made: the Chinese boarded the ship with shouts of triumph, whilst McCLARY was allowed to appropriate a quantity of gold and pearls among the cargo, belonging to Armenian merchants. Thus the Chinese saved their face and McCLARY made good profit.

The East India Company had no power to prevent such disgraceful doings of Englishmen, yet was blamed for all the foreigners' misdeeds.

**EAMES**: *The English in China*; **DAVIS**: *China and the Chinese*; **AUBER**: *China*.

**McCLATCHIE, THOMAS**, Canon, one of the first missionaries of the Church Missionary Society who arrived in Shanghai in 1845, and got a house in the city. He worked there with some intervals till his retirement in 1882. He was Canon of St. John's Cathedral, Hongkong and later of Holy Trinity Cathedral, Shanghai. He wrote a book entitled *Chinese Cosmogony* which has not commended itself to sinologues in general, but he is considered by **BALFOUR** to have made out a very strong case from the study of comparative mythology to prove that the whole system of Chinese Heaven-and-Earth worship is based on ancient obscene theories of incestuous intercourse between the two.

He also left an unpublished translation of the *Li Chi* or Book of Rites. He died in England, June 4, 1885.

**MEDHURST, WALTER HENRY**, an early missionary of the London Missionary Society. He was born in London, 1796. He joined **MORRISON** and **MILNE** in 1817, acting as superintendent of the printing work in Malacca, whence he removed to Penang and later to Batavia, travelling a great deal, and in 1835 reaching Shanghai for the first time. When the Treaty Ports were opened he settled in Shanghai, 1843, and set up the first printing press. Two years later the present premises of the Society in Shanghai were occupied, in Shantung Road, at that time far in the country. He was one of the translators of the Delegates' version of the New Testament. His works include 59 Chinese, 6 Malay

and 27 English books. He went home on furlough in a very weak state and died two days after reaching England, 1857.

**MEDHURST, WALTER HENRY**, son of Dr. MEDHURST the missionary, was born in 1823 and, when sixteen years old, accompanied his father to China, arriving in 1839, and within two years was employed by Captain ELLIOT in the Chinese secretary's office. He was later attached to Sir H. POTTINGER's suite, was present at the taking of Amoy and Chusan, and was left as interpreter at Chusan. In 1843 he was appointed Interpreter to the Consulate at Shanghai, and in 1848 became Acting-Consul at Amoy. He then went to Hongkong as Chinese Interpreter to the Superintendent of Trade, and was made Consul at Foochow in 1854. He acted as Consul at Shanghai in 1860, was appointed to Hankow in 1865, again in 1868 officiated at Shanghai, at which time he had to settle the Yangchow missionary difficulties, and in 1870 was appointed permanently as Shanghai Consul. He retired from the service in December, 1876.

He wrote *The Foreigner in Far Cathay*.

**MEDICAL EDUCATION**. Christian Missions could not work long in China without feeling the need to do medical work, and such work could not be done without native assistants. Many missions therefore for many years have trained and taught students in medicine; but such training was never till recent years up to the Western standard. This arose partly from the lack of sufficient equipment and teaching staff; partly from the pressing need which made even incomplete training very useful.

The Missions, however, did the pioneer work, and in recent years they are also attempting to provide complete medical education such as is given in the West; while the Government has also been awakened to the need, and both Central and Provincial authorities have established Medical Schools of various standards, the instructors being almost all Chinese.

At the end of 1916 the number of Medical Colleges in China was 26, of which 13 were missionary institutions. The students numbered 1,940, including 129 women, half being in missionary Colleges. A full list of the Institutions will be found in Dr. MERRINS' paper. See *Medical Education Scheme*; *Medical Missions*.

**MERRINS**: *Educational Directory of China*, 1917.

**MEDICAL EDUCATION SCHEME**, 'to prove the feasibility of educating and passing native surgeons in their own country in similar manner and up to the average standard required for medical qualifications in western lands.' This first experiment in the complete medical education of Chinese was due to W. WYKHAM MYERS, M.B., Hon. Surgeon of the DAVID MANSON Memorial Hospital

at Takow in Formosa, (now of H.B.M. Consular Service). Three students took full courses and received diplomas in 1888, after thorough examinations by Examining Boards in Hongkong and Shanghai, the Boards being composed of the leading Medical men of different nationalities in the two places. The experiment was a remarkable success, as may be seen by reference to the press notices of the time; but the Government, in the person of LI HUNG-CHANG, seems to have confined itself to fair promises and empty praise: the new doctors had to find employment in the Straits Settlements, where the Colonial Government recognized their diplomas.

W. WYKEHAM MYERS: *Report to Subscribers*, etc., Shanghai, 1889.

**MEDICAL MISSIONARY SOCIETY IN China**, The, the first Society of the kind in existence, was organized in Canton in 1838, at a meeting called by Dr. PETER PARKER and Rev. E. C. BRIDGMAN, both of the A.B.C.F.M. and Dr. T. R. COLLEDGE, a surgeon of the E. I. Co. Dr. PARKER had founded in 1835 an Ophthalmic Hospital in Canton, and the M.M. Society was formed to develop and finance this.

Dr. PARKER presided over the hospital for 20 years, and was followed in 1855 by Dr. J. G. KERR (A.P.M.) who held the position for forty-four years. In 1856, the hospital was closed because of the war between China and England, and it was burned down, but rebuilt in 1858, in a better position. In 1870, the first class of medical students was organized; the translation of text books was begun; and in 1879, two women joined the class, the first Chinese lady physicians to practise Western medicine. In 1866, the Hospital was rebuilt where it now stands.

Though the work began under the auspices of the A.B.C.F.M., the A.P.M. took charge of it in 1854, and it is now undenominational. In December, 1916, a plan for the re-organization of the old Medical Missionary Society in China under the name of the Canton Medical Missionary Union was brought forward; and is in a fair way of being realised. In 1916, there were three foreign physicians working at the Hospital, two of whom represented the Canton Christian College (*q.v.*) which is expected to take a prominent part in the new organization.

In addition to the Canton Hospital, the Society in its early days established four others, *viz.* at Hongkong, (Dr. HOBSON); at Amoy, (Dr. HEPBURN); at Ningpo, (Dr. MACGOWAN); and at Shanghai, (Dr. LOCKHART); which afterwards passed under the control of the several Missions who now work them.

**MEDICAL MISSIONS.** It has been found impossible to obtain up-to-date and complete accounts and statistics of Roman Catholic Medical Mission Work, which is, however, much more important than is generally known. This article deals only with Protestant activities.

In 1805 the senior surgeon of the E. I. Co. at Canton, Dr. ALEXANDER PEARSON, introduced vaccination into China, and Sir GEORGE STAUNTON translated into Chinese a treatise on the subject which had been prepared by Dr. PEARSON, who also taught several Chinese the art. The chief of these was HEQUA, who rose to great distinction in consequence. He vaccinated over a million persons in thirty years and handed his skill down to his son; other Chinese establishments for vaccination arising from his efforts. Dr. LIVINGSTONE, another surgeon of the E. I. Co. opened a dispensary for poor Chinese at Macao in 1820, in conjunction with Dr. MORRISON. Native doctors did the work under the superintendence of the foreigners who also studied native therapeutics. Dr. GÜTZLAFF in his journeys up and down the China Coast practised medicine among the Chinese with considerable success. Dr. T. R. COLLEDGE of the E. I. Co. opened a voluntary work in Macao in 1827 for poor Chinese, principally for those with diseases of the eyes. A small infirmary (40 patients) was founded in 1828, with the help of COLLEDGE's friends. In five years there were 4,000 patients; the rich hong merchants subscribed as did the E. I. Co. itself, with many of its employees, and others. This was the first institution of the kind in China. In 1828, Dr. COLLEDGE also opened a dispensary in Canton, for foreigners and natives, with the co-operation of two other physicians, Dr. J. H. BRADFORD and COX. Dr. COLLEDGE wrote in 1836 an article *Suggestions with regard to Employing Medical Practitioners as Missionaries to China*, (China Repository: Vol. ix, p. 386), in which he "rejoices that the same ideas had suggested themselves to the pious and benevolent in the U. S. A. as appears from the fact of the Rev. Dr. PARKER having qualified himself both as a physician and minister of the gospel."

The history of Medical Missions really begins with Dr. PETER PARKER (*q.v.*) who opened a hospital for the Chinese in Singapore in 1834, which was removed to Canton in the following year. In 1838 he, with his colleague in the A.B.C.F.M., Rev. E. C. BRIDGMAN, and Dr. COLLEDGE, had formed the "Canton Medical Missionary Society" (*q.v.*). The first English Medical Missionary was Dr. WILLIAM LOCKHART (*q.v.*) of the L.M.S. who landed at Canton in 1838. In 1839, he took charge of the Macao hospital, opened by Dr. P. PARKER in 1838, and after one or two removals arrived at Shanghai in 1843, and opened the Shantung Road

Hospital there; and in 1861 another at Peking. In 1839 Dr. BENJAMIN HOBSON of the L.M.S. arrived at Canton. He took over the medical work at Macao, but afterwards went to the L.M.S. Hospital in Hongkong, and from 1857, took charge of the one in Shanghai.

At the first Missionary Conference held at Hongkong in 1843, fifteen missionaries were present, of whom one was a medical man, the Dr. B. Hobson above-mentioned.

In 1859, a book called *China Mission*, by the Rev. WILLIAM DEAN, published in New York, gave a list of 214 male missionaries working under 24 Societies in China. Of these 28 were physicians, eleven of whom were also clergymen.

The China Medical Missionary Association (q.v.) was formed in 1886, and in March, 1887, the first number of the *China Medical Missionary Journal* was issued. No. 2 gave a list of more than 150 medical missionaries who had arrived in the years 1834-1886. A considerable number of these retired through ill-health and other causes. Among some of the best known early names, i.e. arriving before 1860, in the list, in addition to those already mentioned, are:

1. Rev. WM. J. BOONE, M.D. (afterwards Bishop), American Protestant Episcopal Mission, 1837-1864.

2. Rev. DYER BALL, M.D., A.B.C.F.M., 1838-1866.

3. D. B. McCARTER, M.D., of the A.P.M., who opened Ningpo to foreign missions by establishing a dispensary in a Taoist temple (1844-1884).

4. Rev. A. P. HAPPER, M.D., of the same mission, arrived in 1844 at Macao and removed to Canton in 1847. He was for many years Vice-President of the Medical Missionary Society in China and returned to U.S.A. in 1884.

5. Rev. T. T. DEVAN, M.D., of A.B.C.F.M. He worked in Hongkong and Canton, and published a small but useful volume of anatomical and other terms in Cantonese and English, which was revised and enlarged in 1861. (1844-1847).

6. Rev. Dr. WM. LOESCHER, Rhenish Mission. He was located first at Hongkong and then at Canton, and published several useful medical treatises, etc., including the reprint of DEVAN's book of terms.

7. Rev. JAMES HUDSON TAYLOR, M.D., founder of the China Inland Mission (1854-1905).

8. Rev. JOHN G. KERR, of the A.P.M., who had charge of the Canton Hospital for 44 years. He founded the Refuge for the Insane known by his name, the first institution of the kind in China.

9. Rev. HEINRICH GÖCKING, M.D., first medical missionary of the Berlin Mission, (1855-1864).

10. Rev. R. H. GRAVES, M.D., D.D., of the Southern Baptist Convention, U.S.A., worked at Canton and neighbourhood, (1856-1911).

11. WONG FUN, L.R.C.S., of the L.M.S., studied medicine in Edinburgh, and was the first Chinese to receive a Western medical diploma. He was at one time in charge of the Canton Hospital. He died in 1878.

The first lady missionary doctor to China was Dr. COOMBS of the M.E.M., who reached Peking in 1873, but retired in 1877.

The actual number of medical missionaries in China in 1887 was over 80, including fifteen lady physicians. Of the total about 35 were British, and the rest American, the A.P.M. having the largest number of any mission.

In 1900, before the Boxer movement, there were at least 100 missionary hospitals and dispensaries. Twenty-two were destroyed by the Boxers, and four (all in Shantung) were looted. Four medical missionaries were murdered, while nine took temporary work with the Allies.

In 1902, 106 doctors were reported.

*Medical Training of Chinese.* This began in Canton, between 1835-1840. Busy missionary doctors, wherever situated, found themselves at once obliged to rely greatly on native assistants, and nearly everyone did some training of such, more or less, as circumstances dictated. One noteworthy effort was made in Tientsin by Dr. J. C. MACKENZIE of the L.M.S. LI HUNG-CHANG had built a hospital on the mission compound, in gratitude for the life of Lady LI having been saved by Dr. MACKENZIE, and in 1879 a medical school was started in connexion with this. In 1881, under the Viceroy's patronage a special class of (eight) medical students was opened to provide Western trained surgeons for the Chinese Army and Navy. These men were taught in English, as they had all previously been sent abroad by the Government, which had suddenly recalled them. Six graduated, and were given civil rank of the 9th degree, but the attempt was too early to be successful. The doctors were wretchedly paid, and as native old-school practitioners were more believed in, they did not have a fair trial.

Missionary Medical Schools were for many years quite small; as late as 1896 there were only five places in all China (including Hongkong) with more than ten students. After the Boxer movement however the need of an advance was felt, and in 1901 considerable discussion arose on the merits of a Central Medical College versus a system of Examinations, and also on Chinese versus English as the medium for instruction. Early in 1913 a Medical Missionary Conference, representing all China, voted to develop the Medical Colleges which had already been established at strategic points. With the coming of the China Medical Commission

of the ROCKFELLER Foundation in 1915, the whole question was transformed (see *China Medical Board*), the general effects being greatly to raise the standard of medical education, to lessen the number of teaching centres, and to close up such as for any reason could not hope to reach the new standard set by the wealthy ROCKFELLER Commission.

For the seventy-odd years that Protestant Medical Missionaries have been at work, they have not only been able to relieve an immense amount of physical suffering, but to offer an invaluable apologetic for Christianity, and to gain a great opportunity for evangelization. They have trained a great number of helpers, and have translated a large number of medical works into Chinese; have gradually opened a way for the practice of Western medicine in China by the Chinese themselves, and started a wide movement in the matter of Public Health and Hygiene, which is greatly strengthening the hands of Western-trained Chinese physicians, and while opportunity and time have been lacking for scientific discovery, a considerable amount of light has been thrown by them on existing problems.

Medical Missions (Protestant) statistics for year ending December 31, 1915.

Foreign Physicians (Men) ... ..	277
"    "    (Women) ... ..	106
Nurses ... ..	142
Chinese Physicians ... ..	119
Medical Assistants ... ..	509
Nurses ... ..	734
Hospitals, Buildings ... ..	330
No. of beds ... ..	13,455
In-patients ... ..	104,418
Major Operations ... ..	23,920
Dispensaries, Buildings ... ..	223
Individuals treated ... ..	1,535,841
Itinerating Circuits ... ..	90
Total of individuals treated ... ..	3,065,514
Medical Schools or Classes ... ..	23
Students (Men) ... ..	238
"    "    (Women) ... ..	67
Schools for Nurses ... ..	36
Students ... ..	272
Other philanthropic Institutions such as leper asylums, opium refuges, schools for the blind and for deaf mutes, asylums for insane, etc. ... ..	76
do. Inmates ... ..	2,545
Chinese contributions ... ..	\$502,743.90

**MEDLAR.** See *Loquat*.

**MEI LING PASS** 梅嶺 *plum range pass*, sometimes called Plum-tree Pass; the most important of the passes in the Plum Range, between Kuangtung and Kiangai. It is about one thousand feet high, and is broad and well-paved. North of it are the head

waters of the Kan river, the chief artery of Kiangai, discharging into the Po-yang Lake; south of it are the head waters of the North River. Thus with a portage of only twenty-four miles over the Pass there is water communication between Canton and the Yangtze valley. (See *Siang River*). It was by this route that Earl MACARTNEY in 1793 and Lord AMHERST in 1816 returned to Canton from Peking.

**MELON-SEEDS**, 瓜子 *tua tzu*, are those of the ordinary water-melon, *Citrullus vulgaris*. An accompaniment of all Chinese feasts, these seeds are eaten with tea after being salted and parched, the shells being cracked with the teeth and the kernels extracted. *Materia Medica* says "The melon grown to produce these seeds is of a special variety, evidently the result of a long period of selective development." These melons are produced in the plains of S. Manchuria, Chihli, Shantung and the Yangtze valley. The annual shipments average 170,000 piculs, valued at Hk.Tls. one and a quarter to one and a half millions. From a third to a quarter of this is sent abroad, mostly to Hongkong.

**MELTERS**, a term used by the Chinese for the native brokers of smuggled opium.

**EMES**: *The English in China*, p. 243.

**MEMORIAL, ARCH.** See *Pai Fang*.

**MEMORIALS OF PROTESTANT MISSIONARIES** to the Chinese, a work from which a good deal of information has been drawn for these pages. It was published at the American Mission Press, Shanghai, in 1867, and, since missionaries at that time were comparatively few, the particulars given are fairly full, information being recorded as to wives and children, the names of ships in which their voyages were made, etc., etc. The books published by each missionary, in Chinese and in Western languages, are given under each biography. Though Mr. ALEXANDER WYLIE, through modesty, never allowed his name on the title-page it is known that the material was amassed by him.

**MENCIUS.**—i *The Man*. MENCIOUS is the Latinized form of 孟子 the "philosopher MĀNG" who was born in the state of 鄒 Tsou, in the modern Shantung in B.C. 372, about a century after the death of CONFUCIUS. He came of a noble family; his father died while he was quite young, and his mother brought him up so carefully that her name is known and revered for it all over China to the present day. Out of her poverty she contrived to send her boy to school, and he eventually became a pupil of CONFUCIUS' grandson, K'UNG CHI, the author of the *Doctrine of the Mean*. MENCIOUS was a teacher by profession and did not obtain office till he was about forty-five, when he served under the Prince of the 齊 Ch'i State, but as the latter would not listen to his precepts, MENCIOUS gave up



his position. Like his Master CONFUCIUS he then wandered from State to State, but with the same result. Prince 惠 HUI of 梁 Liang was more promising than the other rulers, but on his death in B.C. 319 MENCIUS had to leave the State. Eight years later, he finally retired, and spent the rest of his life in teaching his disciples, and in committing his principles to writing. He died B.C. 289. His tomb is at Tsou hsien 鄒鄉 in Yen-chou fu, Shantung. He has numerous descendants to-day. In 1083 A.D. he was made Duke of Tsou 鄒國公 and was admitted into the Confucian Temple in 1088, where he is one of the "Four Associates (or Assessors) of the Master," the other three being CONFUCIUS' grandson, and his two disciples, YEN HUI, and T'UNG Tzu. The first great commentary on his works was made by CHAO CHI 趙岐 (died A.D. 201) who gave him the title of 亞聖 or Second Holy One, a title he still retains. His personal name like that of CONFUCIUS, must not be uttered.

ii *The Book*. The works of MENCIUS form the fourth of the *Four Books*. SSU-MA CH'EN 司馬遷 speaks of seven books by MENCIUS, but a century later eleven books were catalogued. The four have since been lost and it may be accepted that they were forgeries.

MENCIUS was not at once regarded as a classic: it was not till the Sung dynasty that *Mencius* and the *Confucian Analects* were authoritatively ranked together. The authorship has been disputed, some giving the work to the philosopher himself, others asserting it was composed by his disciples. There is good evidence for either view. SSU-MA CH'EN states that MENCIUS along with some of his disciples composed the work.

It consists of the Master's conversations with his disciples, and arguments with his opponents, all of whom are considered to have been effectually defeated by him (see *Yang Tzu*; *Mo Tzu*; *Kao Tzu*, etc.). The state of the Empire had gone from bad to worse since the time of CONFUCIUS, and MENCIUS advocated more drastic measures than his Master's. He had decided learnings towards democracy and his defence of revolution was widely quoted in 1911. His one original contribution to Confucian teaching is his doctrine of human nature, which approaches very nearly to that of Bishop BUTLER; but his influence settled the question as to whether Confucianism or some other of the various schools then existing should hold the field in China. His theory of virtue recalls that of SHAFESBURY and HUTCHINSON.

It was translated into French by JULIEN, into English by LEGGE, into German by WILHELM (1915), etc.

GILES: *Biographical Dictionary*; LEGGE: *Classics*; SUZUKI: *History of Chinese Philosophy*; FABER: *The Mind of Mencius*.

MENDOZA, JUAN GONZALEZ DE, an Augustinian priest, sent on an embassy from Spain to China, via the Philippines, in consequence of the representations of the Augustinians there. On his return he was made Bishop of Lipari for his services. The mission was a complete failure; but he collected the narratives of HERRADA (DE RADA, q.v.) and others and thus became the author of the earliest detailed account of China that was ever published in the English language. The work was written in Spanish, and published in Rome in 1585, in small octavo, with the title *Historia de mas notables, ritos y costumbres del gran reyno de la China*, etc., etc. The following year two editions were issued, at Madrid and at Barcelona; an Italian translation was published at Venice in 1586 and English and French versions in 1588. The English translation was by R. PARKE and was published in 1588. This was reprinted in the *Hakluyt Society's* series, in 1853.

This work was the first book printed in Europe which contained Chinese characters. They are found in Chapter xiii, and it is certainly difficult, even with the description, to recognise them.

MENDOZA died about 1620.

MÉNG CHIA LA 孟加刺, the Chinese name for Bengal.

MÈNG MAI 孟買, the Chinese name for Bombay.

MÈNG T'EN 蒙恬, was a man of the Ch'i State who became in B.C. 221, the Commander-in-Chief of SHIH HUANG TI's army, and in B.C. 214 was sent against the Hsiung Nu. He built the Great Wall, and is the reported inventor of the pen or writing-brush, still in use. He committed suicide in B.C. 210 on the death of his master, and the murder of the heir-apparent.

GILES: *Biographical Dictionary*.

MÈNG TSZ 蒙自縣, a treaty port in South-east Yunnan opened by the Additional Convention to the French Treaty of Tientsin, 1886. It is associated as a treaty port with Manhao 蠻耗 on the Red River, two days' journey away, and is itself about 7 days' journey from the frontier of Tonkin. After the suppression of opium and the opening of the railway to Yunnan fu the trade of Mèngtsz progressed; tin, the leading staple, has increased very largely. Cotton yarn is the chief import. The population is 11,000.

	1915	1916
Net Foreign Imports ...	5,382,230	5,571,488
Net Chinese " ...	—	13,874
Exports ...	9,809,128	9,387,913

Total Hk.Tls. ... 15,191,358 14,973,275

**MÉNG TZŪ.** See *Mencius*.

**MENNONITES OF NORTH AMERICA,** General Conference of.

*Headquarters* :—Goessell, Kansas, U.S.A.

Works in Chihli, at the two centres of K'ai chou 開州, and Tung-ming hsiên 東明縣, with five foreign workers in 1917.

**MENTZEL, CHRISTIAN**, physician to the Elector of Brandenburg. He was born at Fürstentwald, June 15, 1622, and died at Berlin on January 17, 1701. He induced the Elector to call P. COUPLET to the Court that the doctor might learn Chinese. The result was not very important. He published a small Vocabulary, of no value, entitled *Sylogæ Minutiarum Lexici Latino-sinico-characteristici*, etc. He also issued a Chronology of Chinese Rulers, *Kurtze Chinesische Chronologia oder Zeit-Register aller chinesischen Kayser*, etc., in which the names of the emperors are for the first time given in Chinese characters.

He was a great worker, amongst other of his labours being a *Clavis sinica*, a completed work in 124 manuscript tables with a printed title and preface. It is preserved in the Imperial Library at Berlin. He further planned a *Lexicon sinicum*. It also is in the Berlin Library and consists of nine bound folio volumes, each with a printed title-page; the dictionary is a mere skeleton.

RÉMUSAT : *Mélanges Asiatiques*, vol. ii, p. 68; CORDIER : *Nouveaux Mélanges Orientaux*, p. 415.

**MESNY, WILLIAM**, was born in Jersey, 1842, and arrived in China in 1860. He travelled widely, did good work for the Chinese and was given the rank of Brevet Lieutenant-General, besides being honoured with *Pa t'u lu* distinction. He has published *Mesny's Chinese Miscellany*.

**MESSIAH, BUDDHIST.** See *Maitreya*.

**METALS.** See *Mining*; *Minerals*.

**METEMPSYCHOSIS** 輪迴 *tun hui*, a Buddhist doctrine though earlier in origin than Buddhism. It teaches that the dead are re-incarnated in a form dependent on the past life. According to the *Yen Wang Ching*, the king of the tenth district of Hades has the duty of weighing the merits and demerits of the dead and appointing a new birth for them accordingly, whether as men or as lower animals.

GAUTAMA taught that this weary round of renewed suffering might be escaped by the extinction of all craving. This is therefore what Buddhists aim at : it is called the attainment of Nirvana.

**METEOROLOGY.** Meteorology is that part of the Physical Sciences which is specially concerned with the physical phenomena to be observed in the

atmosphere. The study is at first one of simple observation, and it was no more for a long time, even in Europe—well into the 19th century. Towards 1830, through stricter methods and more synthetic theories it became a real science in the making. And in spite of real progress all over the world, the work is far from being complete : there is still "much to be done," as M. ANGOT puts it in his *Treatise on Meteorology*.

China, both through her own observers, and through the help of the foreigners who have enjoyed her hospitality, has followed a similar path in the stages of her progress in Meteorology, and it seems only fair to recognize that, if not in quantity, at least in quality and as regards the wise concentration of her energies, she has let herself be less out-distanced by other countries than in most of the other branches of the Physical and Natural Sciences.

Meteorology is often divided into two parts : in *Climatology* the subjects of study are the way in which the various meteorological phenomena are produced at each place, the influence of geographical and topographical conditions, the relations of these phenomena to plant-development, animal-life, and the conditions of the life of the community. *Dynamical Meteorology* seeks especially to find out the general laws of the movements of the atmosphere, and the mode of the formation and of the propagation of storms. It is evident that these two divisions overlap. But, in China as elsewhere, one must not be surprised to find that early efforts were concentrated specially on the first phenomena mentioned in *climatological* observations.

## I. METEOROLOGICAL ATTAINMENTS OF ANCIENT TIMES.

A.—CLIMATOLOGY.—China is a country whose most numerous class of inhabitants seems indisputably to be the agricultural. Her long line of coast and vast net-work of water-ways makes her class of skilful navigators also of importance.

Add to this double circumstance the fact that the class of most power, the *literati*, had for a long time required of the chroniclers and historians of prefectures and sub-prefectures monthly reports on the daily facts touching civil life : and it is easy to see that old records spread over 4,000 years contain many data concerning the physical conditions of this country. Putting aside those which have to do with earthquakes (Seismology), let us restrict our attention to those on Meteorology. A remnant of the truths learnt by the ancients and bequeathed to posterity is to be found preserved (as in other countries) in popular sayings. The Calendar of the Observatory of Zi-ka-wei for 1905 gives a hundred of them, known especially over the provinces of the Lower Yangtze, (Anhui and Kiangsu).

Two examples follow, referring to the 1st and 3rd moons respectively :

元旦宜黑四遠天 大雲紛紛是早年  
最喜立春晴一日 農夫不用力耕田

A New Year's Day with blackened sky brings luck without a doubt,  
But if there comes a snow-storm, it means a year of drought ;  
If at *Li-ch'un* the lifelong day, the sky is clear and bright,  
Light work and bounteous recompense the farmer will delight."

風雨相達初一頭 沿村遠近萬人憂  
清明風若從南至 定主農家大有收

"If on the 1st come wind and rain,  
"Twill bring us pestilence and pain ;  
If at *Ch'ing Ming* a south wind come,  
It means a plentiful harvest-home."

As a number of special terms occur in all these popular sayings, they require a knowledge of the Calendar which follows, to make them intelligible.

CHINESE METEOROLOGICAL CALENDAR.

Harmonization of the Four Seasons and the Twenty-four Solar Periods.

With examples for the year 1918.

I. Entrance of the Sun into the Signs of the Zodiac.

No.	Signs of the Zodiac	Long. of the Sun	Dates, (Const time)
1	Aquarius 子宮 Tzu kung	300° 315°	Jan. 21, 4.25 a.m.
2	Pisces 亥宮 Hai kung	330° 345°	Feb. 20, 8.53 p.m.
3	Aries 戌宮 Hsi kung	0° 15°	Mar. 21, 6.26 p.m.
4	Taurus 酉宮 Yu kung	30° 45°	Apr. 21, 5.06 p.m.
5	Gemini 申宮 Shen kung	60° 75°	May 22, 5.46 a.m.
6	Cancer 未宮 Wei kung	90° 105°	June 22, 2.00 p.m.
7	Leo 午宮 Wu kung	120° 135°	July 24, 0.52 a.m.
8	Virgo 巳宮 Sai kung	150° 165°	Aug. 24, 7.38 a.m.
9	Libra 辰宮 Chen kung	180° 195°	Sept. 24, 4.46 a.m.
10	Scorpio 卯宮 Mao kung	210° 225°	Oct. 24, 1.33 p.m.
11	Sagittarius 寅宮 Yin kung	240° 255°	Nov. 23, 10.39 a.m.
12	Capricornus 丑宮 Ch'ou kung	270° 285°	Dec. 22, 11.42 p.m.

II. Dates of Seasons and of the 24 Solar Periods.

No.	Seasons and Solar Periods	Dates, (Peking time)
1	Great cold 大寒 Ta-han	XII 9 4 11 a.m.
2	Spring (beginning) 立春 Li-ch'un	23 10 39 p.m.
3	Rain 雨水 Yu-shui	I 9 6 39 p.m.
4	Awakening of insects 驚蟄 Ching-ché	24 5 7 p.m.
5	EQUINOX 春分 Ch'un-fén	II 9 6 12 p.m.
6	Pure brightness 清明 Ch'ing-ming	24 10 31 p.m.
7	Corn rain 穀雨 Ku-yü	III 11 5 52 a.m.
8	Summer (beginning) 立夏 Li-hsia	26 4 24 p.m.
9	Grain full 小滿 Hsiao-man	IV 13 5 31 a.m.
10	Grain in the ear 芒種 Mang-chung	28 8 57 p.m.
11	SOLSTICE 夏至 Hsia-chih	V 14 1 46 p.m.
12	Slight heat 小暑 Hsiao-shu	VI 1 7 18 a.m.
13	Great heat 大暑 Ta-shu	17 12 38 a.m.
14	Autumn (beginning) 立秋 Li-ch'ü	VII 2 4 54 p.m.
15	Stopping of heat 處暑 Ch'u-shu	18 7 23 a.m.
16	White dew 白露 Pai-lu	VIII 4 7 27 p.m.
17	EQUINOX 秋分 Ch'ü-fén	20 4 30 a.m.
18	Cold dew 寒露 Han-lu	IX 5 10 27 a.m.
19	Frost's descent 霜降 Shuang-chiang	20 1 19 p.m.
20	Winter (beginning) 立冬 Li-tung	X 5 1 6 p.m.
21	Slight snow 小雪 Hsiao-hsueh	20 10 24 a.m.
22	Great snow 大雪 Ta-hsueh	XI 6 5 33 a.m.
23	SOLSTICE 冬至 Tung-chih	20 11 28 p.m.
24	Slight cold 小寒 Hsiao-han	XII 5 4 38 p.m.

The times given in the fifth column, which are purely solar times, are calculated to the astronomical tables for 120° E. long., and should be correct to a minute.

The twenty-four Periods constitute a sub-division of the solar year into approximately equal parts, which are more natural than our unequal and arbitrary months inherited from the Ancient Romans, and now being adopted by China.

It seems likely that the people will rightly continue to make use of it in everything to do with agriculture.

The European seasons (Table I) begin at the equinoxes and the solstices. The Chinese seasons (Table II) have their limits symmetrically fixed according to the same phenomena. Thus, the spring equinox arrives in the middle of the spring, 46 days after the beginning and 46 days before the end of that season.

Remarks. The 黃梅 *huang mei* is a period of great humidity; it lasts 20 days from the first day *fen* following Mang-chung. In 1918, it comes on the 6th of the fifth moon June 14, 壬戌 *fen ch'ün*.

The Harvest Period 三時 *san shih*, lasts 15 days (7+5+3) starting from the summer solstice, June 22, the 14th of the fifth moon.

The Dog-days 三伏 *san fu*, begin on the 16th of the sixth moon, July 22, the day 庚午 *keng wu*. The period *san fu* lasts 30 days, starting from the third day, *keng*, following the solstice. It is divided into three periods of ten days.

The Nine nines 九九 *chiu chiu* (nine times nine days of cold) last from the winter solstice, December 22, 1917, the 9th of the eleventh moon, to March 13, 1918, the 1st of the second moon, and from December 22, 1918, the 20th of the eleventh moon to March 13, 1919, the 12th of the second moon.

N.B.—It is obvious that the epochs of the agricultural Seasons (Table II) are to be considered as averages, and by no means as if they were intended to point out mathematically the actual occurrence of a contemplated phenomenon: with this restriction, the dates of the Seasons prove generally to have been wisely determined.

# B.—WHAT CAN BE OBTAINED FROM THE OLD ANNALS FOR THE STUDY OF DYNAMICAL METEOROLOGY.

In the preceding we have seen the traces of an oral tradition of popular meteorology, in the proverbs on the weather which past generations handed down to one another and of which we have only been able to give two extracts. This oral tradition crystallised itself, so to speak, in a written official monument, the agricultural calendar, which is still published every year according to a well-known regulation.

It would be possible, with these two sources of information—controlled by friendly, but strict criticism—to arrive at a determination of the principal features of the climate of China. But the "chronicles" give more: they furnish useful data for Meteorology. Thus, from Mongolia to Kueichow and to Kiangsu, the people know perfectly when to expect, not only the periods of damp, of great heat and great cold mentioned by the Calendar, but also passing phenomena, such as the sandstorms (*huang fêng*), which on certain days in the north totally obscure the sun, and which in that part of the world permit the largest spots on its surface to be distinguished by the naked eye.

Whether it is for the sake of historical accuracy or through superstition that these phenomena are preserved in the records of the prefectures and the sub-prefectures is of little importance—the fact remains that the permanent records of considerable atmospheric disturbance with an exact and often quite correct date have been handed down to us. The modern meteorologist naturally longs to have the whole of the Chronicles ransacked, in order to get from them monthly statistics and valuable comparisons. Unfortunately, conscientious Chinese scholars like Père HOANG are averse to anyone's entering upon this gigantic labour. "The higher officials," they say, "generally knew how this work was done, and did not judge it worthy of any credit, so they often put it into the waste-paper basket without reading it or passing it on to the keeper of the archives. Lower ones did them just to ensure themselves not getting into trouble with their superiors; but," they added, "the *employé* charged with drawing them up was not watched, and in the majority of cases he drew up a whole sheet at the end of the month with a stroke of the pen, his imagination serving him quite as much as his memory."

However this may be, some control is perfectly possible, and Père HOANG ended by consenting to do for the Observatory of Zikawei some of this work, which involved criticism as much as translation.

Let us quote this example, which was given by Père FROC in the *Revue des Questions Scientifiques*.

The province chosen was Fukien, one of the coast-provinces most exposed to the ravages of typhoons. Thanks to a collection of annals spread over the years 978 to 1811 A.D. he was able to draw up a list of 119 storms, most of them carefully dated, and recording damage judged worthy of being handed down to posterity. If we put on one side the gales or storms, and note only the typhoons properly so-called, it becomes easy to obtain a curve of the annual frequency of the appearance of these cyclones in Fukien. Here is the result:

	A	Mo	Ju	Ju	Au	Sc	Oct	Nov	Dec
*Number of Typhoons in Fukien	0	0	0	2	6	14	23	23	7
†Ditto in Ten Years in Fukien	0	0	2	0	4	7	11	9	16
Ditto in the Far East	5	5	5	2	12	15	33	30	31

\*According to the Chronicles of Fukien.

†According to modern methods of reckoning.

Now these figures show a clear parallel between the compilations of the old Chinese annals and those of modern observatories. The little differences to be observed are easily explained if one notices that the annalists have inserted in their records only phenomena of unusual violence: "trees and houses overturned, ships thrown up on the shore or swallowed up, tidal bores, mountainous seas," etc.,—while our statistics of the present day keep account of all typhoons, even when their force is fairly moderate.

Again, do not fail to notice the point brought out in all three tables that before July and after October, typhoons rarely approach the then too quickly cooled mainland.

## II. METEOROLOGICAL ATTAINMENTS OF THE LAST 50 YEARS.

### 1.—ORGANIZATION.

*Voluntary Observers.*—The first records known to us and drawn up according to modern methods date from 1844. They were compiled at Peking by the Russian Observatory connected with the Legation of that country. It was a German, Dr. FRITSCH, who had charge of the Observatory. We are indebted to him for a work which he published in 1877: "*The Climate of Eastern Asia*," in which he gathered together the observations of about 15 stations in China made by observers of different nationalities, but all foreign.

He mentions under the date of 1869 the first official decisions of the Inspector-General of Customs relative to the meteorological stations of China and to the telegraphic exchange of meteorological messages. Let us hasten to add that this fine project

of Sir ROBERT HART's was not destined to be set on foot till 1880, when the first stations, such as Ichang, Chinkiang, Pakhoi, etc., could be supplied with instruments, and still more important, with observers worthy of confidence. In the meanwhile, missionaries and residents who were private meteorologists—as at Siwantse, Shanghai (1873),—and Governments—as at Macao and Hongkong (1893)—began to create the system which the Inspector-General of Customs had had in view. Later, the German Government at Tsingtao (1899) established a meteorological station, which it gradually transformed into an Observatory commanding a small field of observations extending over a part of Shantung. Not to mention Korea, the Japanese Government also, in the different provinces where it had interest and official representatives, was careful to establish meteorological stations, whence observations were cabled daily to Tokyo.

*The Role of the Telegraph Companies.*—Among the voluntary collaborators in the organization of the meteorological service, the important rôle of the Telegraph Companies must not be forgotten, and the generosity with which four of the large Companies having their offices at Shanghai graciously took on themselves the expense of all messages. The Chinese Telegraph Administration, the Great Northern Telegraph Co., the Eastern Extension Australasia and China Telegraph Co., and the German Telegraph Co. thus guaranteed a daily service which amounted to not less than 200 telegrams a day. Such a contribution is a real benefaction, and at the same time a good example of lasting disinterestedness for the public good.

*The Maritime Customs.*—At the same time, the powerful organization of the Maritime Customs had succeeded in setting up its splendid system of 49 stations, where remarkably well-trained observers added to their functions of surveillance that of the reading of instruments; every three hours, day and night, the reading of the barometer, the thermometers (dry bulb, wet bulb, maximum and minimum), and of the rain-gauge takes place, and observation of the clouds (quantity and kind), of the state of the weather and of the wind (force and direction). The peculiarities and index errors of the instruments, the altitude of the stations, and general remarks are likewise furnished under the directions of the Harbourmaster. This is a service of quite the first order given voluntarily to science and to navigation.

Finally, China, humiliated at having left to foreigners the glorious privilege of these disinterested activities, hastened in 1912 to organize also her meteorological service. From the very first this was done on two lines : while the Minister of Education founded on the site of the ancient

Observatory of Peking an Institute consisting of young *savants* trained according to the European method, the Minister of Agriculture was establishing in his Bureaux a Meteorological Section similar to the Weather Bureau of Washington, with a staff taught by American teachers, and ready to promote intensive agriculture according to all the methods of the New World.

## 2.—RESULTS.

Under this heading it will be sufficient if we sum up and give some of the results published by the Observatory of Zikawei.

**A.—CLIMATOLOGY.**—The normal conditions of the meteorological elements in China are closely dependent on those in the Far East in general. These conditions are summed up briefly and separately below ; for pressure, temperature, humidity, precipitation and circulation of winds.

In each of the following paragraphs we shall try to retain some features of local particulars.

**Pressure.**—In *January and February*, very high pressures prevail near Lake Baikal. The Barometers read as an average 30.71. Isobaric lines are drawn around this region all over the Asiatic continent and a regular slope leads to three areas of low pressures : in the east of the Aleutian Islands there is a minimum of 29.61 ; in the south, a belt of 29.92 between the Bay of Bengal and the Marianas ; in the north-west a low pressure extending to the valley of the Yenesei. Gradually, during February, the centre of high pressures becomes narrower near to Lake Baikal and advances towards Tschita, while the pressures decrease on our coasts, north of the 30th parallel and increase a little on the Pacific, east of Japan. A well marked maximum advances from the east towards the line of the Marianas.

In *March*, considerable changes take place in the arrangement of the isobars, foreboding the end of the winter system. The northern anti-cyclone decreases in intensity. A well-marked minimum is getting hollowed upon the centre and the north of the great Indian peninsula.

In *April*, the pressures incline to become equal between the continent and the ocean and all over the Far East, so that sailors must expect to see the barometer keeping rather steady ; between the Pratas and Wladivostock the glass oscillates normally between 29.92 and 30.04.

In *May*, the action of the northern anti-cyclone becomes very weak, as regards the coasts of Eastern Asia and the seas which bathe them. On the contrary, the area of high pressures of the Pacific asserts itself more and more, and shoots out a point westward across the Loochoos, as far as the centre

of the Eastern Sea. Two areas of minimum pressures have developed at the same time at the extreme north-east and south-west of our field of observation, and these are to have a preponderating influence during the summer system; both are preparing the monsoon currents in the Indian peninsula and on the shores of China and Japan. As regards the four great sea basins extending in uninterrupted succession along our coasts, they form a kind of immense atmospheric low plain at the foot of two mountainous ranges, and offer a field to the evolutions of the elements.

In *June*, the minimum of Northern India progressively invades Southern Siberia, Mongolia and even Manchuria, while the slope starting from the Pacific anti-cyclone continues uninterruptedly up to Thibet and the chain of the Himalayas; this is a characteristic highly favourable to the development of the summer monsoon along our coasts.

In *July*, the difference between the winter and the summer systems appear very striking, if we compare the isobars with those of January. High pressures prevail on the Pacific and the low pressures whose centre is over India extend their sphere of influence over the whole of China, up to the borders of Mongolia and western Manchuria.

The consequence of this state of things is that we enter upon the period of the dreaded typhoons. Their birthplace is between latitude 8° and 20° N. and longitude 120° and 140° E. They are as likely to lay waste the coasts of Annam as those of Japan, and may visit any point of the coast between those two extremes.

In *August*, the atmospheric conditions are substantially the same as in July; but the continent is warmer. It is the rule for the typhoons to make their way along already sufficiently warmed paths (for instance, hot oceanic currents, tropical regions, etc.), before recurring towards the Kuro-Siwo and disappearing again on the ocean. Consequently, during the whole of August the China coasts are normally exposed to the visits of these cyclones.

In *September*, the summer system begins to decrease in intensity; it is a transition season; however, during the first two decades of the month, especially if the fine weather has moderately protracted the summer conditions, the typhoons may still visit the mouth of the Yangtze before recurring north-east.

In *October*, although the grand barometric maximum is not yet perfectly settled in Siberia, an increasing anti-cyclone is extending its influence all around Lake Baikal, which is wrapped in a centre where the pressure reaches 30.31. The oceanic anti-cyclone, which during August began receding eastwards continues shifting away with decreasing

intensity (30.08). On the other hand, there is a well-defined minimum over the Behring Sea and the Aleutian Islands near Alaska, while in the south, there is also a vast minimum area, running from the east of Mindanao to the Bay of Bengal and covering the greater part of the Indian peninsula.

In *November*, the winter monsoon is gaining more and more strength on the eastern shores and seas of the Asiatic continent. In the Siberian anti-cyclone the pressure has risen from 30.31 to 30.47. The gradient is still easy along our Central China coast, and a little more pronounced on the north of the China Sea; but on the coasts of Manchuria, the slope becomes steeper and steeper, very liable to bring about squalls from the north-west; more and more violent upon the North-west Pacific, the Strait of Tartary and the north part of the Sea of Japan. The number of typhoons is rapidly decreasing even on the China Sea.

In *December*, very little change takes place in the distribution of the barometric means; the maximum of Lake Baikal increases to 30.55 (and even to 30.67 at the south of the Lake). The minimum of the Aleutian Islands keeps its value, (29.61), but advances westward and comes in much nearer contact with the great centre of activity of the continent. The result is an important increase of the gradient and of the squalls from the north-west, which at intervals sweep the sea north of the 40th, and even the 35th, parallel.

If we have insisted so much upon the annual distribution of the pressures, it is because from it, taken as an independent variable, we more easily find an explanation of the variation of the weather conditions, which are intimately connected with the pressures.

Following are appended for further illustration two tables showing this distribution. The former gives in inches the monthly means at five places along the coast, Hongkong, Foochow, Shanghai, Chefoo and Newchwang.

	H'kong	Foochow	Sh'hai	New- chwang	
January ...	30.16	30.26	30.32	30.30	30.35
February ...	30.16	30.24	30.28	30.28	30.31
March ...	30.08	30.16	30.17	30.16	30.16
April ...	29.96	30.00	30.00	30.04	30.00
May ...	29.88	29.92	29.87	29.84	29.84
June ...	29.76	29.78	29.73	29.67	29.68
July ...	29.73	29.72	29.68	29.58	29.65
August ...	29.74	29.75	29.72	29.63	29.72
September ...	29.75	29.86	29.81	29.82	29.92
October ...	29.98	30.02	30.11	30.03	30.12
November ...	30.10	30.16	30.21	30.23	30.24
December ...	30.17	30.26	30.31	30.21	30.28

The second table gives the normal diurnal variation at Shanghai, with a correction, which gets us rid of the non-cyclic variation coming from the atmospheric perturbations.

## DIURNAL VARIATION OF THE BAROMETRIC PRESSURE AT SHANGHAI.

	January	February	March	April	May	June	July	August	September	October	November	December	Mean
Midn.	30.328	30.288	30.184	30.017	29.885	29.740	29.692	29.728	29.916	30.113	30.260	30.319	30.038
1	30.325	30.286	30.178	30.007	29.876	29.730	29.688	29.719	29.908	30.108	30.248	30.316	30.032
2	30.324	30.281	30.171	29.998	29.867	29.721	29.676	29.713	29.901	30.101	30.243	30.314	30.028
3	30.319	30.272	30.169	29.988	29.861	29.716	29.670	29.706	29.891	30.094	30.237	30.310	30.018
4	30.312	30.265	30.162	29.985	29.860	29.716	29.668	29.704	29.891	30.092	30.233	30.303	30.017
5	30.310	30.260	30.156	29.989	29.865	29.720	29.673	29.707	29.895	30.097	30.235	30.308	30.018
6	30.318	30.274	30.165	30.000	29.876	29.729	29.682	29.718	29.904	30.106	30.244	30.311	30.027
7	30.320	30.287	30.180	30.015	29.888	29.741	29.694	29.728	29.918	30.121	30.269	30.334	30.040
8	30.342	30.300	30.195	30.026	29.897	29.748	29.699	29.735	29.927	30.134	30.278	30.336	30.051
9	30.356	30.309	30.202	30.033	29.902	29.750	29.702	29.741	29.935	30.140	30.281	30.350	30.068
10	30.360	30.311	30.203	30.035	29.900	29.750	29.702	29.741	29.935	30.137	30.278	30.351	30.058
11	30.343	30.303	30.195	30.029	29.896	29.747	29.699	29.735	29.926	30.126	30.263	30.335	30.043
Noon	30.316	30.282	30.180	30.014	29.881	29.738	29.691	29.724	29.912	30.108	30.242	30.307	30.033
1	30.292	30.258	30.159	30.000	29.872	29.726	29.680	29.712	29.897	30.086	30.221	30.285	30.016
2	30.282	30.244	30.141	29.984	29.859	29.717	29.669	29.701	29.884	30.076	30.212	30.275	30.004
3	30.283	30.239	30.133	29.979	29.849	29.710	29.661	29.693	29.878	30.074	30.211	30.275	30.008
4	30.290	30.243	30.132	29.968	29.844	29.703	29.655	29.690	29.879	30.078	30.217	30.283	30.008
5	30.301	30.252	30.137	29.972	29.844	29.702	29.653	29.689	29.884	30.084	30.225	30.292	30.008
6	30.313	30.261	30.148	29.981	29.862	29.710	29.669	29.694	29.891	30.093	30.237	30.304	30.012
7	30.321	30.271	30.168	29.992	29.861	29.720	29.669	29.704	29.900	30.104	30.246	30.314	30.022
8	30.328	30.281	30.172	30.006	29.877	29.732	29.681	29.718	29.915	30.115	30.254	30.320	30.038
9	30.333	30.289	30.184	30.021	29.894	29.746	29.694	29.733	29.925	30.122	30.268	30.324	30.044
10	30.331	30.291	30.188	30.023	29.891	29.752	29.699	29.736	29.925	30.123	30.269	30.326	30.046
11	30.332	30.290	30.187	30.021	29.894	29.748	29.696	29.733	29.921	30.118	30.257	30.324	30.043
Midn.	30.328	30.288	30.184	30.017	29.885	29.740	29.692	29.728	29.916	30.113	30.260	30.319	30.038
Mean	30.320	30.277	30.169	30.003	29.875	29.730	29.681	29.716	29.907	30.106	30.245	30.313	30.029

**Temperature.**—In Meteorology there are different kinds of temperature observations which are of great importance; viz., those of the ground, of the higher layers of the atmosphere; the temperature of the subsoil, and of the waters (oceans, waterways, pools, etc); the temperature of black substances preserved from the air convection, and that of white, polished and reflecting surfaces, both in the vacuum and exposed to the direct action of the sun, etc., etc., but, climatology gives its attention first of all to the temperature shown by a dry bulb placed under a shelter with a free air circulation at a height of four to five feet above the earth; the temperature of a wet bulb placed under the same conditions of exposure, is also of great interest for all questions concerning comfort and discomfort arising from climatic conditions.

For the sake of brevity in these notes on the climate of China, we shall insist more especially on the temperature shown under shelter by a dry bulb indicating the thermometric conditions of the air which enters our lungs; it is this we designate temperature in this article.

It will be easily observed by comparing the following tables with those given under Pressure, that thermometers have generally a range exactly inverse to the barometers' variations.

There is one department of climatology which in China—owing to the damp heat of the summer months—is of great practical interest to the public. This is the one which deals with the subjective

effect of such a climate, which supplies a notation for degrees of discomfort, and which gives a means of comparison—in a readily intelligible form—of the climate of different places.

For particulars concerning this interesting subject the reader is referred to the pamphlets by Mr. W. F. TYLER, who is one of the most competent pioneers in this field of investigation. (See Bibliography of this article).

Under his scheme the degree of discomfort due to heat and moisture is denoted on a scale of "Hyther" degrees. This scale is based on a comparison, or rather synthesis, of the recorded sensations of a considerable number of observers with the instrumental observations of temperature and humidity. The result of the investigation confirmed a previously existing surmise among American Meteorologists that discomfort marches approximately—but not exactly—with the reading of the wet bulb thermometer.

In general discomfort—within fairly wide limits—marches approximately with the absolute humidity regardless of temperature. One practical use to which this principle can be put is in the creation of a pleasant in-door climate by the supply of air, from which excess of moisture has been abstracted. We are told that this method of artificial climate has been adopted for the operating theatre of the Victoria Nursing Home at Shanghai with notable

DIURNAL VARIATION OF THE TEMPERATURE AT SHANGHAI.

	Jan.	Feb.	March	April	May	June	July	August	Sept.	Oct.	Nov.	Dec.	Mean
Min.	34.9		42.4	52.0	60.4	69.3	76.6	76.5	69.3	59.4	48.4	38.5	55.4
1A.	34.5	36.3	42.1	51.8	60.3	68.9	76.5	76.3	68.9	59.0	48.0	38.1	55.1
2A.	34.5	36.0	41.7	51.4	60.1	68.7	76.3	76.1	68.7	58.6	47.7	37.8	54.8
3A.	34.0	35.8	41.5	51.3	60.7	68.6	75.9	75.7	68.5	58.5	47.3	37.4	54.5
4A.	33.8	35.4	41.4	50.9	59.5	68.4	75.7	75.6	68.4	58.3	47.1	37.0	54.3
5A.	33.6	35.2	41.0	50.7	59.2	68.2		75.4	68.2	58.1	46.9	36.9	54.1
6A.	33.4	35.2	41.0	51.1	60.3	69.3		75.9	68.4	58.1	46.8	36.7	54.4
7A.	33.3	35.2	41.7	53.1	63.0	71.6	79.6	78.8	70.5	59.5	47.1	36.5	55.8
8A.	34.7	37.0	44.4	55.9	65.5	73.8	81.1	81.3	73.8	63.5	50.7	38.7	58.4
9A.	37.6	39.6	46.9	58.1	67.6	76.1	82.8	83.1	75.7	66.6	54.5	42.4	60.9
10A.	40.1	41.7	48.9	60.1	69.4	77.0	84.4	84.6	77.2	68.4	56.8	45.7	62.9
11A.	41.7	43.0	50.2	61.3	70.9	78.1	85.5	85.8	78.3	69.4	58.3	47.3	64.1
Noon	42.8	44.1	51.4	62.2	71.8	79.2	86.2	86.5	78.8	70.2	58.8	48.4	65.0
1P.	43.3	44.4	52.0	62.6	72.3	79.5	86.9	87.1	79.0	70.3	59.0	48.7	65.4
2P.	43.3	44.9	52.1	62.8	72.3	79.7	86.9	86.9	79.0	70.2	59.0	48.7	65.5
3P.	43.0	44.4	51.6	62.2	71.8	79.2	86.4	86.0	79.3	69.1	58.3	48.4	61.9
4P.	42.3	43.7	50.7	61.2	70.9	78.3	85.5	84.9	77.4	68.2	57.0	47.3	63.9
5P.	40.5	42.3	49.3	59.7	69.1	76.8	84.0	83.5	75.6	66.0	51.5	44.8	62.2
6P.	38.7	40.6	47.3	57.6	67.1	75.0	83.7	81.3	73.2	63.5	52.3	42.8	60.3
7P.	37.6	39.4	45.5	55.4	64.6	73.2	79.7	79.2	71.4	62.1	51.1	41.5	58.4
8P.	36.7	38.7	44.6	54.1	63.3	71.6	78.9	78.1	70.7	61.2	50.2	40.6	57.4
9P.	36.1	38.1	43.9	53.4	62.2	70.7	77.7	77.5	70.0	60.4	49.6	39.9	56.6
10P.	35.6	37.4	43.5	53.1	61.4	70.2	77.4	77.0	69.6	59.9	48.9	39.2	56.1
11P.	35.4	37.2	43.1	52.5	61.3	69.8	77.0	76.6	69.3	59.1	48.4	38.7	55.7
Midn.	34.9	36.9	42.6	52.3	61.0	69.6	76.8	76.5	68.9	59.0	48.0	38.1	55.4
Range	10.0	9.6	11.1	12.1	13.1	11.5	11.3	11.7	10.8	12.2	12.2	12.2	

*Daily Range.*—Every day, except under abnormal circumstances, the lowest temperature takes place shortly after sunrise. It rises then until about 2 p.m., then falls again until the next morning. The difference or range between the coldest and warmest temperature, which is of paramount importance for hygiene, varies considerably with seasons, latitude, altitude and many other circumstances.

The preceding table gives, for each of the twelve months, the mean daily variation of the temperature of the air at Zikawei. It is given in Fahrenheit units. The last line contains the mean daily range, that is, the change we daily experience. It will be seen that this feature, which is of considerable importance, has also a regular variation. The difference between the early hours and midday is greater in April, May, June—October, November and December and smaller in January, February, March,—July, August and September, that is, it is smaller during the coldest and warmest months.

*Annual Change.*—In the temperate zone, the greatest cold occurs about the middle of January and the hottest days in the middle of July. But this variation is largely affected by geographical or local conditions. In the neighbourhood of the great oceans, the range is smoothed down, the minimum and maximum both take place later, say in February

and August. On the great continents, winters are colder, summers hotter, whilst the date of the lowest and highest temperature is nearer the solstices. Northern China has a *continental* climate.

Computing the difference between the highest and lowest monthly mean for each month in different years, we obtain the following results.

VARIABILITY OF TEMPERATURE.

	HONGKONG			ZIKAWAI			PEKING		
	F.			F.			F.		
January ...	...	...	99.4	...	...	110.7	...	...	109.4
February ...	...	...	9.4	...	...	10.4	...	...	14.8
March ...	...	...	5.8	...	...	9.0	...	...	10.4
April ...	...	...	5.0	...	...	8.6	...	...	10.8
May ...	...	...	4.3	...	...	5.9	...	...	7.6
June ...	...	...	2.9	...	...	7.6	...	...	8.5
July ...	...	...	1.8	...	...	7.8	...	...	7.3
August ...	...	...	3.1	...	...	7.0	...	...	4.5
September ...	...	...	3.1	...	...	5.8	...	...	7.0
October ...	...	...	4.7	...	...	7.4	...	...	6.8
November ...	...	...	4.1	...	...	9.5	...	...	11.5
December ...	...	...	6.7	...	...	10.4	...	...	12.1

It appears that there is less difference between the same summer month in different years than between the same winter month. A similar comparison shows also that successive years differ more in the North than in the South. So at Hongkong, the monthly mean for July is always the same between the narrow limits of 1° 8, whilst at Peking the mean for February may vary by 14° 8.



## VARIATION OF TEMPERATURES.

Name	Lat. N.	Long. E. G.	Altitude	No. of Years observed	YEAR													
					January	February	March	April	May	June	July	August	September	October	November	December	Absolute maximum observed	Absolute minimum observed
1 Aigun ... 愛 琿	49.50	127.38	10m	5	Max -8.9	12.4	26.1	49.6	64.0	74.7	80.0	78.1	64.2	48.7	19.1	-2.7	97.0	
					Mean -13.7	0.4	13.2	37.3	51.0	63.1	69.3	67.4	53.0	36.7	10.4	-11.1		32.4
					Min -23.9	-11.7	0.3	24.9	38.0	51.6	58.7	56.6	41.8	24.7	1.7	-19.6	-44.0	
2 Newchwang ... 牛 莊	40. 41	122. 16	3	13	Max 26.0	29.4	40.1	57.8	70.6	79.5	83.9	83.3	74.8	61.1	42.6	28.0	97.9	
					Mean 16.4	20.4	32.2	48.9	61.7	71.3	76.8	76.4	66.2	52.7	35.1	21.2		48.4
					Min 8.0	11.4	24.3	40.0	52.2	63.1	69.8	69.4	57.9	44.3	27.5	13.5	-15.0	
3 Changkiachwang ... 張家莊	38. 21	116. 14	30	14	Max 34.2	40.3	53.9	70.0	82.6	92.0	93.5	89.4	81.0	67.8	50.3	37.9	111.0	
					Mean 23.7	29.8	41.6	57.4	69.2	79.2	82.6	79.9	70.7	56.8	40.6	24.5		55.0
					Min 13.5	19.4	34.5	44.7	55.8	68.2	71.6	70.3	60.4	45.9	29.9	18.5	- 0.9	
4 Hwo kiu ... 霍邱縣	32. 22	116. 15		5	Max 45.0	48.4	55.9	66.6	75.4	84.2	89.8	89.4	79.9	71.6	57.4	44.6	108.0	
					Mean 37.6	41.2	48.4	59.0	67.8	77.2	82.2	82.9	73.4	63.9	49.8	38.3		59.7
					Min 30.6	34.0	40.8	51.6	60.3	70.2	74.7	76.3	66.9	56.3	42.4	32.0	- 9.2	
5 Zikawei ... 徐家匯	31. 12	121. 26	7	44	Max 45.7	46.9	54.6	65.7	75.7	82.6	86.0	90.0	82.4	73.4	61.9	51.1	102.0	
					Mean 37.8	39.2	46.0	56.1	65.5	72.7	80.3	80.2	73.0	63.3	52.0	42.1		59.2
					Min 32.0	33.4	39.6	49.1	58.1	67.1	74.5	74.3	68.9	58.3	44.5	35.1	10.2	
6 Chungking ... 重慶府	20. 34	106. 31	230	24	Max 53.3	55.5	63.9	74.4	81.1	86.4	92.0	92.4	82.3	71.8	63.5	55.0	110.0	
					Mean 48.5	49.8	57.5	67.5	73.6	78.7	83.9	81.5	76.0	66.9	58.5	50.3		66.4
					Min 43.7	41.1	51.1	60.6	66.0	72.0	76.1	76.5	69.7	62.1	53.5	45.7	28.9	
7 Swatow ... 汕 頭	23. 23	116. 40	4	29	Max 65.8	67.8	75.5	82.3	87.1	89.8	90.1	88.2	83.4	76.2	69.4	100.9		
					Mean 59.0	61.4	69.6	76.6	81.7	84.0	83.9	81.9	76.2	68.5	61.7			71.4
					Min 52.3	51.2	56.1	63.7	70.9	76.4	78.2	77.8	75.6	69.1	60.8	54.1	30.9	
8 Hongkong ... 香 港	22. 18	114. 10	32	33	Max 64.6	62.8	67.1	74.7	81.3	85.3	86.7	86.4	83.3	80.6	74.3	67.6	95.7	
					Mean 60.1	58.5	62.8	70.2	76.8	81.0	81.9	81.3	80.4	76.3	69.3	62.6		71.8
					Min 56.3	55.0	59.5	66.9	73.6	77.5	78.3	77.7	76.6	72.7	65.1	58.5	32.0	

**Humidity.**—Relative humidity is the percentage of the actual vapour pressure to that of saturated water vapour at the temperature of the air, or the proportion between the actual pressure of watery vapour and that which would exist, were complete saturation reached, at the same temperature. Here are some figures for different regions :

	J.	F.	M.	A.	M.	J.	J.	A.	S.	O.	N.	D.	Y.
Peking ..	66	62	59	50	33	61	76	77	70	62	64	65	64
Zikawei ...	80	79	79	80	80	84	84	81	83	80	78	78	81
Hongkong ...	74	76	83	85	83	82	82	83	77	71	66	67	77

At the mouth of the Yangtze, the annual variation is insignificant, there being only a slight maximum during the summer monsoon. The diurnal variation is on the contrary rather considerable. The hygrometric state is very high at sunrise, falls rapidly as soon as the ground grows warmer and rises again after the temperature has attained its maximum.

A very similar curve for the diurnal variation is recorded at Peking, but the annual variation is much greater and the mean much smaller.

**CLOUDINESS.**—This feature is very changeable. We take the three same stations' records and give the average percentage of the cloudiness during the year.

## PERCENTAGE OF CLOUDINESS AT PEKING.

## ZIKAWI, HONGKONG

	J.	F.	M.	A.	M.	J.	J.	A.	S.	O.	N.	D.	Y.
Peking ...	20	24	33	39	40	45	64	47	38	24	23	18	34
Zikawei ...	64	68	69	69	70	76	64	67	64	60	61	48	63
Hongkong ...	65	74	84	80	74	76	67	65	59	51	52	52	67

**Fog.**—Fog is but a cloud in contact with the earth's surface.

On land, fog occurs more frequently in the early morning (4 a.m. to 7 a.m.). At sea, it lasts a little longer and often reaches its maximum in the third watch (8 a.m. to noon).

FOG AT THE MOUTH OF THE YANGTSE  
(TUNGSHA LIGHT)

	1st Watch midnight to 4 a.m.	2nd Watch 4 a.m. to 8 a.m.	3rd Watch 8 a.m. to noon.	4th Watch noon to 4 p.m.	5th Watch 4 p.m. to 8 p.m.	6th Watch 8 p.m. to midnight.
January ...	1.3	1.3	1.7	1.5	1.5	1.1
February ...	1.0	1.2	1.5	1.5	1.4	1.0
March ...	2.8	3.2	3.2	2.7	2.9	2.3
April ...	2.5	3.5	3.6	2.5	2.6	2.2
May ...	2.5	3.6	3.1	2.5	2.3	1.9
June ...	1.2	2.3	1.9	0.9	1.2	1.3
July ...	0.3	0.2	0.1	0.1	0.3	0.1
August ...	0.0	0.0	0.1	0.0	0.0	0.0
September ...	0.0	0.0	0.1	0.1	0.0	0.0
October ...	0.1	0.2	0.4	0.1	0.1	0.0
November ...	0.7	0.8	0.9	0.7	0.6	0.5
December ...	0.6	1.0	1.2	0.9	0.8	0.8

This table is taken from Père FROC's notes on fog along the China coast, which shows, to navigators for instance, that in ten years, for January, fogs are to be expected thirteen times during the first watch and eleven times during the last watch of the day.

The other table gives the daily occurrence of fog at different places; for instance in ten years, four days of fog are to be expected at Howki in January and 33 at Hongkong.

	Hongkong	Pescadore	Breaker Point	Lanock	Chapel Island	Turnabout	White Dog	Gutialag	N.E. Promontory	Howki
January ...	3.5	1.4	1.6	2.7	2.2	3.4	2.9	3.6	0.2	0.4
February ...	3.0	2.0	2.3	2.9	3.1	4.1	4.3	4.1	1.8	1.1
March ...	7.6	2.7	6.7	8.1	7.7	8.6	8.6	4.	3.9	3.4
April ...	7.2	2.1	9.0	9.6	12.7	12.9	12.3	7.9	4.4	
May ...	1.3	2.1	3.0	7.0	9.7	11.6	10.6	9.8	8.0	4.3
June .	0.7	1.3	2.0	1.9	3.8	5.0	4.3	7.7	14.	7.2
July ...	1.1	0.5	0.8	2.1	1.1	0.7	1.3	2.5	10.0	9.6
August ...	4.1	0.7	1.0	1.3	0.5	0.2	0.2	0.3	8.2	3.9
September ...	3.7	0.2	0.2	0.4	0.1	0.1	0.0	0.1	0.1	0.4
October ...	0.9	0.0	0.1	0.0	0.0	0.3	0.2	0.7	0.0	0.1
November ...	1.1	0.1	0.2	0.2	0.5	1.4	0.9	1.8	0.0	0.6
December ...	2.6	0.0	0.2	0.3	0.7	0.8	1.0	2.0	0.2	0.5

**Precipitation.**—The RAINFALL in China was a matter of important consideration to such great scientists as SUPAN, PASSERAT, WOEIKOFF, etc. It is a very difficult study, requiring long periods of accurate statistics, and we must add that such long registers are not yet to hand.

Yet we might state that it would seem childish to divide China into three sections—Northern, Central and Southern China—and to promulgate, according to such a distribution, general laws on the rainfall in the Far East.

The reality is not so simple. The meteorologist in his study has to deal with every kind of rainfall system: there are places where rain falls during the whole year, as is the case in the south-east districts of China; again, there are places where long periods of drought are the rule, say in the steppes of Inner Mongolia. Between these two extremes prevails the system of the south-east monsoon blowing from the Pacific; it is therefore necessary to distinguish under this general heading four quite different sub-divisions: one, (in which the rainfall season lasts more than eight months), spreads from Annam to Japan through south-east China; another, (where rainfall is recorded as lasting from eight to five months), extends from Cochin China to Saghalien and covers part of Ssüch'uan and Shantung; the third, (with a rainfall of four months), runs from Western Ssüch'uan to the Sea of Okhotsk; and the last, (with three months or less of rainfall), includes Eastern Tibet, Kansu and the Ortos. Yet these political sub-divisions although convenient for the sake of brevity are not at all physical limits: the northern and western parts of Ssüch'uan are quite different from the southern and eastern districts; the Ta siang ling and the Tsing ling shan suffice to establish a line of demarcation between the pluviometric zones.

Moreover, it is gradually and town by town, that the climatic local conditions are observed and the results recorded. This work is now proceeding steadily, but many years must pass before correct conclusions can be deduced from them. For the present let us be satisfied with the results drawn from a few registers. Other particulars may be drawn from Père FROC's pamphlet on the *Pluie en Chine*.

AMOUNT OF RAINFALL (IN INCHES)

	Hongkong	Swatow	Amyo	Foochow	Wenchow	Ningpo	Shanghai	Peking	Chefoo	Tientsin	New-chwang
January ...	1.42	1.23	0.83	1.73	1.89	3.07	2.17	0.11	0.66	0.16	0.11
February ...	1.14	1.73	2.60	4.13	3.46	3.07	2.04	0.20	0.27	0.16	0.08
March ...	2.64	3.78	4.47	5.28	4.59	4.37	3.90	0.28	0.59	0.51	0.39
April ...	5.47	7.87	5.12	4.41	6.53	5.74	4.41	0.66	0.83	0.47	1.37
May ...	10.21	8.12	6.77	5.57	6.39	3.71	3.30	1.66	1.73	0.98	2.01
June ...	16.08	9.78	5.14	8.10	9.36	6.66	6.68	3.63	2.04	2.40	2.97
July ...	11.38	6.93	5.71	6.66	7.06	5.04	7.44	9.33	6.86	5.87	5.67
August ...	18.08	6.61	5.91	7.48	9.09	6.69	4.69	5.99	5.51	5.71	7.48
September ...	11.60	6.26	3.82	9.21	6.22	6.22	3.94	2.87	1.61	1.66	2.60
October ...	4.49	3.16	2.72	3.82	4.13	3.66	0.69	1.38	0.98	0.98	1.50
November ...	1.57	1.81	1.14	2.09	1.97	2.13	1.69	0.34	0.95	0.23	0.90
December ...	1.26	2.28	1.34	2.30	1.30	1.34	1.30	0.11	0.67	0.11	0.18
Year ...	80.14	59.55	45.87	59.60	61.37	52.36	45.12	25.66	23.18	19.19	25.13

## NUMBER OF RAINY DAYS

	Hongkong	Swatow	Amoy	Foochow	Wenchow	Ningpo	Shanghai	Peking	Chefoo	Tientsin	New-chwang
January ... ..	6	7	7	9	11	12	12	2	9	4	6
February ... ..	8	10	9	12	13	11	9	3	4	2	3
March ... ..	13	14	15	16	18	16	13	4	4	3	5
April ... ..	14	13	13	18	20	18	16	4	5	5	6
May ... ..	16	14	13	16	18	12	11	7	6	6	10
June ... ..	19	16	12	13	18	15	14	11	6	11	12
July ... ..	20	14	11	10	16	12	18	14	12	13	13
August ... ..	16	11	10	12	16	11	11	11	11	11	16
September ... ..	16	10	8	11	14	11	11	8	6	8	9
October ... ..	9	5	4	11	12	12	11	3	5	8	8
November ... ..	7	6	6	8	8	8	7	3	7	6	5
December ... ..	7	8	7	8	7	7	6	2	9	4	3
Year	128	115	144	169	183	72	84	81			

**SNOWFALL.**—As snowfalls are not entered in this article separately from rain, we add only dates shewing the earliest and latest snowfalls at various places :—

	Earliest Date.	Latest Date
Aigun... ..	October 4	April 29
Harbin ... ..	" 30	March 28
Kirin ... ..	" 6	April 20
Wu hao (Mongolia) ...	September 19	June 4
Newchwang ... ..	" 26	April 28
Antung ... ..	November 6	" 5
Tangku ... ..	" 26	March 7
Howki ... ..	" 3	April 2
Chefoo ... ..	October 23	" 10
N.E. Promontory (Shantung)	November 2	" 10
S.E. " ... ..	" 16	" 3
Tauningsu ... ..	September 6	" 3
Wuhu ... ..	November 8	" 1
Zikawei ... ..	" 2	May 24
North Saddle ... ..	December 18	March 16
Gutslaff ... ..	" 27	" 16
Iohang ... ..	" 2	" 20
Hankow ... ..	October 1	" 22
Steep Island .. ..	December 28	" 20
Ningpo ... ..	" 2	" 20
Kiaukung ... ..	November 9	" 22
Yochow ... ..	" 9	" 16
Pelyushan ... ..	December 27	" 16

**Atmospheric Electricity.**—Relative frequency of THUNDERSTORMS throughout the year (including only the number of days on which thunder (not lightning alone) was observed.

	Mar.	Apr.	May	June	July	Aug.	Sep.	Oct.	Nov.	Dec.	Year
Central Mongolia ...	0.2	2.6	6.0	7.0	2.6	3.4	1.2	...	...	...	11.0
Newchwang ... ..	...	...	1.6	3.4	4.6	3.3	0.8	0.2	0.2	...	14.0
Peking ... ..	...	...	0.7	3.0	6.6	6.9	5.8	2.7	0.4	...	28.6
Shanghai ... ..	0.3	0.6	2.1	1.3	1.7	3.5	3.5	1.1	0.6	0.1	14.8
Hongkong ... ..	0.2	0.4	2.8	5.1	6.5	8.6	8.2	10.1	8.3	1.0	61.2

**Wind.**—MONSOONS are periodical winds of considerable steadiness during several months. In China and the adjoining seas, there are the summer and winter monsoons.

The summer monsoon is caused by the high temperature and low atmospheric pressure which prevail over the continent. The wind rushes from sea to land, but is deviated to the right, on account of the rotary motion of the earth. So that it turns, almost anticlockwise, as in the case of cyclones around the China Coast, blowing, from south or south-west in Kuangtung, from south-west in the Formosa Channel, from south-east at Shanghai and from south-west in Shantung.

The monsoon sets in progressively : the change beginning in March or April in the North, and in May in the Formosa Channel. In June the summer system prevails along the whole coast. In Shanghai, it lasts from April to August, i.e. about four months.

The winter monsoon is caused by the low temperature and high pressure prevalent in Asia. Winds blow from land to sea, always deviating to the right, and so form an anti-cyclonic or clockwise system. The direction is north in Shantung, north-west at Shanghai, north-east in the Formosa Channel, east at Hongkong.

Contrary to what happens in India, the winter monsoon is the steadier, at least in the Formosa Channel. A north-east gale may be said to blow, with short interruptions at the Pescadores, during the whole season. The same may be said of the Strait of Tartary, putting north for north-east.

The winter monsoon sets in by September, and sometimes, but seldom, at the end of August. In Shanghai, it lasts nearly seven months.

WIND—PERCENTAGE OF THE DIFFERENT WINDS AT THE MOUTH OF THE YANGTSE (N. SADDLE).

Month	Calm or variable.	COLD WINDS.				WARM WINDS.								COLD WINDS.			
		N.	N.W.	N.E.	E.N.E.	E.	E.S.E.	S.E.	S.S.E.	S.	S.W.	S.W.	W.S.W.	W.	W.N.W.	N.W.	N.E.W.
January	... 0.6	18.2	8.1	12.6	8.7	4.3	2.2	7.1	1.4	3.2	1.5	4.4	1.1	3.5	2.2	18.0	19.9
February	... 12.8	13.0	9.2	14.4	5.0	7.8	4.6	7.8	1.2	2.6	0.6	3.7	0.5	2.1	1.2	19.2	0.8
March	... 0.7	11.9	7.4	14.9	5.3	9.4	4.0	12.9	2.4	6.2	2.7	5.3	0.9	2.0	0.7	7.7	7.0
April	... 0.1	7.0	4.0	10.8	7.0	8.8	6.0	16.7	5.2	11.0	4.6	5.6	1.6	2.5	0.7	5.5	3.1
May	... 0.5	5.0	4.4	8.9	8.2	7.5	6.2	21.5	6.1	12.5	4.9	8.7	1.0	2.1	0.5	3.9	3.3
June	... 1.6	2.8	2.4	5.2	2.3	7.1	6.1	26.3	5.1	16.4	8.8	10.3	0.9	1.5	0.6	1.9	0.7
July	... 0.4	1.3	0.8	3.6	2.3	5.7	5.9	25.4	8.8	24.9	9.8	8.0	0.5	0.7	0.1	1.2	0.6
August	... 1.4	4.4	3.6	6.4	3.1	7.4	6.1	24.8	7.3	15.8	6.2	5.9	0.9	1.6	0.6	2.3	2.2
September	... 0.4	11.3	9.0	18.7	7.2	12.5	6.0	14.2	3.1	4.6	1.8	2.6	0.6	1.1	0.2	3.5	4.2
October	... 1.1	11.8	10.3	20.3	7.2	11.6	5.7	11.4	1.1	1.4	1.1	2.2	0.6	1.3	1.1	6.8	5.0
November	... 0.7	13.1	7.8	14.9	3.5	7.7	3.6	8.1	1.1	2.7	1.1	4.0	0.6	2.4	3.4	16.4	8.3
December	... 0.5	11.9	7.6	8.9	1.8	4.6	1.3	7.6	1.5	3.4	1.5	4.9	1.3	2.4	2.6	26.3	11.9
Year	... 18.3	106.1	74.8	139.2	51.7	94.4	56.8	184.0	44.3	105.0	44.8	66.1	10.7	23.2	14.1	106.7	59.5
Six months cold	... 16.4	74.2	50.4	86.3	26.5	45.4	21.4	54.9	8.7	19.5	8.5	25.1	5.0	13.7	11.2	88.4	45.4
Six months warm	... 1.9	31.9	24.4	53.0	25.2	49.0	25.4	129.1	35.6	85.5	36.3	41.3	5.7	9.5	2.9	18.3	14.1

B.—DYNAMICAL METEOROLOGY.—

**Cyclones** or whirling storms offer the following characteristics. The barometric pressure is abnormally low over a more or less restricted area. All around this *depression* or centre, oftentimes rather irregular in form, the winds blow spirally inwards, in anticlockwise direction, that is contrariwise to the movement of the hands of a watch, from right to left, and with a sometimes disastrous violence. In the Southern hemisphere the movement is clockwise. Besides this whirling, the body of the vortex, moves about as a whole, with variable direction and velocity. No general rate can be given for the speed of this movement, and no universal rule concerning the track. The area covered by the storm is sometimes very considerable: the "DE WITTE" typhoon of 1901 made itself felt at the same time on the 3rd of August at Nagasaki by an east-south-east gale and at Macao by fresh west-south-west winds: which shows a diameter of more than 2200 km. (1350 nautical miles). But other typhoons may not be 50 nautical miles broad.

Two distinct classes of cyclones are experienced over the seas of China.

1.—*Landstorms*.—Originating in Siberia or Western China, they travel towards the sea, with a marked bend to north-east. After crossing the coast line, they generally gain more strength and may become very violent in reaching Japan or the Sea of Japan. They are principally to be feared in winter, during which season they have a considerable influence over our climate. Their passage is indeed generally followed by a north or north-west gale on the northern part of the China Coast, and in the south by a sometimes very severe increase of the N.E. monsoon. Previously to their passing, when the glass is falling, the wind is as a

rule not very strong. The velocity of translation of the depression may reach 60 miles an hour, or fall to 8 miles. It averages from 25 to 30.

2.—*Typhoons*.—These are formed over the Pacific, south of the 20th parallel. After travelling to north-west, some of them cross the China Sea towards Indo-China and the Gulf of Tonkin, whilst others bend to north, then to north-east to visit Japan or the China coast. The velocity is generally low whilst recurring, but increases rapidly when they move away from our neighbourhood. The typhoon of September 8th, 1897, for instance, travelled at the rate first of 10 miles an hour, then reached successively 27, 33, 37, 47 and 52. These two last figures are abnormal.

Typhoons scarcely approach Shanghai except from July to September. They are ushered in by a fall of the glass with north-east winds.

The following table shows the mean number of typhoons (T) which have been observed in 13 years, and that of landstorms or continental depressions (L), observed during ten years over that part of Eastern Asia which is covered by the meteorological system of the Zikawei Observatory.

	T.		L.	
January	... 0.5	3.7	July	... 3.3 1.2
February	... 0.5	4.2	August	... 3.0 0.6
March	... 0.3	5.7	September	... 3.1 1.1
April	... 0.2	5.4	October	... 3.6 2.3
May	... 1.2	4.8	November	... 1.5 3.6
June	... 1.5	3.0	December	... 0.7 4.6

**Anti-cyclones** may be considered as the complementary phenomenon to the cyclonic formations. The constant mass of the atmospheric air, if rarefied in some places, is condensed or accumulated in others. But the areas covered by the high pressures are not necessarily, and, as a matter of fact,

are not generally of the same extent as the lower readings regions.

Similar to the cyclones, the anti-cyclones are constantly varying in their intensity and extent as well as in the speed and direction of their shifting, but they are incomparably more steady. As in the case of learning the climatological conditions of the Far East, it is of great advantage to tabulate the monthly averages of the meteorological elements for a good number of stations, and to draw up *monthly weather maps* of Asia; indeed it may be said that in order to face the daily problem of forecasting the weather, the first step is to construct *daily weather maps* where the position of the anti-cyclones and the cyclones are shown and from which the previous and next move of these general centres of atmospheric activity may be deduced.

From these maps it is easy to realise how reliable and regular the general laws of gyration (BUYS-BALLOT and LOOMIS laws) and of development and propagation (GULBERT laws and rules) are proved to be, especially during winter and summer, in the Far East. But though, owing perhaps to the general W.-to-E. direction of the great rivers Amur and Sungari, Huangho, Peiho, Huaiho, Yangtze-kiang, Minkiang and Sikiang, parallel to the movement of the Earth, and also to the higher altitudes of the northern and north-western regions, the roughly approximate path of the continental depressions may have been foreshadowed; though the great highways of the oceanic cyclones may have been briefly described (p. 351); it remains that, in every particular case, the actual direction of a storm has to be daily and sometimes hourly determined. In this determination the behaviour of the anti-cyclones is one of the most important factors.

During winter, when the Siberian anti-cyclone becomes very heavy and gradually and steadily spreads over Northern and Central China, it may hinder on the continent the formation of landstorms for weeks and in extreme cases, for months, with the result of dry, fine and cold weather in our regions. This was the case in 1892-93 and in 1916-17. In January 1893, a powerful anti-cyclone prevailed in the vicinity of Irkutak: during five days, from the 12th to the 17th, the barometers kept between 31.62 and 31.77: the high pressures covered the whole of the Chinese territory, where, during the month, 83% of the winds were from the northern quadrants; the thermometers fell in Shantung to 7°, at Shanghai to 10°·4, at Breaker Point to 28° and at Hongkong to the freezing point, while it had reached -51° F. at Irkutak.

A similar calm possession of the continent by the anti-cyclone occurred during the winter of 1916-17 with the same result of preventing almost

completely the formation of continental depressions in the Far East. The consequence was also to procure for China a splendidly dry but cold winter with a percentage of 75% of northerly winds and a fall of temperature reaching 29° at Aigun, 8° in Shantung, 12° in Chihli, 12°·4 at Shanghai, and 38°·8 at Hongkong.

In summer, the anti-cyclones, although they have not such a determining influence, nevertheless play a leading part in the actual formation, development and direction of the most violent typhoons.

In the transition season the influence of the anti-cyclones is not so clear as in the extreme cases above-mentioned; but again it is the task of the forecaster to discern it, and using his bi- or tri-daily weather maps as bases, to discover from the actual variation of the meteorological elements their probable value for the immediate future.

**Forecasting Service in China.**—It was in 1892 at the repeated request of the International Chamber of Commerce of Shanghai, that the Observatory of Zikawei began to communicate every day to the newspapers a bulletin on the state of the atmosphere and its forecasts for the following day. It may be of some interest to note that it was a great typhoon very similar to that of July 28th, 1915, viz. the typhoon of July 31st, 1879, which led to this decision. The particulars of this latter typhoon as recorded by PÈRE DECHEVRENS in his memoir on the same, printed in 1879, shewed clearly its path from the Meiacosima Group, to the Saddle Islands (Shaweishan) and to Liaotung, to which place the steady anti-cyclone of Japan had pushed it hindering its recurring to the N.N.E. exactly as occurred in 1915. No less than six ships in the harbour of Shanghai, were swept into the central part of the vortex (where the glass fell to 28·43 on board the SS. "Genkai-Maru") with the greatest risk for the passengers and vessels of a total loss. The pamphlet of PÈRE DECHEVRENS produced a huge impression among the merchants of Shanghai. From this the possibility dawned of organizing a typhoon signal service for Shanghai and for all parts of the coast; but several difficulties, in spite of the unanimous vote of the Chamber of Commerce, postponed for about three years the execution of the project. The full scheme was indeed only complete in 1894 when a signal mast, connected by telephone with Zikawei, was at last erected on the borders of the French and International concessions. Since then the information service for security at sea has performed its duty without interruption under the care and at the expense of the Municipalities, and the Observatory has gladly given its time and attention to share in this work of universal benevolence, for the fact must not be overlooked, that many others participated and are still generously participating to secure its proper functioning. We

have already mentioned (*pp.* 351, 352) something of the important share taken in this work by the Maritime Customs, the Telegraph Companies, the other Observatories of the Far East (Hanoi, Hongkong, Irkutsk, Manila, Peking, Taihoku, Tokyo, Wladivostock) with whom Shanghai has a continuous exchange of meteorological messages, and by voluntary observers, among whom it is only just to make mention of the numerous captains of the marine service who through wireless or in other ways contribute information.

We shall conclude this long exposé of the meteorological work done during the last fifty years in the Far East by indicating the method of storm signalling successively adopted by the Maritime Customs, Japan, Indo-China, and the Russian, British and German observatories. The principle adopted is somewhat different from those which are general in Europe. There, perhaps owing to the relatively great number of important central weather bureaux, and of the rapid communication of the observatories both with the observers and the signalling stations, it has been judged sufficient and finally more advisable to give local warnings, *e.g.* informing of S. or S.W. storm winds expected and to send further messages when these winds are foreseen to be likely to veer to N.W. or N.E. In the Far East, which is under quite different conditions and where the captains of steamers have often to leave a harbour without any intention of calling at any semaphores for a long time, the information given is more general but not less exact. Elsewhere the weather bureaux, when knowing of the existence of an atmospheric perturbation, draw from this knowledge all that science and experience may afford and the conclusions reached are signalled as probabilities. Here, it is the actual existence of the perturbation at the time of the warning which is announced together with the position and the direction actually followed by the cyclone.

One of the advantages of this method is that it is the most instructive for the sailor. The mariner is told all that is actually known with certainty by the Observatory, no more, no less; hence he feels encouraged to think for himself. The master of a vessel knowing the position of an approaching typhoon and its present course, as he is also quite aware of the course which it will be likely to follow at that period of the year, is often even able to use the cyclone for his own advantage. At any rate he sails upon a known forecast, whether favourable or dangerous, which, with a less complete system of information it would be impossible for him to acquire.

Another advantage is that it is universal: all the seamen from Wladivostock to South China are informed of weather conditions that no warning of

a local semaphore would help them to guess.<sup>6</sup> For instance, leaving Chefoo where the weather is expected to be steadily fair for some days, he learns that a typhoon is developing east of the Philippines which will interfere with his progress further south after three days when he has entered the Formosa Channel; and if he has not to call at Shanghai he will think it advisable to come in sight of some of the semaphores on his way to get supplementary news about the actual danger.

All this information has up to now been given day and night by means of signals hoisted at the signalling stations, according to a code that all the sailors have in their pocket almanack and perhaps in their memory. If, as is indeed contemplated, an incidental improvement in the way of signalling the position and direction of the perturbations is inaugurated in the very near future, it will not be detrimental to the spirit of the method: instead of using descriptive denominations for pointing out the positions of the cyclones, the geographical determinations of the places by longitude and latitude may be adopted in order to enable the sailor to get rid of a second conventional code, but the principle of the method will not be abandoned: *i.e.*, to let the mariners know exactly what the Observatory knows with certainty, no more, no less. And again, the inauguration of this improvement presupposes some hope of its being a step in the direction of uniformity for storm warnings, not only in the Far East, but also in other parts of the world,—at least, until all those concerned have been everywhere endowed with well-equipped and always well-understood wireless receivers! [G.]

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**METHODIST EPISCOPAL MISSION.**

*Headquarters* :—New York.

*Entered China*, 1847.

Works in Fukien, Kiangsu, Anhui, Kiangai, Chihli, Shantung and Szechuan, under Seven Conferences.

*Foochow Conference.* The first missionaries were the Revs. JUDSON D. COLLINS and MOSES C. WHITE, who arrived in Foochow in September, 1847, where members of the A.B.C.F.M. were already working. As soon as possible schools were opened, and a modest medical work was begun. In spite of re-inforcements, the first years were full of trial, as the T'ai P'ing Rebellion closed the schools, and death and sickness scattered the missionaries. In 1857, ten years after the beginning of the mission, the first convert was baptized. A founding asylum was opened in 1858. The first "Annual meeting" was held in 1862, by which time the membership had increased to 87; and in the same year a Mission Press was established, from which, in 1867 was issued the first number of the *Missionary Recorder* (See *Chinese Recorder*). This Press was exceptionally useful, because of the necessity for special printing in the Foochow dialect, and has done much useful work, both in general colloquial literature and in printing the Scriptures. In 1903 it was made a Branch of the Union Methodist Publishing House in Shanghai. (See *Mission Presses*). In 1863, the mission at last secured a station inside the city of Foochow, but in 1864 the buildings were completely wrecked by a mob. In 1871, a "Biblical Institute" was opened, with a Boys' High School, now Foochow Academy. The Foochow Annual Conference was organized in 1877. The Anglo-Chinese College was opened in 1881, a Chinese gentleman, Mr. DRONG A-HOK, giving \$10,000 to found it. The Rev. F. OHLINGER was the first Principal. In 1916 it was merged into the Union Christian College, the other missions which contributed being the A.B.C.F.M. and the C.M.S. (See *Fukien Christian University*). Besides Foochow this Conference occupies, Ku-t'ien 古田, opened 1889; Lung-t'ien 龍田, (1893); Hai-t'ang 海壇, (1895), Min-ta'ing 閩清, (1896).

Medical work was begun again in 1893, after a pause of nearly forty years, when a general hospital was built at 古田 Ku-t'ien (formerly Ku-ch'eng). There are hospitals for women at Lung-t'ien, Lek-du and Foochow (The Woolston Memorial). A Union Medical College was opened in 1911 in Foochow, the aforesaid three missions co-operating; who also organized a Union Theological School in 1912. The Methodists and the A.B.C.F.M. further united in a Normal School in 1913. The new South China College for Women is a Methodist enterprise, and there are a number of schools of high grade, including (for boys) the Academy at Foochow, and

boarding-schools at Lung-t'ien, Ku-t'ien, and Min-ta'ing; and each of these four places has both Girls' Boarding, and Women's Bible-training Schools.—Before the division of Foochow Conference in 1916 (*v. infra*), there were also 2,043 pupils in primary schools.

A large Institutional Church was opened at Foochow in 1915, largely staffed by highly-educated Christian Chinese, several being graduates of American colleges.

About the same time a site was purchased in Fu-t'ing with money subscribed by the community and the co-operation of the leading citizens to develop a large educational work, the property to belong to the M.E.M. which is responsible for all the instruction given.

*Hing-hwa Conference.* This includes two districts in Fukien province, which were constituted a separate field in 1896, because the people have a dialect of their own in one district, while in parts of the other the Amoy dialect is used. The Methodist missionaries began itinerating work as early as 1860, but Hing-hwa was not occupied by foreign resident missionaries till 1890. The whole Bible was early translated into the colloquial, in addition to other literature, and issued from the Hing-hwa Mission Press.

The other centres in this district are Ing-chung 永春 and Sien-yu 仙游; in both places work has been going on since 1863. At Hing-hwa there are Boys' and Girls' Schools, an orphanage, a Leper Rescue Home, as well as a Normal School and Women's Training School, and Industrial Mission Press. Sien-yu has a Boys' Intermediate School, with Boarding School for Girls and Training School for Women, and Ing-chung has a Training School for Men.

The medical work of this Conference is chiefly at Sien-yu, where there is a good Women's Hospital.

The Hing-hwa City Church has long been entirely self-supporting, and several other circuits are now so; the tendency being towards financial independence for church work, throughout the field.

*Yen-p'ing Conference.* The eastern part of the Foochow Conference (Yen-p'ing 延平 prefecture) was cut off in 1916 to form a fresh Conference. This prefecture is full of settlers from Kiangsi who are mandarin-speaking, and it was decided to reach them by opening work in mandarin in addition to what was already being done. Twenty-seven ordained native pastors are working here. Yen-p'ing is the chief centre, opened in 1902; the others are Yung-an 永安 (1910), and Yu-ki 漁溪 (1914).

There are boarding schools for boys and girls at Yen-p'ing, and a Women's Training School,

besides primary schools everywhere. There are general hospitals at Yen-p'ing and Yung-an, and a great deal of itinerating medical work is carried on side by side with the evangelistic work.

*Central China Mission.* The work was begun in 1867 when the Rev. V. C. and Mrs. HART arrived in Kiukiang from Foochow. In 1869 the Central China Mission was formed; and it was organized into a Conference in 1907. (In 1912 this Central China Conference was divided; the old name being retained by the stations in Kiangsu and Anhui; while those further up the Yangtze took the name of the Kiangsi Conference). The chief station of the Central China Mission is Nanking. This work was begun in 1883; and of late years (1913) a large institutional Church has been opened, with a street chapel, a reading room, a school for boys, etc. The Methodists take a leading part in a number of Institutions for Higher Education, viz., the University of Nanking; a Women's Bible School; a Nurses' Training School; a Theological Seminary and Bible Training School; in addition to a Girls' Boarding School run by the Mission itself.

The PHILANDER SMITH Memorial Hospital in Nanking was opened in 1885, the first to be started in that city. The building is now occupied by a Boys' Middle School. The medical work is now done at the Union Hospital (opened 1914), the property of the University of Nanking. Chinkiang was occupied in 1881, and in 1884 a Girls' School was opened under Miss MARY C. ROBINSON which became famous. There are also a new Woman's Hospital, and a Boys' Orphanage (132 boys), where half the day is given to study and half to farm work or learning of trades. The fine system of water-ways of which this city is the centre makes it an ideal district for evangelistic itinerations.

Wuhu was opened in 1883, and is the centre of a flourishing work. There is a fine church in the city with Girls' and Boys' Schools adjoining, a large general hospital and a flourishing work for women.

At Shanghai, the M.E. missionaries are connected with the Methodist Press, and the Mission has provided the China Medical Missionary Association and the China Christian Educational Association with their General Secretaries. Shanghai is also the Episcopal residence of Bishop W. S. LEWIS, one of the General Superintendents of the M.E.M.

*Kiangsi Conference.* Though the Mission intends to occupy the whole of Kiangsi, and the part of Hupei north of the Yangtze, there are at present only two cities with resident missionaries. In 1867, shortly after the opening of Kiukiang as a treaty port, Dr. V. C. and Mrs. HART and Rev. ELBERT S. TODD established themselves there, a number of others joining them in the next six

years. In 1881, the FOWLER Institute, the mission's first attempt at higher educational work, was opened. This later developed into the WILLIAM NAST College (the only school of college grade in Kiangsi with its twenty-six millions), which for the greater part of its history has been under the present Head, Rev. C. F. KUPFER, Ph.D.

Nanch'ang, the capital of the province, was not occupied by foreigners till 1899, though the city and neighbourhood had been worked for a number of years. Both centres have Girls' High Schools and Bible Training Schools for Women. There is a considerable number of primary schools. The Medical work is especially interesting, as in addition to Men's Hospitals at both centres, there is a Hospital for Women and Children at Nanch'ang under the care of Dr. MARY STONE, and another at Kiukiang under Dr. IDA KAHN. These two ladies are daughters of the mission, who studied medicine in the U.S.A.

*North China Conference.* This embraces work in Peking, three other centres in Chihli, and one in Shantung. Work was begun in 1869, when the Rev. and Mrs. L. N. WHEELER and Rev. and Mrs. H. H. LOWRY were sent to Peking from Foochow. In 1872, Tientsin was occupied; and Shanhaikuan in 1890, T'ai-an in Shantung, though worked from 1895, was not a foreign-manned station till 1898. In the Boxer year, one of the Mission's Peking churches sheltered both Chinese Christians and missionaries till they entered the Legations, and one of its agents was placed in charge of the fortifications. A number of Chinese converts suffered martyrdom, and all the property was destroyed. After the rebellion was over the mission did not rebuild at Tsun-hua (opened 1873) but purchased property instead at Ch'ang-li 昌黎 which was occupied in 1903.

*Educational work.* A Girls' School was opened in Peking in 1872; and in 1878 a Boys' Boarding School with 6 pupils. This latter was changed in 1885 into the WILEY Institute, which again became in 1888 Peking University, with 4 Departments, viz., Arts, Science, Theology and Medicine, the Rev. L. W. PILCHER being first President. The University was incorporated by the Legislature of the State of New York in 1890. It was destroyed in 1900 and re-erected in 1901. In 1915 it became part of the federated Peking University. Peking is the Episcopal residence of Bishop J. W. BASHFORD, one of the General Superintendents of the M. E. M.

Extensive plans are on foot to develop a great institutional church in the South city of Peking with a system of day-schools grading up into a middle school, and finally into the University. The Tientsin middle school is largely self-supporting, and when more dormitories are added will be



entirely so. There are also Boys' Boarding Schools at Ch'ang-li and T'ai-an. All these four centres have Girls' Schools, and Peking, Ch'ang-li and T'ai-an have Women's Training Schools; and there are day schools everywhere.

The M. E. M. in Shantung recently made a plan for placing in every district city in their territory a church and an intermediate school, with day schools in the neighbourhood of each. It was expected that for five years the Church in Germany would have supplied the funds for this, but the European War has put an end to these hopes.

**Medical Work.** In 1879 Dr. HOWARD (afterwards Mrs. KING), was called to Tientsin to attend Lady LI, the wife of LI HUNG-CHANG; while there, she was given the use of a theatre as a dispensary where she treated over 1700 patients in the year. A Women's Hospital was built in Tientsin by the Mission, in which in one year Dr. HOWARD prescribed for nearly 23,000 patients.

There are also Women's Hospitals at Peking, T'ai-an, and Tientsin; and the one for men at Peking has been recently enlarged and newly equipped; two more are planned for T'ai-an.

**West China Conference.** Chungking was chosen as the headquarters of this mission, and was occupied in 1882, with the Rev. L. N. WHEELER, D.D., formerly of Peking, as Superintendent. In 1883, a good property was bought, and evangelistic, educational and medical work all begun.

In the anti-foreign riots of 1896, all the Mission property was looted and the houses burned. The missionaries were obliged to shelter in the yamens, and finally went to the coast. In 1899, one or two workers returned, and the premises were rebuilt. In 1890 further reinforcements arrived, and Chengtu was opened as a Station in 1891. Sui-ning 遂寧 was worked from 1896, with foreign residence in 1900. Tsé chow 資州 work dates from 1897; the latest station is Ho chow, 合州.

Chengtu, as the capital of the province, is the centre of the educational work, the mission being one of the partners in the West China Union University (*q.v.*). There are also intermediate and primary schools for boys in this city as well as a Girls' School and Women's Normal School. At Chungking there are Boys' and Girls' Boarding Schools, senior primary schools at all centre stations, with junior schools at all outstations.

The medical work was begun in 1891 in Chengtu, which has a fine general hospital, and there are both Men's and Women's Hospitals at Chungking; another is being planned for Tsé chow to be a joint institution of the General Society and Women's Board (*v. infra*).

The Women's Foreign Missionary Society of the M. E. church is entirely independent of the General Society. Its first agents were sent to North

and South China in 1871; the next year, to Central China; and ten years later to West China.

The first Girls' Boarding School under the W.F.M.S. was opened in 1871; the first Bible-woman's Training School in 1879; the first orphanage in 1861; all at Foochow. The first medical work was begun at Hing-hwa about 1896. In 1916, out of the 343 missionaries, 136 were agents of the W.F.M.S., who have greatly multiplied the above-mentioned activities in addition to doing evangelistic work.

The M.E.M. has always believed in *Christian* education as an evangelizing opportunity, and all its educational system is evangelistic throughout. It has in all 600 places for regular preaching, and as many more regularly visited.

In 1913, a Forward Movement began in the Foochow Conference, having as its chief aims (1) The development of the Churches' religious life by systematic Bible study, with examinations in the same, and (2) increasing the self-support of the Chinese church.

The Movement has now been taken up by all the Conferences, and has become part of the Centennial programme (for 1919) of the M. E. M. throughout the world.

Statistics for year ending December 31, 1916, including those of the Women's Board,

Foreign Force	...	...	374
Chinese Staff	...	...	2,959
Communicants	...	...	29,709
Non-communicant members	...	...	22,729

#### METHODIST EPISCOPAL MISSION (South).

*Headquarters* :—Nashville, Tennessee, U.S.A.

*Entered China*, 1848.

Works in Chékiang and Kiangsu, in five districts.

*Shanghai District* was opened in 1848 by the arrival of C. TAYLOR, M.D. who was followed in 1849 by the Rev. J. JENKINS. Other reinforcements continued to arrive till 1860, among them the Revs. J. W. LAMBETH and YOUNG J. ALLEN (*q.v.*). The Civil War in the U.S.A. stopped further workers being sent for 15 years. Sungkiang 松江 is the second foreign-manned station in this district, opened in 1888. The two churches in Shanghai have long been entirely self-supporting.

*Soochow District* was opened in 1858 by the Rev. J. W. LAMBETH, D.D. The evangelistic work chiefly centres round the educational and medical institutions. There are a large number of outstations in the country around.

*Huchow District* 湖州 lies mostly in N. Chékiang and was opened in 1898. Evangelistic, educational and medical work are all carried on. A large number of out-stations in the surrounding country are occupied by Chinese preachers and are visited regularly by the missionaries in charge.

*Ch'angchow* 常州 in Kiangsu was opened in 1904. In the previous year a native preacher was sent to this city to begin work. The gentry had determined that neither Protestant nor Roman Catholic Christians should ever be permitted to settle there, but in a few months, the Chinese preacher had secured a house and a chapel where instruction was regularly given, and when the foreign missionaries came on the scene, no opposition was shown.

Throughout the whole field, evangelistic work is carried on by 30 ordained preachers, 60 unordained evangelists, and a number of Bible women, in addition to the efforts of foreigners set apart entirely for that purpose.

*Educational Work.* Like the sister mission of the Methodist Episcopal Church North, the Southern Methodists have from the beginning believed in education as an evangelizing agency. As soon as possible, day-schools were opened in every centre where a foreigner or responsible Chinese helper could give oversight; and middle schools exist in all the five centres; while Higher Education is carried on in Shanghai and Soochow. (See *Soochow University*; also *infra* for the educational work of the Women's Foreign Mission Society).

*The Medical Work* of the Mission was the first to be inaugurated, the first worker being a medical man. Begun in Shanghai in 1848, it met with several serious interruptions, and in 1882 it was removed to Soochow, where a hospital was built in 1883. Since 1903 this has been self-supporting, and has been able, in addition to meeting running expenses and paying native assistants, to put up extra residences, etc., as required. The officials and people of Soochow have contributed handsomely to an institution which they have learned to appreciate. A Medical School was associated with the Hospital from the start.

There is also a hospital at Huchow, and in 1915 the medical work there was amalgamated with that of the American Baptist Mission (North).

*The Literary Work* of the Mission has been very considerable, and the list of Dr. YOUNG J. ALLEN's works, some translated for the Government, and some original works and translations for missionary purposes, is a noble one. Dr. ALLEN's translation of Dr. J. W. LEE's work *The Making of a Man* is said to be one of the very few Christian books likely to become a classic.

Dr. J. W. LAMBETH, Dr. A. P. PARKER and Professor N. GIST GEE of Soochow University, are other well-known names in this connection. Dr. PARKER edits the *Chinese Christian Advocate*, which has a weekly circulation of 2,500 among the Chinese Methodist Christians.

The Women's Society sent its first representative in 1875; and while doing evangelistic work,

and working Bible Women's Schools at Sungkiang and Soochow, has specialized in educational work in the Shanghai centre and medical, industrial and educational work in Soochow. The educational work includes day-schools for girls and boys, and boarding-schools for girls. The first girls' boarding-school in Shanghai was begun in native quarters by Mrs. J. W. LAMBETH about 1874; but this school was afterwards (1904) amalgamated with a similar one at Sungkiang; the McTYRE School in Shanghai was opened by Miss LAURA HAYGOOD in 1902, to provide a liberal education for the daughters of wealthy and higher class Chinese. The study of Christian books has always been compulsory, but has never affected the patronage of the institution, which is entirely self-supporting, except for the salaries of foreign teachers. The Sungkiang school is of lower grade, and prepares for the McTYRE School. In 1917, the latter which provides a twelve years' course, has about 300 pupils.

In Soochow, besides a Bible Women's Institute, there is the LAURA HAYGOOD Boarding-School for girls, the high school department of which has been made (1916) into a normal school, and a middle school (opened 1901) with 150 pupils. In West Soochow, there is a fine industrial work which supports 150 women; also a girls' preparatory school and a Kindergarten Training School; besides other schools in and near the city.

In Huchow there is a Boys' Anglo-Chinese School with an enrollment of 132 in 1917, and a girls' school with 120 pupils; besides a number of day schools.

The medical work of the Women's Board is all done at Soochow where the MARY BLACK Hospital was opened in 1888. A Medical School for Women, and a Nurses' Training School are carried on in connection with it.

At Ch'angchow, there are two flourishing day schools for girls, and two strong centres for women's work in the city, and several out-stations are worked from here.

Statistics: Meth. Epis. Miss. South, 1917.

Foreign Missionaries	110
Chinese Staff	about 500
Communicants	7,325
Non-communicant Members	10,977

**METHODIST MISSIONS.** In addition to the American Methodist Protestant Mission which is at present affiliated with the A.B.C.F.M. there are eight Societies of the Methodist faith and order working in China. Four of these are from U.S.A. one from Canada, and two from England. They are:—

1. American Free Methodist Mission.
2. American Methodist Episcopal Mission.

### 3. American Methodist Episcopal (South) Mission.

#### 4. Canadian Methodist Mission.

#### 5. Evangelical Association of North America.

#### 6. United Evangelical Church Mission.

#### 7. United Methodist Missionary Society.

#### 8. Wesleyan Methodist Missionary Society.

(See under each).

The two Methodist Episcopal Churches of America, are taking steps towards corporate union in the home country, and the union of their work on the mission field will follow. One of the English societies, the United Methodist, is itself a union of three bodies amalgamated in recent years, and works the three fields established by the earlier communities. Two of the American Societies, the United Evangelical Church Mission and the Evangelical Association of North America, represent Christian bodies which have arisen among German-Americans, and are included among Methodists as having most affinity with them.

### METHODIST PROTESTANT MISSION.

Headquarters :—Kansas City, Kansas, U.S.A.

Entered China, 1809.

Works in Kalgan, Chihli.

The Methodist Protestant Church of America made its first attempt to establish a mission in China by sending out two ladies about 1800; but one married, and the other retired.

In 1809, the Society made a second attempt to secure a footing in China, and as the station of the American Board at Kalgan was greatly in need of re-inforcements, it was decided to take over the work there. In the course of a few years, all the buildings were purchased by the Methodist Protestant Society, which ranks as an Associate Mission of the A.B.C.F.M. The Home Church is in process of joining the union of the two Methodist Episcopal Churches, North and South, which will probably affect the grouping of its work in China.

Statistics, January 1st, 1917.

Foreign missionaries	...	4
Chinese Staff	...	23
Communicants	...	326
Non-communicant members	...	16

**MEZZABARBA, JEAN AMBROISE**, is so named by P. BRUCKER, but other writers give his Christian name as JEAN ANTOINE or CHARLES MELCHIOR. He was Patriarch of Alexandria, and was sent out as legate *a latere* to China in 1719 by Pope CLEMENT XI, to carry to K'ANG HSI the contribution *Ex illa die* and to settle the question of the Chinese Rites in the Church. He reached Macao in September, 1730, and left Peking in March of the following year. He reached Rome again in 1732, having accomplished very little. He brought back with him the body of Cardinal DE

TOURNON, the previous legate, who had died in confinement at Macao. See *Rites Controversy*.

**MIAO TAO**, 廟島 Miao islands, a group in the entrance to the Gulf of Chihli. They were held by the British, as Chefoo was by the French, through the winter of 1860-61, after the signing of the Treaty of Tientsin.

**MIAO TZŪ**. See *Aborigines*.

**MICHIE, ALEXANDER**, was born in Fife-shire in 1833. He came to China into a business firm in 1853, but in 1883 he settled in Tientsin, where he acted as the *Times* correspondent. He died in England on August 7, 1902. Besides many papers, reports, etc., he published *The Englishman in China*, 1900; dealing with the life of Sir RUTHERFORD ALCOCK.

**MICIUS**. See *Mo Tzu*.

**MICIUS**, the Latinized form of Mr Tzū, (also called Mo Tzū) like MENCIUS for MĒNG Tzū, etc., used first by FABER. See *Mo Tzu*.

**MIDDLE KINGDOM** 中國 *Chung kuo*, an expression used in the *Shih Ching* several times. It may mean either the Imperial domain as surrounded by the vassal States, or the whole under imperial rule as surrounded by the barbarians. It has naturally come to be used as the common name for China in spite of improved knowledge of geography.

**MI LEI PUSA**. See *Maitreya*.

**MILLET**. *Setaria italica*, or Italian millet, Hsiao Mi (小米) and *Panicum miliaceum*, Huang Mi (黄米) are varieties of small millet largely grown in North China and especially in Manchuria. The former, spiked millet, is used only as a change of diet, or in many districts for feeding the pet birds which are such a feature of Chinese life. They are summer crops; their rapid development and high endurance of drought which they share with the more valuable tall millet, adapt them admirably to the climate of N. China and Manchuria, where the rains begin only after late June and where weather too cold for growth comes earlier in the fall than in the south. Even there their quick maturity permits them to be used to great advantage in the systems of multiple cropping so generally adopted, while their great resistance to drought permits them to be used on the higher lands where water is not available for irrigation.

KING found the yield of small millet in Shantung to be 54 bushels of seeds (=2,700 lbs.) and 4,800 lbs. of straw per acre, worth \$35. HOSIE found the yield in Manchuria to be from 2,000 to 2,100 lbs. Another variety, *Panicum crus-galli*, is also widely grown in China.

**KING**: *Farmers of Forty Centuries*; **HOSIE**: *Manchuria*.

**MILNE, WILLIAM**, was born in Aberdeenshire in 1785, and was sent by the London Missionary Society in 1813 to join MORRISON in Macao. He was forbidden by the Roman Catholic authorities to remain there, and being also driven from Canton after a few months' residence, he travelled through the Malay archipelago distributing the New Testament, and at last settled in Malacca. Here a printing press was put up and an Anglo-Chinese College founded, and one magazine in Chinese and one in English (*Indo-Chinese Gleaner*) were started. But his health was bad, the work was too heavy, and he died at Malacca in 1822, aged 37.

**MILNE, WILLIAM CHARLES**, son of the missionary Dr. WILLIAM MILNE, was born at sea between Canton and Malacca in 1815. After graduating at Aberdeen he was sent to China by the London Missionary Society in company with LEGGE, and he reached Macao in December, 1839. He travelled a great deal, and was one of the delegates to prepare the Delegates' Version (*q.v.*). With MEDHURST and STRONACH he worked at a translation of the Old Testament apart from the delegates. He returned to England in 1854 and his connection with the Missionary Society ceased in 1855. In 1858 he returned to China as interpreter in the Consular service. He was at Foochow till the establishment of the British Legation in Peking in 1861, when he removed there as teacher to the student-interpreters. He died there in 1863, and was buried in the Russian cemetery.

He was the author of various Chinese books; his English works are *Life in China*, London, 1857, a work which went through several editions and has been translated into French, and *Narrative of a Seven-months Residence in Ningpo*, in the *Chinese Repository*, vols. xiii and xvi.

WYLIE: *Memorials of Protestant Missionaries*.

**MINAS.** See *Sturnidae*.

**MINERALS.** **ANTIMONY**, 砒, of which China produces a great deal more than any other country, is widely distributed throughout the western provinces, but is chiefly mined in three districts of Hunan; the best, containing 70 per cent of stibnite, being produced from the mines of Sinhua and Anhua on the Tzu River in the centre of the province. The mines are worked by the Hua Chang Antimony Refining Company, of Changsha, who hold a monopoly of refining in Hunan. Antimony is worked also in Szechuen, and in West Kuangsi, whence the ore is sent to Wuchow for refining, works having been established there in 1905. Just across the border in Yunnan there are mines at Kaihua, worked by the Pao Hua Company; but antimony is worked by native methods in several other parts of Kuangsi and Yunnan. Works have been recently

erected at Samshui (Kuangtung) for refining antimony regulus.

An enormous appreciation in value was due to the demand created by the war. In July 1914 the price of regulus on the London market was £25 per ton, at the end of the year £70, in 1916, £90. Later in 1916 the price dropped very heavily owing to Japan being overstocked.

China is now the largest producer of Antimony ore, and from a time soon after the outbreak of the war has practically controlled the market. The alloy known as "hard lead" is of special interest at the present time (1917) as it is being employed in the manufacture of shrapnel bullets. Lead-antimony alloys are employed for the making of acid-resisting valves. The principal use of Antimony in peace time is for the manufacture of type-metal.

The export in 1916 was (regulus and crude) pcls. 371,102, value Hk. Tls. 11,823, 503; and the ore to the value of Tls. 1, 383,243.

**ASBESTOS** 石棉 *shih jung* 石棉 is found in several districts, e.g. Yünyang, Hupei and Yangshan, north-west corner of Kuangtung, whence it is exported to Hongkong and made into non-conducting coverings for steamship boilers; at Kingkuoshan and Lautzashan, Shantung, and in parts of Manchuria. It is used for making stoves, crucibles, etc. The fibre is good and very feathery, and by the admixture of cotton or hemp it has been woven into articles of clothing. (WILLIAMSON, *Journeys in North China*, vol. i, p. 129).

Three Asbestos mines are worked near Kuantien, South-east Manchuria, and deposits have recently been discovered at Pa chow, Seüchüan.

**BISMUTH** 鉍 *pi* 鉍. Outcrops in the form of native Bismuth and ores of Bismuth glance have been examined in Likiang, Kochiu and Yungchang fu, Yunnan and South-west of Poseh, Kuangsi; but the natives do not know its uses nor work it. (FAR EASTERN REVIEW, Sept. 1915).

**CINNABAR**, 朱砂 *chu sha*, or sulphide of mercury, is mined in Kueichou and brought to Hankow. It is mentioned in *Yu Kung* (A.C. 2,000) as an article of tribute sent to the Imperial Court. (See *Quicksilver*, inf.)

**COAL.** The first mention of Coal in Chinese literature is by LIU AN 劉安 (HUI NAN 224) who died B.C. 122. He calls it *ping t'an* 冰炭 ice-charcoal; it has also been termed *t'u t'u t'an* 土土炭 earth-charcoal, *Shih* 石 *t'an*, stone-charcoal and *mei* 煤.

Coal is very widely distributed in China, occurring in every single province; but the north-eastern area,—Shansi, Chihli, Honan, and Shantung, is the most important, where the deposits are of Permian or Upper Carboniferous age. The coals of China are as varied in quality as those of

the United States, but the proportion of lignite is comparatively small, and that of anthracite to bituminous relatively larger than that in the United States.

1. *Anthracite*. The resources of Shansi are practically equal to those of Pennsylvania, and are the most striking in the country, as they are so thick, so little disturbed, so well exposed, and so widely distributed, having an extent of nearly 200 miles north and south, and from 25 to 30 miles east and west. The field extends southward into Honan, where it is worked by the Fu-chung Corporation who recorded an output of over one million tons for the year ending June 30, 1917, while the Shansi field is worked, but not very extensively as yet by the Pao-Chin Mining Co.

In Shantung anthracite is worked at Poshan. In Chihli three areas, that of the Kin-Han Railway district, and those of the Peking-Shanhaikwan and Peking-Kalgan railway districts, are well worked.

Anthracite also occurs in W. Hupei and in Hunan in thin seams; the produce of Honan and Shansi is gradually finding its way south.

2. *Bituminous*. The most important coal mines of China are those at Tongshan and Linsi, which, with those of Lanchow, in the same field (N.E. Chihli), are now worked by the Kailan Mining Administration, (q.v.). Their output from July 1, 1916 to June 30, 1917 was 2,928,584 tons.

The next mines in importance are those at Fushun, near Moukden (sub-bituminous and of Tertiary age), where the workable coal has been estimated at 800,000,000 tons. Their output from July 1, 1916, to June 30, 1917, was 2,049,917 tons.

Near-by are the Pensihi mines, also semi-bituminous; there are other areas in Manchuria, but so far they are not considered of much importance. In N. Chihli and Shansi there is also much of this coal, and in Shensi are bituminous fields, whose extent was probably over-estimated by von RICHTHOFEN, but these Mesozoic basins of Shensi and also of Kansu will be tapped when the projected Lanchow railway is opened. The Jurassic coal of Inner Western Mongolia is also regarded as of great importance.

A vast, uniform, and continuous coal-field covers nearly all the southern districts of Fukien, extending to Kiangsi, the Anki, Lungyen (anthracite), Tingchow, Shaowu, and Kienning prefectures, but this wealth is almost entirely neglected.

In Szech'uan coal is widely diffused, and differs in quality, from lignite in the far west to bituminous in the north and anthracite in the east. Bituminous coal occurs nearly all over Yunnan, (except in the S.E.), Kuangtung and Kueichou, (except in the eastern portion). At Kou-pouchên, in S. Yunnan, the Tonkin Railway is supplied. In W. China, except in the districts mentioned, it is

impossible to travel 50 miles in any direction without finding either coal outcrops or workings. Outcrops are worked down to water level and then abandoned.

The great southern coal-field lies to the east of the Siang River, in Hunan and Kiangsi. The greater part of the field is in Hunan, but the most important producer, the collieries of the Han-Yeh-Ping Iron and Coal Co., are at Pingtsiang, in Kiangsi. This coal is a bituminous coking variety with associated thin seams of anthracite. The field stretches E. N. E. to Fouliang, and there are other smaller belts besides this immense one.

3. *Lignite*. The amount, as stated above, is comparatively small. It occurs in Chihli north of the Great Wall (Jehol district), in Manchuria, and in considerable quantities in W. China, in the dried-up lake regions of Yunnan and Kueichou and in W. Szech'uan.

As far as present knowledge goes, there are probably one thousand billion metric tons in China, enough to supply the whole world for the next thousand years. (W. K. TING, Director of Geological Survey in China).

The Export in 1916 was tons 1,314,822 value Hk. Tls. 5,737,691, and the import was tons 1,421,991, value Tls. 8,975,836. FAR EASTERN REVIEW (passim).

COPPER, 銅 t'ung. The copper deposits of Yunnan have yielded in the past practically all the copper required for minting and other purposes in China and Burma. The Tungchwan hills have been the chief source of supply; the mines were organized in 1697, and mining made a government monopoly in 1738, for the increased demand for brass coinage (the little copper produced in Hupei, Shansi, and Chihli being insufficient). Four thousand tons were sent to Peking annually thenceforward, until the outbreak of the great Mahommedan rebellion in Yunnan in 1858 put a stop to work for nearly 20 years, since when the output has never reached figures approaching the 8,000 tons which were averaged at the close of the 18th century. At present only ten thousand to thirteen thousand piculs are mined yearly. Other mines in Yunnan are those N. of Tali Lake, where the ores worked are chiefly oxides and carbonates; here also great development is possible. In the Shan State of Hsawen! there are workings at Malipa.

The ores mined at Tungchwan are malachite, azurite, cuprite, pyrites, etc.

In Yungchangfu on the extreme west there are mines which before the rebellion produced 10,000 piculs annually.

In Szech'uan a little copper is mined in the rich region of Hweilichow.

The export in 1916 was picls. 564,818, value Tls. 9,066,681.

**COPPERAS**, *ch'ing fan* 青礬, (sulphate of iron), is found in combination with coal in some districts of Ssüch'uan. It is separated by boiling the coal dust, drawing off the water, and re-boiling the latter till it thickens, when it is poured into wooden moulds, where it solidifies. Copperas is employed in the dyeing industry as an ingredient in black-colour dyeing.

**GOLD** *chin* 金. Little gold is mined in China; the most promising localities appear to be the Mo-ho mines on the river of that name, (an affluent of the Amur), and the neighbourhood, where prospectors have worked since 1866. Attempts to mine gold have also been made in many parts of Central and South Manchuria, especially near Hingking and on the upper waters of the Hun River. There are also mines near Jehol (Kouliang, etc.) and at Chaoyang, Lanping, etc., further east in Chihli. On the Russian frontier, near Urga, and in E. Mongolia, gold is collected, and in Sining prefecture, etc., Kansu, as well as in Ili.

In S. China gold exists in Chao-ching fu and there is placer gold in Lienchow (near Pakhoi); in Kuangsi it occurs in four districts, especially in Pinglo; there is a little in Hunan and in Tsun-i district of Kueichou.

Another source of supply is the mines and river beds of the Tibetan borderland of Ssüch'uan. Here Viceroy CHAO ERN-rêng initiated the policy of official working, but a mining engineer reported adversely on the prospects, even with the use of modern machinery, and the venture came to an end. However, private enterprise is still carried on in the Tachienlu, Litang, Derge, and other districts. A rough official estimate of the annual yield is 12,000 Chinese ounces, worth £45,000. Non-continuous veins are said to exist, but the Government proposes to resume operation when funds are available.

The best known mine in China is that of Chou-yuen, about 40 miles S. W. of Chefoo, where a quartz vein from 40 to 90 feet wide has been uncovered for more than a mile in length; 200,000 tons of ore have been developed here, but the mine has been closed for some time. At P'ingtu, near by, are other mines probably of considerable value. In Yunnan the most notable mines are those at Talang where there is a considerable yield annually. T. T. READ, in his article on the Mineral Resources of China, comes to the conclusion that with the exception of Manchuria and the Yunnan-Ssüch'uan region the gold mining industry gives little promise of growth.

In the Amur region there are estimated to be 5 million tons of high-grade ore (FAR EASTERN REVIEW, Oct. 1913) but how much of this is in Chinese soil is not stated.

REPORT ON TACHIENTU, etc. See EDWARDS: *Chinese Currency*; BRITISH CONSULAR REPORTS.

The alluvial gold of Manchuria has been well described by C. W. PURINGTON: *Mining Magazine*, vol. iv, 1911; the deposits in Chihli by H. C. HOOVER: *Transaction of the Institution of Mining and Metallurgy*, vol. x, 1901-02, and the Liaotung peninsula deposits by BOGDANOVITCH: *Zeitschrift für praktische Geologie*, vol. vii p. 240.

**GRAPHITE**, or PLUMBAGO, *hei ch'ien fên* 黑鉛, occurs in Hunan, in Yunnan on the Upper Mekong, and was discovered in 1900 at Kaotzu, west of Chinking. In 1915 a deposit was discovered in the Hengchowfu district of Hunan, and is exists also near Wenchow (Chékiang) and in Kuangtung.

The Chinese call it "unripe coal", but it is in reality geologically at the other end of the scale.

**GYP SUM**.—石膏 *shih kao*. Large quantities of gypsum are dug in the Yingcheng district of Hupei, where there are extensive salt springs. It was discovered during the T'ai P'ing rebellion, when the province was cut off from its ordinary salt supplies in Kiangsu by the advance of the rebels. The exportation from Hankow (practically the sole exporting port) was 432,000 piculs in 1913, and most of this went to the Lower Yangtze ports, and to Hangchow, Ningpo, and Canton. It has also been worked a good deal in the Chih-chow district of Anhui.

Gypsum is also found in crystalline formation in the clay beds of central Yunnan and S. E. Kueichou, and as anhydrite in many of the caves in the limestone formation peculiar to the boundary country between Yunnan, Kuangsi, and Kueichou, where it is used locally as medicine.

It is used partly for manure, partly for the manufacture of the powder so much used by Chinese women as a foundation for rouge.

The export in 1916 was pcls. 169,163, value Tls. 76,292.

FAR EASTERN REVIEW, November, 1915.

**IRON** *t'ieh* 鐵 is the second in importance of China's mineral resources, and iron ore is found in every province, but is only worked by native methods where coal is also present, owing to the large quantity of coal used in iron smelting. This is the case in Shansi, where iron is particularly abundant. The chief producing districts are Pingtingchow, the neighbourhood of Taiyüanfu; Taiping-hsien in the S. W., and especially Lu-an-fu, the wares from which are famous all over China. T. T. READ (*Far Eastern Review*, July, 1912), the leading authority, states that the iron ores of Shansi are limonite and hematite, occurring in shales and sandstones of carboniferous age, but owing to their distribution there is no sufficient supply of uniform ore to form the basis of blast-furnace work on a large scale, at least so far as they have been explored up to the

present. Shensi, the neighbouring province, is likely to be of importance as an iron field in the future. Iron also occurs in many widely scattered parts of Chihli and in Manchuria, especially near Tiehling ("iron range") and on the Hun River. It also occurs in Shantung, in magnetite, but the deposit is not of a promising nature: one mine, that of Chinlingchên, is worked. It is intended to work some deposits in N. W. Honan.

In the Yangtze Valley the iron ores at Tayah, owned by the Han-Yeh-Ping Iron and Coal Co., with works at Hankow and Hanyang, are extensively worked, and the finished product is exported abroad. Hunan is at present unpromising, but further exploration may yield good results. In Fukien iron exists in a large unexplored area from Ankhoe up to Kiangsi. In Kuangtung mines have been worked for centuries at Pingyuan and Chengping,—the iron sugar pans and other wares of Chaochowfu are famous. In Western China iron exists everywhere S. of lat. 28° and W. of longitude 105°, and in patches both N. and E. of these areas, being mined and worked in every prefecture of Yunnan and in Kueichou. It is also well distributed over Ssüch'uan, especially on the Kueichou border, from which comes much of the iron used in making the vast numbers of pans used in salt-evaporating in the great salt districts.

For full accounts of the industry see T. T. READ's paper, and A. J. MOORE-BENNETT, *The Mineral Areas of W. China*, FAR EASTERN REVIEW, Nov., 1915.

The export of iron in 1916 was (pig) pcls. 2,392,122, value Hk. Tls. 5,174,974; (ore) pcls. 4,679,734, Tls. 915,104.

**LEAD** 鉛 *ch'ien*. The best known lead mines are those of Shuikoushan, on the Upper Siang River, S. Hunan. They have been worked for 200 years, but it is only recently that foreign machinery has been installed. They produce lead and zinc ore and by-products. In 1914, 53,000 tons of galena, 22,000 tons of zinc-blende, and some sulphur were produced.

**MALACHITE**. Green paint 綠漆 is made by tritulating malachite to a powder, and mixing it with white lead and oil. Malachite is also employed in painting and colouring porcelain and glass. WILLIAMS: *Commercial Guide*, p. 130.

**MANGANESE** *méng* 錳 ore has been found near Pakhoi, and a little has been exported.

**MARBLE**.—The best marble workings in China are those near Talifu, Yunnan, where the quantity in sight is enormous. It has a curious staining of dark green and reddish brown running irregularly through the stone, which in the finished panels (used for screens and pedestals) bears a strong resemblance to trees and scenery. Except for this staining the stone is of very high quality. FAR EASTERN REVIEW, Nov. 1915.

**MOLYBDENUM**, 鉬 *mu* used in pen-nib manufacture, is produced at Yungtaihsien, in Fukien, and has been assayed in England with good results.

**NICKEL** 鎳 or 鐵 Nickel ores, consisting of glance, pyrites, and kupfernickel occur in the gneiss, slates, and quartz rocks of S.E. Yunnan, but are not worked. Near Weining, N.W. Kueichou, ores containing nickel in conjunction with bismuth have been examined, and the metal seems to exist associated with cobalt in the Red River district, W. of Kochiu, S. Yunnan.

**ORPIMENT** 石黃 *shih huang*.—A naturally occurring compound of arsenic, is chiefly obtained from mines near Chaochow and Menghwa (North-west Yunnan). It is mostly used as a pigment by painters; the Malays seem to use it in eye-washes; and not a little is employed in making depilatory soap. It occurs in vein or lode deposits as a soft mineral, and is usually of deep lemon colour with a resinous or pearly lustre.

WILLIAMS: *Commercial Guide*, p. 122; TENG YÜEH CUSTOMS REPORT, 1909.

**PETROLEUM** 石油 *shih yu*. On the S. of the Gobi desert, at the base of the Nanshan Mts. in Kansu, 20 miles from Shan-teking-pu, are situated petroleum rocks, where a dozen wells are worked; the oil is here used as a lubricant. In Shensi, about 100 miles S.W. of Ningtai liang, rivulets of petroleum flow from the rocks, the oil being of a greenish colour and very fluid; it is used as an illuminant. The crude oil is of various colours, the best is nearly as white as water; only the worst, blackish, is used for lubricating. There are said to be fifty wells in Shensi. The refined oil is sent to Hai-an, where it undersells foreign kerosene oil.

Petroleum is not worked in Western China, but natural gas has been seen in many places in the south and west of Ssüch'uan, and in the salt well district is used in the reduction of salt. It has been noted in the far north of Yunnan, and in Burma there are large workings. (FAR EASTERN REVIEW, February, 1914).

**QUICKSILVER** 水銀 *shui yin*. A broad belt of quicksilver exists in N. Kueichou, running into Hunan, in Fenghuangting, where the mines are carried in dolomite; it has been worked for centuries. The ore is cinnabar (mercury sulphide) associated with stibnite (antimony sulphide). The Chinese crush it by hand and pan it down, while the poorer ores and tailings are retorted in an ingenious way for their contents. (FAR EASTERN REVIEW, Sept. 1915).

In W. and N. Yunnan cinnabar is found in the dolomitic sandstones and in the beds of streams entering the Salween, Mekong and Yangtze Rivers, and is washed for by the natives much as they wash for gold. The same methods are adopted in S. W.

Ssüch'uan, especially in the Tung basin. Unfortunately, where ores are smelted, half the mercury is wasted, owing to the retorts not being tight, the furnaces being faulty, and the fuel poor. Both cinnabar and quicksilver are used in the native arts, especially in the form of vermilion, in making red lacquer, etc. (See *Cinnabar*, supra).

The export in 1916 was to the value of Tls. 982,061.

**SILVER** 銀 *yin* is widely distributed in West China, chiefly in the form of argentiferous galena, which is present in every prefecture of Yunnan and West Kueichou. The chief workings are in Yunnan, at Tungchwan, Tali (in conjunction with arsenic and zinc), near Likiang (with copper) and at Talang and Weiyüan in the Shan States region. In Kuangsi, Kueichou, and Kuangtung galena exists over a Y-shaped area, the prong pointing about N. W., and the foot touching the coast near Swatow. Silver also occurs on the tributaries of the West River; there is a rich mine at Yünning, Kuangsi; in Lopingchou and North of Weining, Kueichou, and in the Hweilichou district of Ssüch'uan.

**SOAPSTONE**, 滑石 *hua shih*. Steatite is quarried in the hills near Chingtien, 35 miles from Wenchow (Chekiang). From this fine compact stone, are manufactured at Wenchow, vases, images, and ornaments, also tasteful plaques for which there is a considerable demand in Brazil and Mexico. The soapstone is, however, inferior to that from Foochow. A quantity is also dug up near Lai chou fu in Shantung, and in Kueichou.

The exportation in 1913 was 8,000 piculs, almost all from Wenchow, of the value of Tls. 120,000. The export of Soapstone ware in 1916 amounted to Tls. 44,108.

**SULPHUR**.—硫 *liu*, 硫磺 *shih huang*, etc. It exists in its pure state in many parts of W. and N. Yunnan as a deposit on the mouth of hot springs, but is not exported, on account of the prohibitive cost of transportation. In the T'aiyüan fu plain, Shansi, there is much sulphur, and it occurs also in Shantung, Manchuria and Kueichou.

**TIN**.—錫 *hsi*. The only important tin mines in China are situated at Kochiu, 20 miles S.E. of Mengtze, where many veins are worked over a surface of 10 square miles. Development was severely handicapped by the use of rudimentary native methods until 1911, when modern machinery was set up, and the transport difficulty eliminated by the use of an aerial ropeway. A purer metal is now obtained by scientific smelting and refining. The opening of the Yunnan railway also gave an enormous stimulus to the industry, which is developing very fast. The tin used in the josspaper industry in Chékiang is from the Straits: it is considered better than Yunnan tin, being more

malleable. Nearly all the tin produced in the Yunnan mines is sent to Hongkong, where it is refined in native establishments. It arrives in three qualities in rectangular slabs measuring 2 feet long, 1 foot wide, and 1 inch thick. The first two qualities are fairly pure, but the third often contains as much as 20 per cent. of lead. The slabs are melted in concave iron pans, resting on brick furnaces fed with wood fuel. In the centre of each pan is placed an open iron cylinder surrounded near its base on the outside with tin dross, through which the molten metal filters into the cylinder, emerging when cooled as a block of refined tin, which is sent back to Chinese ports.

Apart from the above, tin is found in the Tungchwan district of Yunnan where a lode was opened up for some distance in 1910. Here the ore is stannite. Tin is also said to occur S. of Shhiping and is worked E. of Ilianghsien, as perhtung (white copper). In Kuangsi tin deposits have been worked for 50 years at Fuchwan, and the government has now taken up the working, but only 100 tons are obtained in a year. It is found also in the Hohsien district. In Hunan the Linwu mines are worked and at Kianghua an extensive tin field, little known, runs south into Kuangsi. Here the tin is associated with tourmaline, iron, and arsenic. The Anyüan mines, on the Kuangtung border of Hunan, are better known. The native method is as follows: the clean arsenical ore is first stacked for separate treatment, and the balance is roasted, the arsenious oxide being collected by condensation and re-heated, when it is deposited as a "glass" and sold for agricultural purposes. The roasted ore is then crushed by water-driven Chinese stamps and concentrated, and smelted into ingots composed of 99% tin.

The Chinese use tin in many ways: alloyed with lead and a small proportion of other metals, it forms pewter, and is wrought into many articles for domestic and temple uses. Rolled into thin sheets, it becomes tin foil, and forms the paper cash strewn on graves. In combination with sulphur, it forms mosaic gold, used in female head-dresses and to decorate idols, etc. It is also employed, with the addition of mercury, for mirrors, and with certain acids it gives brilliancy and permanency to several dyes. The original export in 1915 was Pels. 134,817, value Hk. Tls. 9,330,456. The 1916 figures show some decrease. AMOY CUSTOMS REPORT, 1872 and Mengtze C. B. (*passim*).

**TUNGSTEN**; 鎢 or 鐵. Deposits of this valuable mineral have recently been discovered in Chenchow fu, Hunan, by a Chinese engineer; work was begun, but interrupted through labour troubles. (*North China Daily News*, 20 February, 1917).

In the absence of traces of tin and copper, it is easy to work and the export is likely to develop.



Tungsten is also found in the hills to the S. and S. E. of Puerhfu near the wild Wa States on the Burmese border. It is usually found in small crystalline masses or as laminae with semi-metallic lustre, and is washed out by the natives in their search for gold and tin. It is not worked in Yunnan, but in S. Burma many Chinese work the deposits systematically.

FAR EASTERN REVIEW, Nov. 1915.

**ZINC**, 白鉛 *pai ch'ien*. The whole domestic supply of zinc in China is derived from the S. W. provinces, chiefly Kueichow. Spelter has been worked for years, for making the alloy from which cash are manufactured. The largest mine is that at Oyinshan near the Kueichow frontier of Yunnan, where the mineral occurs as calamine and as blende. Also at Tungchwan, Minchiu, and Likiang in Yunnan, Hweilichow in S. W. Ssüch'uan, and Weiningchow in Kueichow. Large quantities of ore are also produced in Hêngchow and Yangchow in Hunan and exported to Belgium and Holland. Outcrops have also been observed at many places in Kuangsi. Spelter is used in the large centres for making cash, and for the "old" bronzes for sale to the unwary tourist.

The mines with the largest output of zinc, and the only mines where modern methods are in use, are those of Shui-kou-shan, S. Hunan (see under *Lead*). Zinc blende (sphalerite, a sulphide of zinc), galena, and pyrites are the chief minerals present in the ore. Output (1914) of zinc ore, 23,000 tons. FAR EASTERN REVIEW, July, 1912 and Nov. 1915.

[N.S.]

**MING DYNASTY, THE**, 明紀, was a Chinese one, founded by the Buddhist ex-monk CHU YÜAN-CHANG, better known by the reign title HUNG WU. After driving out the Mongols, he made a treaty

with Korea and exacted tribute from Burma. He established schools, codified the laws, and cared for the welfare of his people, who numbered sixty millions. He made Nanking and K'ai-fêng fu his capitals. His grandson's throne was usurped by YUNG LO (*q.v.*), under whom Tonkin was annexed and a Chinese admiral sailed to India, Arabia, and Africa. He made Peking the capital. The Mongols invaded China in 1449 and carried the Emperor YING TSUNG into captivity for eight years, after which he was allowed to return and reigned again with a new reign title. He forbade the killing of slaves and concubines at his burial. The dynasty reached its height of glory under HSIEN TSUNG and HIAO TSUNG, but a partial return to feudalism by territorial grants to members of the imperial House caused discontent among the people. In 1516 appeared the first Portuguese trader off Canton. Later a Portuguese raid along the coast was punished by a massacre of Portuguese at Ningpo. Under SHIH TSUNG and his successors there were continued conflicts with the Mongols and the Japanese, the latter being granted a settlement near Fusan. The Spaniards and Dutch settled in the Philippines and Formosa, and the Jesuit Ricci gained influence in Peking. Under WAN LI the Manchus invaded China and set up a rival dynasty at Mukden in 1625. Later a rebellion broke out in Shansi, and the rebel leader captured Peking, the Emperor committing suicide. The Manchus helped to crush the rebellion and established a Manchu dynasty in Peking.

Under the rule of the Ming dynasty some celebrated works were published, such as an Encyclopaedia *Hsing li ta ch'üan shu* 性理大全書, of Mental Philosophy, and a complete *Geographical Record*. The arts of poetry and painting flourished, together with industries of pottery, cloisonné, textiles, etc.

Dynastic Title.	Personal name.	Accession A.D.	Title of Reign.	Adopted A.D.
太祖 T'ai Tsu	元璋 Yüan Chang	1368	洪武 Hung Wu	1368
惠帝 Hui Ti	允炆 Yün Wên	1398	建文 Chien Wên	1399
成祖 Ch'êng Tsu	棣 Ti	1402	永樂 Yung Lâ	1403
仁宗 Jên Tsung	高 Chih	1424	洪熙 Hung Hsi	1425
宣宗 Hsüan Tsung	瞻 Chi	1425	宣德 Hsüan Tê	1426
英宗 Ying Tsung	祁 Ch'ên	1435	正統 Chêng T'ung	1436
代宗 Tai Tsung	那鉉 Ch'i Yü	1449	景泰 Ching T'ai	1450
英宗 Ying Tsung	(resumed government)	1457	天順 T'ien Shun	1457
憲宗 Hsien Tsung	見深 Chien Shên	1464	成化 Ch'êng Hua	1465
孝宗 Hsiao Tsung	祐樞 Yu T'ang	1487	弘治 Hung Chih	1488
武宗 Wu Tsung	侯 Chao	1505	正德 Chêng Tê	1506
世宗 Shih Tsung	厚燾 Hou Tsung	1521	嘉靖 Chia Ching	1522
穆宗 Mu Tsung	載星 Tsai Hou	1566	隆慶 Lung Ch'ing	1567
神宗 Shên Tsung	熹 Ch'ân	1572	萬曆 Wan Li	1573
光宗 Kuang Tsung	常洛 Ch'ang Lo	1620	泰昌 T'ai Ch'ang	1620
熹宗 Hsi Tsung	由校 Yu Heiao	1620	天啓 T'ien Ch'i	1621
懷宗 Huai Tsung or Chuang	由檢 Yu Chien	1627	崇禎 Ch'ung Chêng	1628

or 莊烈愍帝 [Lieh Min Ti]

**MINGIO**, a name found on the Catalan Atlas (BUCHON's Notice), standing for Ming chou 明州. ODORIC has many variants—Menzu, Mensy, Montu, Meugu, etc. YULE takes it for Ningpo.

CORDIER: *L'Extrême Orient dans l'Atlas Catalan*, p. 33.

**MING T'ANG** 明堂 *bright hall*. The area in front of a tomb is so called, but the meaning of the term is a puzzle to Chinese as well as to western sinologists.

DE GROOT: *The Religious System of China*, vol. iii, p. 1362.

**MING TOMBS.** See *Mausolea*.

**MINING. METALS.\*** It has been suggested that by drawing upon all evidence available, Chinese mining and metallurgy may be proved the oldest in the world. This suggestion is not confirmed by fact. Egyptian monument records depict gold washing at a period approximately 4,000 years B.C., and Egyptian hieroglyphics indicate from their form a considerable knowledge of metallurgy of distinct metals and many metallic instruments at periods which antedate, so far as is known, all Chinese records. The Chinese race appears from the beginning to have been an agricultural one. It settled in the plain of the Yellow River where possible metalliferous deposits lie hidden beneath a thick stratum of loess.

The Chinese use the same character (金) for metal and gold. It represents in the pseudo-science of *Fêng shui* or *Yin-yang* the chief of the sacred five-system of the elements which comprise also wind, fire, water and earth. The fact of its being identified with the western of the five points of the *Fêng shui* and Chinese compass from the earliest days may indicate that the Chinese originally obtained their metals from the West. *Fêng shui* divided its metal kingdom under five heads, known as the five metals among the Chinese to this day. They are gold, silver, copper, iron and tin. The *Fêng shui* five-classification had a strong tendency towards classification by colour, thus gold was the yellow metal, silver was the white, copper red, iron black, and tin (青), a character variously translated as azure, blue, etc.

A study of ancient Chinese writings indicates that the Chinese have never had any clear knowledge of the distinctions between the chief metals.† Unlike the Egyptian hieroglyphics, the Chinese characters, which were modified and unified into standard forms about 200 B.C., do not indicate by their grouping and clear reference of form to distinct metallic objects, that the early Chinese were more advanced in the science of metallurgy at that

period than were the Egyptians two or three millenniums before.

The first mention of mining in Chinese records refers to the mining of copper at Sung Shan 嵩山, a mountain near Hsiang Ch'êng hsien 襄城縣 in Honan Province. This was in the reign of the mythical Emperor HUANG TI, who is said to have ruled between 2697 and 2597 B.C.

Chinese regalian rights appear to have existed over mines and metals, with effects disastrous to mineral development, from the earliest days. In the reign of SHUN, a legendary Emperor who gave to the country a period of unexampled prosperity about B.C. 2255 to 2205, "the working of gold (metal ?) mines in the rugged hills and mountains was prohibited".

The *Book of History* 書經 states that "silver overflowed from the hills" during the Yin dynasty (B.C. 1766 to 1122). This silver was almost certainly obtained through cupellation of lead, which must also have been plentiful.

The same work, dealing with a period from approximately 2357 B.C. to 950 A.C. mentions lead, gold, silver, copper, iron and a kind of hard iron or steel, as having been used as tribute by various states.

Lead is considered to be a form of tin in Chinese metallurgy. Copper appears to have been the metal "par excellence" at a very early period in Chinese history, and the character *chin* (金) was then used for it. The character *t'ung* (銅) is better translated "copper" than "copper" at the present time, for it is commonly used to indicate any coppery metal such as copper, bronze, brass or any metallic mixture of cupreous colour.

The Chinese characters throw little light upon early Chinese mining and metallurgy. The Chinese commentators upon them were literary men, having no practical knowledge of mining and metallurgy. Consequently their remarks lend little assistance to study of this subject.

The character *chin* (金) gold or metal, is said by the *Shuo Wen* to be made up of the characters *chin* 今, 'now' indicating the sound and tone of the word, and *T'u* 土, 'earth', with two dots in earth. Classical scholars state that the two dots are supposed to represent the mode of occurrence of gold in the earth.

Silver (銀) is made up of the two characters *chin* (金) metal, and (艮) oblate or difficult, probably on account of the fact that it was the only ore of the five metals whose production entailed the use of two metallurgical processes.

The character for copper (銅) is made up of the character *chin* (金), gold, and *t'ung* (同), indicating, according to Chinese commentators, sound, harmony and assembling, possibly because metallic mixtures such as brass or bronze may have

\* For information regarding Minerals, Mines and Mining in China under existing conditions, see *China Year Book*, p. 63.

† Thus the Chinese for "metallic" is 假五金鈞.

been known to the Chinese to be composite before pure copper was known to them.

*T'ieh* (鐵), iron, *kang* (鋼), a character translated as steel, and a form of hard iron, *lou* (鑪), or steel for engraving, are mentioned in the *Shu Ching* and contemporaneous books. PLINY, the Roman historian, mentions that in his day Chinese iron was the best iron, also that the natives exported it with clothing and furs or hides.

Tin, *hsi* (錫), is a character which in early periods seems to have indicated any white alloy. The second part of the character *hsi* means "easy". The Chinese commentators say that it indicates the sound of the whole character. It possibly also indicates the ease with which cassiterite is reduced to the metal.

Zinc metal (白鉛) has been known in Europe since as early as the 15th century. Its systematic distillation from calamine was not discovered in Europe until the 18th century. Slabs assaying 98% zinc, bearing a Chinese date corresponding to 1585 A.D. have recently been found in Kuangtung Province. This was possibly the origin of the 'tutenague' which was imported into Europe from the East in the 16th and 17th centuries.

Early Chinese records throw little light on the occurrence of ore and the methods adopted in mining it. Fire-setting is mentioned as an old method of mining copper ore at an early period, and a Chinese record, written between 960 and 1126 A.D. speaks of the use of vinegar in conjunction with fire-setting, a practice which is said to have been adopted by HANNIBAL in his passage through the Alps.

Coal appears to have been discovered contemporaneously in China and in Europe. Roman authors refer to impure coal in the second century B.C. In China "a kind of stone which could be burnt like brushwood (*ch'ai ho*)" is mentioned as having been known during the Han Dynasty B.C. 206—A.D. 23.

The Chinese were probably the first to prospect and mine by means of boring or drilling. Between 1023 and 1030 A.D. bamboo lining was used to protect the sides of bore-holes in sinking borings for salt. Rope boring in connection with a lofty frame or windlass is described in a book of either the Sung or Ming period.

Gunpowder was used by the Chinese in the manufacture of a sort of Greek fire during the Wei Dynasty, between 220 and 260 A.D., and in guns 300 years before it was so used in England early in the 14th century. There appears, however, to be no record of its having been used in Chinese mining prior to its use in the Schemnitz mines in 1627.

Pure copper is recorded as having been obtained by precipitation from copper solutions with iron in two Chinese works as early as 1090 and 1099 A.D.

They are recorded as having had outputs of 50,000 and 380,000 catties of copper respectively. The iron consumed was in the proportion of 2.4 iron to 1 of copper.

Development of mining in China appears to have suffered more from the fact that mines and the metals in the earth were considered to be Imperial perquisites, than from *Feng shui* or any other influence. The Emperors looked upon metals simply as a means for coinage, and consistently discouraged mining of the metals and minerals other than coal and iron except as a means to this end, i.e. coinage, and sometimes the payment of troops. Chinese coinage has been based on copper for 25 centuries, but the currency has frequently been largely non-metallic. During the early periods the cowrie shell constituted the only medium of exchange. Since the beginning of the 9th century paper currency has been largely used.

The rough and ready methods of the miner have secured for him calumniators as plentiful in China as elsewhere, and Chinese Emperors were on many occasions in doubt as to whether it would be better altogether to prohibit mining, with its necessary assembling of "bad characters" or not. On several occasions they actually did prohibit mining. About 220 A.D. metallic currency was abolished by Imperial decree. In 1227 A.D. the Mongol authorities prohibited the mining and smelting of gold, silver, copper, iron, cinnabar and tinstone. In 1023 A.D. officials were appointed in different localities to prohibit mining. K'ANG HSI prohibited mining by a decree issued in 1703 A.D., and until his death continued to discourage it for fear of riots and disturbances. As late as 1854 a Censor urged the Emperor to forbid mining, but the Empire being in severe financial straits, his suggestion was politely rejected.

Mining also suffered from the imposition of excessive taxes by the Emperors. In 1266 A.D. KHUBILAI Khan ordered that the miners in certain alluvial gold mines should give up the whole of the gold won. In 1680 A.D., under K'ANG HSI gold and silver mines were ordered to pay 40% of their production as royalty. The same tax was collected from all copper mines in Yunnan. Sixty years later certain mines had to pay 50% of their production as royalty.

Even heavier as an impediment to mining was the hand of mismanagement and rapacity, laid on the mines by subordinate officials. This official control was stigmatised by a commission appointed under the Emperor CH'EN LUNG as follows:—

"Nature has provided us with excellent mineral deposits. These were capable of producing much profit to the people. The officials, thinking that there was very much money in mining business, wished to take it for themselves, so that in every

mining district corrupt practices grew up amongst them, to the very great injury of the people. For this reason the rich refuse to devote their capital to mining, and mining enterprises are gradually ruined. If a capitalist puts his money into mining, before he has gained much profit evil characters raise complaints against him, with the result that the officials banish him to some distant country or take possession of his belongings, in spite of his complete innocence. It will thus be seen that Chinese mining affairs are exceedingly badly managed.”\*

[WILLIAM F. COLLINS, M. INST. M. & M.]

**MINIVETS.** See *Laniidae*.

**MINOR or FRANCISCAN FRIARS.** The founder of the Mission of the Minor Friars in China was JOHN of Monte Corvino who is mentioned by several contemporary writers but is chiefly known to us by his own letters. He was born about the year 1247. In 1272 he was already a Minorite and employed in diplomatic service. About 1280 he seems to have gone as a missionary to Persia. In 1289 he left Europe as Papal envoy to KHUBILAI, and reached Khanbalig (Peking) in 1294, after KHUBILAI's death. There he made friends with and converted to the Catholic faith the Nestorian king GEORGE (v. *Nestorian Christians*), and, perhaps in consequence of this, suffered persecution from the Nestorians until GEORGE's death in 1298. When he wrote his first letter in 1305 he had built one Church at Khanbalig and was beginning a second. He had bought forty small boys whom he had baptized and trained to sing the services, and had translated both the Psalms and the New Testament into Mongol or, more probably, Uighur. His second letter was written in 1306. About 1304 he had been joined by a German brother named ARNOLD. As a result of the reception of his letters seven bishops were sent by the Pope in 1307 to consecrate JOHN and make him Archbishop and to help him in his work. After immense hardships three of these—GERARD, PERMONIN, and ANDREW of Perugia—seem to have reached Khanbalig in the year 1313. They consecrated JOHN, and then we hear no more of them except as bishops successively of Zaitun or Ch'üan-chou 泉州 in Fukien, where two or three Churches were built. From Zaitun, in 1326, ANDREW wrote a most interesting letter which is preserved with JOHN's two letters in a contemporary Chronicle (MS. Latin 5006 in the Bibliothèque Nationale, Paris) which has not been printed in full. JOHN of Monte Corvino died at Khanbalig about the year 1329, and was buried there. The Missions both at Khanbalig and at Zaitun are mentioned by OROZIO, c. 1326, and by

JOHN DE MARIENOLLI, 1342-47, but nothing more of importance is known of them. A successor to JOHN, named NICHOLAS, was appointed in 1333, but died, c. 1339, before he reached Khanbalig; JAMES of Florence, Archbishop of Zaitun, suffered martyrdom in central Asia in 1362; and the missions did not survive the Mongol dynasty. Near Ch'üan-chou three stones engraved with crosses were found in the 17th century. The woodcuts of these published at Hang-chou in 1644, and the photograph of one which still survives (*T'oung-pao*, 1914) show very marked Buddhist features combined with the crosses. The fruit of this heroic effort of the Minor Friars seems to have been small. Numbers of heathen, ANDREW tells us, were baptized, “but being baptized they walk not rightly in the way of Christianity.”

Franciscan Missions are of three divisions; (i) Spanish Missions. P. PIERRE DE ALFARO founded the Convent of N. D. des Anges in Macao in 1580. There was also a convent in Formosa from 1636 till the taking of the island by the Dutch in 1642. Spanish Franciscans came to Fukien in 1635 and only left it finally in 1863. At Chi-nan fu in Shantung the church of N. D. des Anges was built in 1651. They had a chapel in Kuangtung in 1674. They worked also in Hainan, in Kiangai (1687), in Chékian (1700), and in Kiangnan.

(ii) Italian Missions. Italian missionaries were sent by the Propaganda, first in 1680, then in 1697. They penetrated as far as Lan-chou fu in Kansu. Many Vicars-apostolic of the north-west were drawn from their ranks. (iii) Portuguese Franciscans. They had an establishment at Macao, but little is known of their missionary work. They furnished a bishop to each of the three dioceses, Macao, Nanking and Peking. See *Vicariats; Congregations*.

WADDING: *Annales Minorum*, 2nd ed., 1733, etc., and other collections of letters, etc., from the Papal Registers; YULE: *Cathay and the Way thither*, new ed., London, 1913-16; PELLLOT: *Chrétiens d'Asie Centrale et d'Extrême-Orient*, in *T'oung-pao*, 1914; MOULE: *The Minor Friars in China*, in *R.A.S. Journal*, 1914, 1917.

**MINT.** The first properly equipped mint was proposed in 1887 in Canton by CHANG CHIH-TUNG, who tried to introduce a national currency. It was ready in 1890, the cost being about a million dollars. Within nine years it issued three millions of dollar coins and forty-eight million dollars in subsidiary pieces.

In 1895 CHANG CHIH-TUNG, transferred from the Two Kuang to the Hu Kuang viceroyalty, founded the Wuch'ang silver mint. In 1896 the Peiyang and Foochow mints were established; the latter has coined nothing but pieces of ten and twenty cents. At the end of 1898 there were,

\* Wen Hsien Tung K'ao.

beside the above named, mints at Nanking, Hangchow, Anking, Mukden, Kirin and Ch'engt'u. Others were projected but not established.

The dollars coined have had only a provincial circulation; the mints have issued an unlimited quantity of smaller pieces but have not succeeded in replacing the Mexican dollar by a national coin.

**MISSION**, in Roman Catholic usage, means territory whose evangelization is entrusted to regular priests under the authority of a Superior appointed by the Superior-general of the Order and removable by him. Such Missions may be outside of any diocese, as *l'Ifi*, or may be part of a diocese, as that of the Portuguese Jesuits at Chao k'ing.

**MISSION AMONG THE HIGHER CLASSES** in China. See *International Institute*.

**MISSIONAIRES DU COEUR IMMACULÉ** de Marie, 瑪利亞聖心會, Ma-li-ya shêng hsin hui, *Missionaries of the Immaculate Heart of Mary*; a Congregation founded in 1861 at Scheut-lez-Bruxelles, and hence often called the Scheut Mission. Their first work was in Mongolia which the Lazarists handed over to them, 1865. The priests take simple vows, at first for five years (after one year's noviciate), and then make perpetual profession. As a rule only Belgians and Dutch are admitted as members. The Congregation has a Superior-General, who lives at Scheut. The general agency is at Shanghai.

The Society has charge of four Vicariats: Central Mongolia, E. Mongolia, W. Mongolia or Ortos, N. Kansu, also one Prefecture-Apostolic, S. Kansu, and one Mission, Ili; in which there are 95,360 Christians.

**MISSION ARCHÉOLOGIQUE DANS LA** Chine septentrionale; a mission by M. EDOUARD CHAVANNES in 1907, subsidized by the French Ministry of Public Instruction, the Académie des Inscriptions and the Ecole française de l'Extrême Orient.

The results were published in an album of 1179 illustrations (1909) and two parts (up to the present) of volume i of the text (1913 and 1915) with more illustrations reaching to the number 1739. The work is issued by l'Ecole française de l'Extrême Orient.

CHAVANNES: *Mission Archéologique*, etc. 1909-15.

**MISSIONARY RECORDER, THE**, a magazine which was first issued in March, 1867, by the Rev. N. L. WHEELER, Foochow. It came to an end after 9 months. See *Chinese Recorder*.

**MISSION BOOK COMPANY, THE**, is a union of the merchandise and foreign periodical departments of the Presbyterian Mission Press and the Methodist Publishing House, in Shanghai, each of these organizations having equal shares in the

capital of the new company. It was organized early in April, 1915, and began business on the first of May of that year.

**MISSION LYONNAISE, LA**, was a mission of commercial exploration, sent out in 1896 by the Chamber of Commerce of Lyons, in conjunction with five other Chambers. It embarked at Marseilles on September 15, 1896, and returned in September, 1897. The chief of the Mission was Consul E. ROCHER until his health compelled him to return to France; he was succeeded by H. BRENIER on May 3, 1896. The Mission travelled, in different groups, from Tonkin to Hankow and from the Tibetan border to Canton, covering in all 20,895 kilometres. The results of the Mission were published in a handsome volume.

*La Mission Lyonnaise*, Lyon, 1898.

**MISSION PRESSES**. The earliest (Protestant) Press for the Chinese was set up at Malacca by the London Missionary Society, and was worked in connection with its College there. It was afterwards removed to Hongkong, and among its superintendents were Drs. CHALMERS, LEGGE and EITEL. In the early days wooden blocks, characters cut in metal and with the punches invented by Rev. SAMUEL DYER, were all in use. The press was sold to a Chinese company in 1879. The L.M.S. also established in the early days a printing press in Java under Dr. MEDHURST, and after the opening of Shanghai it was removed there, and was at first under Dr. MEDHURST and then under Dr. WYLIE. It was this press which printed the Delegates' Version of the New Testament. Money was subscribed in England to scatter a million copies, and three machines to be driven by bullocks were sent out to print them, but the machines were not satisfactory and most of the work was done by hand-presses. In 1860, when the American Presbyterian Mission Press was moved to Shanghai the L.M.S. gave up doing this kind of work. The American Board started a Mission Press in Canton under Dr. BRIDGMAN, wooden blocks being first used, but movable types were afterwards introduced with Dyer's matrices. Dr. S. WELLS WILLIAMS was at one time in charge of this press, which was destroyed in 1858 by fire when the missionaries had been expelled. Ten years later, a press was set up in Peking with the indemnity money paid at Canton. A great deal of work was done for those days, e.g., 1,702,160 pages were printed in 1894. The press and everything connected with it was destroyed in 1900 by the Boxers.

Mission Presses at the present date fall into three main divisions (1) Those which print for missions in general and do not limit their work to any one branch of publication; (2) those which print chiefly for their own mission, and (3) those which

are part of some industrial mission. It is evident that (2) and (3) may sometimes overlap.

The great Mission Presses in the first group are given below :—

I.—The originator of the Presbyterian Mission Press was the Hon. WALTER LOWRIE, Secretary of the A.P.M. (North) from 1837 to 1868, who after much study and expense, had thousands of matrices for Chinese type cut in Paris, before China was opened to the foreigners. The press was first established in Macao in 1844. In 1845, it was removed to Ningpo, and then to Shanghai in 1860. In 1902-3, the old premises having become utterly inadequate, new works were built in another part of Shanghai, and in 1917 there are six foreigners connected with it, and a staff of over 200 Chinese; the output for the year ending June 30th, 1917, was 11,302,363 pages in English or bi-lingual, and 54,329,020 pages in Chinese.

In 1916 the P.M. Press united its sales department with that of the Methodist Publishing House to form the "Mission Book Company" (q.v.) and the two Presses are in the hands of the Mission Boards in U.S.A.

II.—The Methodist Mission Press at Foochow was established in 1862. In 1867, the first number of the *Missionary Recorder*, afterwards the *Chinese Recorder* (q.v.) was printed there. The Press did a great deal of useful work, in printing Scriptures for the Bible Societies, school-books and colloquial literature, and in the production of Christian magazines. In 1903, it was made a branch of the United Methodist Publishing House in Shanghai. In 1915, it was sold to a firm of Christian Chinese, the Mission, however, reserving its right to censor its publications.

III.—As early as 1894, the missionaries of the Methodist Episcopal Church and the Methodist Episcopal (South) Church began to consider a union Methodist Press, but it was not till 1902 that a basis of union was agreed upon. Business was commenced in 1904 in Shanghai under the style "The Methodist Publishing House in China." In 1917 three foreigners are reported in connection with this work, and a Chinese staff varying from about 150 to 220 employees according to the work in hand. Two periodicals, the *China Christian Advocate* (in English), and the *Chinese Christian Advocate* (in Chinese) are issued monthly; the former has a circulation of 1,500, and the latter, of over 2,000.

For the question of amalgamation with the Presbyterian Mission Press see above.

IV.—The Canadian Methodist Mission Press, Chengtu, Szech'uan, was established at Kiating in 1897, and was moved to the capital in 1903.

This Press works in Tibetan, Chinese, Hua Miao, and English, besides printing language lessons

in French and German. In addition to printing for the various missions of West China, a certain amount of work is done for Chinese schools, and for non-missionary foreigners. See *C. M. Mission*.

V.—The Chinese Baptist Publication Society at Canton, established 1899, works for all evangelical missions in the province, and publishes two religious newspapers in Chinese besides a magazine in English, tracts, Scriptures, etc.

A new Publishing House was built in 1912.

The chief examples of the second type of Mission Press are :—

1. The Signs of the Times Publishing House, established in Honan in 1906, and moved to Shanghai in 1908. This is the property of the Seventh-Day Adventists, and is used only for their own propaganda. The paper which gives its name to the press, had in 1916 an average sale of 60,000 per month; and a number of books and pamphlets are also issued. See *Seventh-Day Adventist Mission*.

2. The Press of the National Bible Society of Scotland, at Hankow, established in 1885. It was severely damaged by fire in 1892, and again in 1907. In 1914 it employed 200 workmen, and from its inception to that date about 18,000,000 Testaments and portions of Scripture had been produced. No work is done, except for the Society itself.

3. The Trinity College Press, at Ningpo, belonging to the Church Missionary Society, which works in Romanized colloquial and in character.

4. The South China Alliance Press at Wuchow, Kuangsi, established in 1913, by the Christian and Missionary Alliance.

5. Weihaiwei Mission Press, begun in 1903.

6. Central China Religious Tract Society Arthington Press, established in 1912, through a gift of £2,500 from the Trustees of the Arthington Fund (q.v.).

7. The Evangel Press at Shenchow, Hunan, opened by the Evangelical Association in 1913.

8. Union University Press, Weihsien, Shantung, moved from Têngchow 1907-8.

The majority of the small presses are parts of industrial work. The principal are :—

1. Foochow College Press, part of the Industrial work of the American Board there, founded 1889.

2. Hinghua (Fukien) Mission Press of the Methodist Episcopal Mission, founded 1896.

3. South Chihli Mission Press at Ta-ming fu, Chihli, established 1904.

4. Broadcast Tract Press, Changaha, established 1897 by the Hunan Faith Mission.

5. Knipp Memorial Printing Plant, Canton Christian College, founded in 1914.

6. Hainan Mission Press, belonging to the A.P.M., established at Kachok, 1904.

7. English Presbyterian Mission Press at Swatow, established 1880; works almost entirely in romanized vernacular.

The Roman Catholic Church has five larger and five smaller Presses in China.

The five larger are :—

1. The Lazarist Press at the Pei T'ang in Peking, which works in Latin, French, Chinese, English, etc.

2. The Chihli Catholic Press at Ho-chien fu, working in the above-named four languages.

3. Yenchow fu Catholic Press (at 袁州府 Yenchow fu in Shantung), working in Latin, Chinese and German.

4. Zikawei Press, Shanghai, working in French, English, Chinese, etc.

5. The Nazareth Press, Hongkong, which works in 15 languages.

The five smaller presses, which do not issue a catalogue, are situated at Chungking, T'ai-yüan fu, Kalgan, Tsi-nan fu and Ningpo.

The Russian Orthodox Mission has a printing press at Peking.

*China Mission Year Book* for 1915, p. 516-532;  
*Les Missions de Chine et du Japon*, 1916.

**MISSIONS ÉTRANGÈRES DE MILAN**, a seminary (*Séminaire de St. Calocère*) with the same rules and object as the *Missions Étrangères de Paris*, founded in 1850. The Propaganda has entrusted to it three Vicariats in China, namely Hongkong, S. Honan and N. Honan. There is a Superior-General, the Director of the Seminary at Milan. The Christians number 55,958.

**MISSIONS ÉTRANGÈRES DE PARIS**, a Society of secular priests, who, without being tied by any religious vow, devote themselves to the propagation of the Catholic faith in the Far East. It originated about the middle of the 17th century, not by any definite founder but by some French priests proceeding by invitation to Tonkin to assist the work of the Jesuits there. It has no Superior-General, but is administered by the heads of the different Missions, who have the title Superior-Major, and by the Directors of its Seminary in Paris. The first missionary to reach China Proper was Mgr. PALLU in 1681.

All the members of the Society are French. The Society has provided more workers and more martyrs than any other of the bodies who evangelize the Far East. More than 160 of its members have been made bishops. In China it has under its care 12 Vicariats with 462,821 Christians.

**MISSIONS ÉTRANGÈRES DE PARME**, properly the Seminary of St. FRANCIS XAVIER for Foreign Missions; it was founded by the Archbishop of Parma in 1906 and received the Pope's approval (*decretum laudis*) in 1906. The first missionaries were already in China in 1904. The Society has charge of the one Vicariat of W. Honan, with 5,723 Christians.

**MITFORD**. See *Freeman-Mitford*.

**MIXED COURT OF SHANGHAI, THE**, was established in 1863 by Sir HARRY PARKES, the British consul. It was a "tribunal for the decision of cases in which foreigners were either directly or indirectly interested . . . in which due attention to foreigners' interests might be secured by the presence of their representatives, while the jurisdiction of the native authorities was left untouched."

As a Police Court it was to consist of a Chinese officer, sitting alone, to try purely native cases arising in the Settlement and brought before him by the Municipal police; it was a branch of the City magistrate's office, but it was intended to be made independent so as to avoid possible revision of decisions by the superior officer away from the Court.

In criminal cases by foreigners against Chinese the Chinese magistrate was to deliver judgement alone, but a Consular Assessor was to be present with the right to stay proceedings. For convenience' sake it became the custom for the British Assessor to sit twice a week, an officer from the American Consulate twice a week and one from the German Consulate once a week.

At the beginning there was constant trouble through the Chinese magistrate being of insufficient rank for his work; he was flouted and intimidated and foreigners found it useless to bring civil cases to a Court where a just judgement either could not be obtained or could not be enforced.

MAYERS : *Treaties*.

**MODEL SETTLEMENT, THE**, a term used by Shanghai people for Shanghai, with more or less justice.

**MOGES, LUDOVIC JOSEPH ALFRED**, Marquis of, was born in Paris in 1830, and became attached to the Ministry of Foreign Affairs. He was appointed as a secretary in the Mission of Baron Gros to China in 1857, and wrote an account of the Mission, *Souvenirs d'une Ambassade en Chine*, etc., (1860), which has been translated into English.

**MOHAMMEDANISM**. The first officially recorded embassy from Arabia to China was in A.D. 651, but there were probably earlier Arab visitors to the Court. Mohammedan armies early made their triumphant advance into Central Asia,

and China was constantly affected by their movements. It was, however, not an attacking army which first entered China, but a body of troops sent by the Caliph in 757 in response to the appeal of the T'ang Emperor Su Tsung to help him against rebels. These soldiers, whose number is uncertain, remained in China, married Chinese wives, and are supposed to be the nucleus of the present Mohammedan body. In the mass of Mohammedan legend, much of it absurdly incorrect, and in the paucity of Chinese references, the exact time and manner of the entrance of Islam into China must remain uncertain. PARKER says, "None of their [Chinese] histories record a single word about the introduction into China of the Mohammedan faith." (*China and Religion*, p. 139). But frequent intercourse in the T'ang and succeeding dynasties is recorded, and with the people the religion also came and spread.

Of the Mohammedan monuments in China the tablet in Hsi-an fu claims to be the oldest. It bears the date corresponding to A.D. 742, and claims to belong to a mosque erected at that time. It is by foreign scholars regarded as undoubtedly false; but it is important as being the basis of much Chinese Moslem tradition. In Canton there is another tradition that the first mosque in China was built there by MOHAMMED's maternal uncle, whose tomb is near. He is said to have been sent to China in 628; but it seems hardly likely that while the religion was being persecuted in Arabia, and Mecca was still uncaptured, emissaries would be sent to far-away China. In spite of monuments and traditions there seems little hope of finding anything very definite about the coming of Islam.

After the victories of KHUBILAI Khan Mohammedanism came with trade, not only to Canton but to Fukien and Kiangsu. The Emperor also on winning Yunnan sent a Mohammedan to administer the province. The natives were then savage, but the minister's wise rule was such that MARCO POLO says the whole population of Yunnan was Mohammedan. Through the province of Kansu China has conquered Mohammedan peoples in Central Asia and these have at times flowed into China.

During the last two centuries, that is, since the Manchu dynasty ruled and never before, there have been several serious Mohammedan rebellions, which were not, however, to be regarded as religious wars. After some less important risings, (1818, 1826, 1834), the most serious broke out in 1855 and lasted for eighteen years. This was the Panthay or Yunnan rebellion. It is estimated that a million lives were lost, and the province has not even yet recovered its earlier prosperity.

Another great rebellion, known as the Tungan rebellion, broke out in 1862 in Kansu and Shensi,

and was not quelled till Tso Tsung-t'ang 左宗棠 arrived on the scene in 1870. It has been stated that in this rebellion the population of Kansu was reduced from fifteen millions to one million. As an outcome to some extent of this rebellion there followed the troubles in Kashgaria and other parts of the Empire in Central Asia. YAKOUB BEG (q.v.) made himself master of the situation and ruled an independent state for 12 years. At the time competent observers expressed the fear that China itself would be transformed into a Moslem power. But Tso Tsung-t'ang in a remarkable campaign crushed the rebellion and recovered the cities by 1877. It has been estimated that ten million lives were lost.

The number of Mohammedans in China has been very variously estimated. In Moslem authorities it is found as high as 80 millions; DE THIERSANT gives it as 20 millions; PALLADIUS as 3 to 4 millions. A very careful inquiry has been made by BROOMHALL, and his estimate, founded on figures received from 200 correspondents all over the Empire, is 5 millions as a minimum and 10 millions as a maximum.

The increase of them is due to the birth rate not to proselytising, and to the purchase of children in famine times to be brought up in their religion.

They hold tenaciously to their religion in its external sense, but its doctrines sit lightly on them, or they could not take office and worship the tablet of the Emperor. As the Koran may not be translated, as they insist on circumcision, and as they eschew pork, they can hardly attract many Chinese into their faith; but neither do they rouse any antipathies by their religious practices.

BROOMHALL: *Islam in China*, 1910; DEVÉRIA: *Origine de l'Islamisme en Chine*; DE THIERSANT: *Le Mahométisme en Chine*, 1878; ROCHER: *La Province Chinoise du Yunnan*, (vol. ii).

**MO HSI 妹喜.** The favourite concubine of CHIEH, last ruler of the Hsia dynasty. She had been presented to the Emperor by the conquered chieftain of Yu-shih 有施 in modern Shantung. CHIEH indulged in such excesses because of her that she may be said to have caused the downfall of the dynasty. See *Chieh Kuei*.

**MOKANSAN 莫干山**, translated by some as 'don't worry mountain,' a favourite summer resort, especially for residents of Chékiang and Kiangsu provinces. It is 30 miles north of Hangchow and 150 miles from Shanghai. It is about 2,000 feet in altitude, and in 1917 has 116 houses, with a population of 716, including 286 children.

**MOLE**, belonging to the order *Insectivora*. Six species are found in N. China and neighbouring districts, viz.,

*Mogera robusta*, Manchuria; *M. wogura coreana*, Korea; *Scapanulus oweni*, S.W. Kansu;



*S. lepturus*, Chihli; *S. moschatus*, Inner Mongolia; *S. gilliesi*, Shansi, Ordos.

SOWERBY: *Mammals of North-China*, N.C.B. R.A.S. Journal, vol. xviii.

**MOLERAT.** See *Spalacidae*.

**MÖLLENDORFF, PAUL GEORGE**, Von. Born at Grolitz in 1848, he died at Ningpo in 1901. From 1869 he was in the Chinese Customs in China or Korea, except for a short time when he was German Consul at Tientsin. He published a *Manual of Chinese Bibliography*, Shanghai, 1876, (q.v.); *The Family Law of the Chinese*, Journal, N.C.B.R.A.S., vol. xiii and vol. xxvii, (translated into French also); a translation from the German of FABER's *Systematical Digest of the Doctrines of Confucius*; and an *Essay on Manchu Literature*, Journal, N.C.B.R.A.S., vol. xxiv.

**MOMEIN**, the Burmese name of T'èng-yüeh, (q.v.).

**MONASTERIES.** See *Buddhist Monasteries*.

**MONGOL LANGUAGE.** A script for Mongolian was invented in A.D. 1269 by BASCHPA acting on KHUBILAI Khan's orders; and it was based on Uighür. It never became popular, and it was superseded before the end of the dynasty by a modification of Uighür. WYLIE states that no book in Mongol has come down to us from the Yüan dynasty, but that there are stone tablets remaining, inscribed in both the characters mentioned. See *Baschpa*.

WYLIE: *Notes on Chinese Literature*; GILES: *China and the Manchus*.

**MONGOLIA**, 蒙古 *Méng ku*, a vast and poor territory, of 1,300,000 square miles' area with only 2,500,000 inhabitants. The poverty is due to the wall of mountains (Khangai 興安) on its eastern and southern boundaries, which shuts out the moist winds and makes the climate hot and dry in summer and intensely cold in winter. Agriculture is impossible except in a few spots, and the population is of necessity nomadic and sparse. The whole country is a plateau of 3,000 to 5,000 feet above sea-level, from which a descent is made in every direction by passes in the surrounding wall of mountains. The only exception to this statement is the Tarim basin in the west, which is lower than the Mongolian plateau on its north but has the lofty Tibetan plateau to the south. This valley, however, does not make part of the political division of Mongolia, though geographically one with it.

The whole of the interior is marked on some maps as the Gobi Desert or Sha mo. It is, however, not all level steppe, for spurs of the Altai range jut into it, and lower hills cross it in many directions. Nor is the desert a sandy waste except in the south-west; three-fourths of it is grass-land, though

not all equally rich, and on the borders in the mountain valleys there are trees and water in abundance.

The Mongols were originally a Tartar tribe, whose home was along the upper course of the Amur, between the Onon and Kerulon rivers. The name Mongol means 'brave men.' Coming south in A.D. 1135 they first destroyed the Chin 金 power and ultimately subjugated the whole of China. (See *Yüan dynasty* and *Khubilai Khan*).

Modern Mongolia is divided into Inner 內 *nei* and Outer 外 *wai*; the former south of the Gobi Desert and marching with China Proper and Manchuria, the latter having its boundaries on the north and west coterminous with Russia. The Inner Mongols are known, from their military division, as the Forty-nine Banners; they represent (with the Ch'ahar tribe.—v. *infra*) the parts of the race which most readily submitted to the Manchu invaders of China. Their military organisation is directly descended from that adopted by CHENGHSI Khan's successors. The forty-nine banners include twenty-four tribes, among which are two Khalka tribes from Outer Mongolia. The six leagues which make up the forty-nine banners, with the names of the tribes in each league, may be found in full in MAYERS' *Chinese Government*, 3rd ed. p. 88. Two Military Governors-General, one at Jehol, one at Kalgan, control Inner Mongolia, depending in civil matters on the Viceroy of Chihli.

The outer Mongols are either Khalkas or Kalmuks. The Khalkas are the tribes which submitted to the Manchus much later than the tribes of the forty-nine banners. Their banners (including two with the Inner Mongols) number eighty-six. The centre of administration for the northern and eastern tribes is Urga; for the western, Uliasut'ai. The Khalka Khans send annual tribute to Peking consisting of 'Nine whites,' that is, eight horses and a camel, and pure white.

The Kalmuks are the tribes further west; the Chinese name for them is 厄魯特 *O lu té*, Oelüt, turned by French missionaries into Eleuth. They once made the independent nation of Sungaria, including modern Ill; but were overthrown by K'ANG HSI and CH'EN LUNG. The tribe names (six) may be found in MAYERS, (v. s.).

There are twenty-nine banners (all but one being Kalmuk in origin) in the region of Ko-ko-nor and on the northern borders of Tibet. These are 察哈爾 蒙古 *Ch'ing hai Méng ku* Ch'inghai (Ko-ko-nor) Mongols. There are thirty-four banners, Kalmuk by descent, called Mongols of Alashan 阿拉善 蒙古; they occupy the country north of Ninghsia (Kansu), west of the Yellow River.

Another division is the Nomad Herdsmen 遊牧牛 These are the tribes nearest the capital, immediately

beyond the Great Wall. The Manchus forbade agriculture to them,—hence their name, and do not rule them by titular Princes. It is within their territory that the imperial pasturages were situated for rearing flocks, herds, horses and camels for the imperial household. The more important tribes in this division are the Ch'a-har and Barga tribes.

There are various other tribes or remnants of tribes,—the Hasak 哈薩克, Khassak (Cossack) or Kirghis; the Buriats (subject to Russia), etc. See *Mongol language*.

HOWORTH: *History of the Mongols and other works*; PREJEVALSKY: *Mongolia*, etc.; CORDIER's *Bibliotheca Sinica* gives 42 columns to works on Mongolia.

MO-NI. See *Máni*.

**MONKEYS.** Three species are found in N. China, *Macacus tibetanus* on the borders of Kansu and Ssüch'uan and Tibet; *M. tschiliensis*, a rare animal only seen in the forests near the Eastern Tombs in Chihli; and *Rhinopithecus roellandi*, in W. Ssüch'uan and Kansu. The skin of the last-named is much valued by the Chinese, and it is said that at one time only members of the Imperial family were entitled to wear it.

In SWINHÖE's list of Mammals south of the Yangtze he mentions *Hylobates* sp., a black Gibbon supposed to exist in Kuangtung and known in Hainan; *Macacus sancti-johannis*, a rock-monkey found on islands near Hongkong; *M. cyclops*, the Formosan Rock-monkey; and *M. erythreus* in Hainan. The list is old, and these names have no doubt been changed.

SOWERBY: *Recent Research*, Journal, N.C.B. R.A.S., vol. xlvii; SWINHÖE: *Catalogue of Chinese Mammals*, P.Z.S., 1870.

**MONSOON**, said to be derived from the Arabic *mausim*, 'season,' a trade wind in the East Indian Ocean, blowing in one direction for six, (or in some cases for three months), then in the opposite direction for the same period. As far as the 30th degree of latitude such winds are constant and periodical all round the globe.

**MONSTER OF TRADE.** See *Co-hong*.

**MONTECORVINO.** See *John of Monte Corvino*.

**MOORMEN**, formerly a common foreign name in Canton for the natives of India who came there for trade. The Chinese call them 'white head people' 白頭人 *pai t'ou jên*, probably because of the turban.

**MORRISON EDUCATION SOCIETY, THE**, was founded in September, 1836, in memory of Dr. MORRISON "to improve and promote Education in China by Schools and other means." It raised

a fund of about \$13,000, and with the interest and with annual subscriptions it supported a school of its own, first in Macao, then in Hongkong; but many of its earlier patrons became scattered when other ports were opened and the accumulation of debt caused the disbanding of the school in 1846. The interest of the Fund cleared off the debt by 1853. The income was then devoted to grants in aid of various schools.

**MORRISON, GEORGE ERNEST**, was born in the Colony of Victoria on February 4, 1862 and was educated at the Melbourne and Edinburgh Universities, graduating in medicine in 1887. He has travelled widely, his first great journey being across Australia on foot, from the Gulf of Carpentaria to Melbourne, in 1882-3. In 1883, he was in New Guinea, where he was speared and almost killed by natives. In 1894, he went from Shanghai to Rangoon by land, and in 1896, from Bangkok to Yunnan fu. The next year he crossed Manchuria, going from Stretensk to Vladivostok; and in 1910 he rode 3,750 miles from Honan fu to Andijan in Russian Turkestan. He was in Peking through the siege of the Legations, and in 1905 accompanied the Japanese in their triumphal entry into Port Arthur.

From November, 1895 to September, 1912 he was correspondent for *The Times*, first in Indo-China, Siam and the Shan States, afterwards, from February, 1897, in Peking. In 1912 he accepted the appointment of Political Adviser to the Chinese Government, and still holds that post in 1917. For the famous library he collected see *Libraries*.

Except his correspondence to *The Times* his only published work is *An Australian in China*, (1895).

**MORRISON, JOHN ROBERT**, second son of Dr. MORRISON the missionary, was born at Macao in 1814. After being educated for a short time in England he returned to Macao and received further teaching in the Anglo-Chinese College at Malacca. Then he acted as interpreter in Canton, and on his father's death succeeded him as Chinese secretary and interpreter to the Superintendents of British trade. He was always an active helper in missionary work. In accordance with his father's wish he began the revision of the Chinese translation of the Scriptures, and was later associated with MEDERST, GÜTZLAFF and BRIDGMAN in producing a new version.

He died at Macao in 1843.

His writings are, *Some Account of Charms, Talismans*, etc., London, 1833; *Companion to the Anglo-Chinese Calendar*, 1832; *A Chinese Commercial Guide*, Canton, 1834. (Later editions of this were re-modelled by S. W. WILLIAMS).

(WYLLIE): *Memorials of Protestant Missionaries to the Chinese*, p. 10.

**MORRISON, ROBERT**; the pioneer of Protestant Missionary work in China. He was born in Northumberland in 1782. In his youth, which was spent in Newcastle, though he worked at business twelve or fourteen hours a day, he began the study of Latin, Greek and Hebrew, paying a teacher's fees out of his scanty earnings. Later on, he entered the Dissenting College at Hoxton, (now Highbury College), and having been accepted by the London Missionary Society, was sent to the Missionary Academy at Gosport. He then studied some medicine and some astronomy and took some lessons in Chinese. He copied a manuscript Chinese New Testament in the British Museum, and in 1807 made the journey to Canton via New York in seven months.

The difficulties here met with were the opposition of Chinese to his residence, the prohibition to Chinese to teach the language to foreigners, the hostility of the Roman Catholic priests in Macao, and the strict regulations of the East India Company. However, in spite of all difficulties, he was able to print the entire Scriptures in Chinese in 1824, MARSHMAN's translation having appeared two years earlier in Serampore. This was made possible by his accepting an official position in 1809,—the post of Chinese translator to the East India Company. He completed a Chinese grammar in 1812, a dictionary of Chinese in 1814, and another of the Canton dialect. In 1816, he accompanied Lord AMHERST's embassy to Peking as interpreter, and in 1823 went to England for a furlough of two years. He baptized the first Protestant Chinese convert in July, 1814, at Macao; after 25 years' labour, the converts were ten in number. He died at Canton, August, 1834, and was buried at Macao. (MORRISON): *Memoir*, by his widow, 1839.

**MORRISON** (Ship). The American ship *Morrison* made a voyage to Japan, leaving Macao on December 3, 1836, with the object first, of carrying back seven Japanese sailors shipwrecked on the China coast, next, of opening up friendly relations with Japan. S. WELLS WILLIAMS, Dr. PETER PARKER, C. W. KING and KARL GÜTZLAFF were the men who made this attempt. Beyond landing the shipwrecked sailors the mission was a failure. It was 56 days absent. C. W. KING's notes of the voyage form the first volume of the work named below. See also *Himmaleh*.

*The Claims of Japan and Malaysia upon Christendom*, etc., New York, 1839.

**MORSE, HOSEA BALLOU**, was born in Nova Scotia, July 18, 1855, and is an American citizen. He entered the Chinese Maritime Customs Service in August, 1874. In 1879 he was sent to the London Office of the Service, where he remained for three years. Returning to China he held various

posts, being in 1896 Commissioner at Lungchow, and later at Pakhoi, Hankow and Canton. From 1904 to 1907 he was Statistical Secretary in Shanghai. During this last term he introduced many reforms into the statistical procedure of the Customs, and increased the efficiency of the recording staff and the value of the returns issued.

Mr. MORSE is a graduate of Harvard; holds the decoration of the Double Dragon, Third Division, First Class (1904); and Civil Rank of the Second Class (1908).

He left China at the end of 1907 and resigned two years later.

He is the author of some important works: *The Trade and Administration of the Chinese Empire*; *The Gilda of China*; and *The International Relations of the Chinese Empire*. The last-named work covers "The Period of Conflict." It is understood that a second volume continuing the history down to the present is ready for publication.

**MOSS, MICHAEL**, a delegate sent by the Hongkong Chamber of Commerce to explore the West River in 1870. He went as far as Nan-ning.

*Narrative and Commercial Report of an Exploration of the West River*, etc., Hongkong, 1870.

**MOSSMAN, SAMUEL**, editor of the North China Herald at the time of the T'ai P'ing rebellion, and editor of *General Gordon's Private Diary of his Exploits in China*, the diary having been given to him by GORDON at the time. He has also published a story, *The Great T'ai P'ing Rebellion*.

MOSSMAN: *General Gordon's Private Diary*, etc., London, 1885.

#### **MOST FAVOURED NATION CLAUSE.**

This first appeared in the British Supplementary Treaty signed at the Bogue, October 8, 1843, being in Art. VIII, where it read . . . "should the "Emperor hereafter, from any cause whatever, be "pleased to grant additional privileges or immunities "to any of the subjects or citizens of such foreign "countries, the same privileges and immunities "will be extended to and enjoyed by British "subjects; . . ."

This Treaty was abrogated in 1858, by the first Article in the Tientsin Treaty of June 26 in that year; but this clause is there reported and amplified in Article LIV. It reads as follows: . . . "it is "hereby expressly stipulated that the British "Government and its subjects will be allowed free "and equal participation in all privileges, immunities and advantages that may have been, or may "be hereafter granted by His Majesty the Emperor "of China to the Government or subjects of any "other nation."

There was a slight extension of this in 1869 by the insertion of the words "on the same conditions."

This clause has naturally been inserted in treaties of almost every other Power with China.

**MOTACILLIDAE**, a family of the *Passeres*; it comprises the Wagtails and Pipits. *Motacilla leucopsis* is found everywhere in China in hilly country. *M. hodgsoni*, Hodgson's Pied Wagtail, has been taken in Ssüch'uan and in S. Shensi. *M. ocularis*, the Streak-eyed Wagtail, is abundant all over China. *M. lugens* winters in S. China, passing through China on migration. *M. bicalensis* is found in the western provinces, in migration, has been taken at Shaweishan and occurs at Peking. *M. melanocephala*, the Grey Wagtail, is found all over China and in Mongolia. *M. flava*, the Blue-headed Wagtail, is quite common in China and Mongolia. *M. taiwana* is an allied species with the last; it is found in Hainan, Formosa, and Fukien, and passes through E. China on migration. *M. borealis*, the Eastern Grey-headed Wagtail, is seen on passage and is very abundant in N. China. *M. citreola*, the Yellow-headed Wagtail, is found in summer in China and Mongolia, in Chihli, the Ordos, and in the valley of the Yangtze, according to P. DAVID. It breeds on the upper Yangtze. *Limoniidromus indicus*, the Forest Wagtail, in small numbers; it nests in the mountains of W. and N. China, and is a common migrant. *Anthus japonicus*, the Japanese Water-Pipit, is a common bird, found in Chihli in the winter. *A. blakistoni*, winters in N. China to the Yangtze. *A. cervinus*, the Red-throated Pipit, a migrant, wintering in S. China. *A. rosaceus*, Hodgson's Pipit, has been taken at Mu-p'in. *A. maculatus* is common everywhere in China and winters abundantly in S. China. *A. gustavi*, passes through Eastern China on migration. *A. richardi*, RICHARD'S Pipit, winters in S. China and passes through China on migration; it is found in Chihli at the time of passage and nests in Mongolia and the Ordos. *Oreocorys sylvanus*, (*O. kiangsinensis* DAV.) has been taken in Kiangsi, Fukien and W. China. *Agrodroma goldieus* has been found in Manchuria and on the Ala-shan.

DAVID ET OUSTALET: *Les Oiseaux de la Chine*.

**MOTI**. See *Mo Tzu*.

**MO TZÜ**, also, MEH Tzü, MHH Tzü or MU Tzü 墨子, sometimes Latinized as MICIUS, a philosopher of the period between the time of CONFUCIUS and that of MENCIUS. His name was 墨翟. MO TI. MENCIUS vigorously combated his doctrines, and in the opinion of orthodoxy, put them out of court for ever. HSÜN Tzü also attacked him, though less violently. His works, as we have them, are in 53 books or chapters, others having been lost. They were probably collected, if not written, by his disciples after his death. The text is in parts so corrupt as to be quite unintelligible, the reason being that after his immediate followers died, he was totally

neglected for some centuries. The parts which are clear, show a methodical arrangement of arguments exceedingly rare in early Chinese literature. One-third of the work deals with the science of fortification. His chief doctrine is Utilitarianism of the kind associated with JOHN STUART MILL, and "Universal Love" is the foundation of his Ethics. He offended his countrymen's sense of filial piety by inveighing against costly funerals; he condemned music, as having no practical value; he combated fatalism, and abominated war; and though he seems to advocate the practical to an exceedingly practical people, yet the Chinese from MENCIUS downward, have dismissed his ideas as unpractical and impracticable. His views on the nature of the Supreme Being, to whom he attributes the will, intelligence, and feeling which compose personality, and the doctrine of Universal Love above-mentioned, make him the Chinese thinker most akin to Christianity; a fact clearly perceived by the Chinese when the Christian religion came to China and used as an argument against it.

His works have not been translated, but FABER has given the whole of his doctrine in a free translation with remarks in *The Doctrine of the Philosopher Micius*, in German,—rendered into English by Dr. KUPFER, Shanghai, 1897; and ALEX. DAVID wrote on him in French in 1907. Some interesting selections are given by SUZUKI.

SUZUKI: *History of Chinese Philosophy*; LEGGE: *Chinese Classics*, vol. ii, prolegomena p. 103 et seq.

**MOU** or **MU**, 畝, the Chinese unit of land measure, generally translated *acre*. A *mou* in Shanghai was defined by H.B.M. Consul in 1861 as the equivalent of 7,260 square feet English. Like all Chinese measures it varies in different parts of the country, and even in the same district two or more sizes of *mou* may be in use. Thus while 7,260 sq. ft. Eng. make the *mou* at Shanghai, 5,000 and other figures up to 32,000 are given as the size of the *mou* in other districts when turned into English square feet.

The importance of this to the reader is that writers often speak of the yield of crops per *acre* without giving any assurance that they have carefully inquired into the size of the local *mou*. The Shanghai measure, which gives 6 *mou* to one English acre, is only good for Shanghai, and not even for the neighbourhood of Shanghai, far less for other provinces.

JOURNAL, N.C.B.R.A.S., vol. xxiv, *Currency and Measures in China*.

**MOXA**, 艾火 *ai huo*, is distilled from *Blumea balsamifera*, and is a product of the Nanning and Pose districts of Kuangsi. It is marketed in the

form of a greyish-white powder, used in medicine and perfumery. The price is as high as Tls. 200 per picul. The *Materia medica* says that moxa is the powdered leaves of *Artemisia vulgaris*, the mugwort. It is used in pellets for cauterizing sores, etc. *Artemisia* itself is used as a charm, and for a great variety of diseases.

*Customs Report.*

**MU 穆.** There was a King Mu, Mu Wang, ruler of the Chou empire, B.C. 984; there was also a Duke Mu, Mu Kung, ruler of the Ch'in State, A.C. 650.

With the *Bamboo Books* (q.v.) there was discovered an account of a journey made by Mu Wang to the far west, as far as Hsi wang mu (q.v.). This has generally been regarded as a great exploit of the Emperor. CHAVANNES, however, accepting the account as historic, believes the adventure belonged to the Duke, and that the Tarim valley was the limit of his journey.

PARKER: *Ancient China Simplified*, c. xxxv.

**MUIRHEAD, WILLIAM**, for 53 years a missionary of the London Missionary Society, was born at Leith, 1822, and died at Shanghai, 1900. He reached China in 1847, was made D.D. of Edinburgh University in 1894, published many works in Chinese and some sermons in English, besides *China and the Gospel* (1870).

**MUKDEN**, the Manchu name of the city which the Chinese call Fêng-t'ien 奉天, Shêng-ching 盛京, Shên-yang 瀋陽 and Shêng-yang 盛陽. It was formerly the capital of Manchuria, and is now the capital of the province of Fêng-t'ien. In 1621 it was taken from the Chinese by NURHACHU, and he made it his capital in 1625. The city is square, the walls being ten miles in length; and, as in Peking, there is an inner wall surrounding the old imperial palace. The tombs of the first two emperors of the Manchu dynasty, T'ai Tau and T'ai Tsung, are here or near here, and the later emperors used to come to offer the sacrifices to ancestors; but the last who visited Mukden was CHIA CH'ING in 1804.

At the beginning of the Russo-Japanese war the Russians made Mukden a great stronghold and were only driven from it after a great battle. Hence, though the place was opened to foreign trade by the Treaty with the United States and Japan in 1903, it was not till 1906 that the opening really took place. It is noted for its skin and fur trade, which is however showing a tendency to go further north as the forests are cut down; the Fushun and Penhsihu coal mines are in close proximity; the oil-milling industry is important; there is a large tobacco factory and numerous smaller industries. A Government Agricultural Station exists, and the surrounding country is noted for its wealth in beans and grain.

The population in November, 1915, was 178,000, of whom nearly 3,000 were Japanese, other foreigners (excluding some Koreans) being 177.

Mukden is an important station on the South Manchurian Railway, being the junction of the main line from Dairen and that from Antung. It is also the terminus of the line from Tientsin.

The following have been British Consuls-General at Mukden since the post was established in 1916.

1916, August 6, HARRY ENGLISH FULFORD.

1911, January 20, PIERRE FREDERICK HAUSER.

(Did not proceed).

1911, May 25, WILLIAM HENRY WILKINSON.

1913, October 1, P. E. O'BRIEN BUTLER.

RICHARD: *Comprehensive Geography of the Chinese Empire*; PLAYFAIR: *The Cities and Towns of China*.

**MU LAN 木蘭**, a celebrated heroine of the fifth century A.D. Her father, a military official, being called to active service on the frontier was prevented by severe sickness from going to his post, and in order to save him from disgrace or distress, she disguised herself and took his place, serving for twelve years without her sex being discovered.

GILES: *Biographical Dictionary*.

**MUMMIES.** The usual though not universal way of disposing of dead Buddhist monks is by cremation (q.v.), but distinguished and saintly abbots and others are sometimes embalmed and gilded, and exposed to the gaze of pilgrims. In Tibet the bodies of the Grand Lamas are thus preserved and exposed for a long time before being put in a gilded tomb. The Chinese practice was probably borrowed from Tibet. Three such mummies may be seen on O Mei shan, and one on Chiu Hua shan.

YETTS: *Notes on the Disposal of Buddhist Dead*, R.A.S. Journal, 1911; JOHNSTON: *Buddhist China*.

**MUNDAY, PETER**, a merchant who accompanied WEDDELL's exploration (q.v.). He kept a diary of the chief events of the voyage, which is now extremely interesting to read and of great value. He was a great traveller in Europe and Asia and made copious notes. These are now being edited and published by the Hakluyt Society, but the diary of his journey to China is not yet ready. The manuscript is in the Bodleian Library at Oxford.

EAMES: *The English in China*.

**MU P'ING 木坪** also Moupin, etc., locally called Mu Ptchi, a town and district lying between China and Tibet.

It is one of the many semi-independent states which are ruled by hereditary princes and pay tribute to China, (see T'u ssü), and is perhaps

the most important of such. The town has about two hundred families; the district or principality about twelve thousand, or some 80,000 people. Of these a fair proportion are Chinese, the native element being Kiarung, with traces of Tibetan immigrations. The prince has power over both Chinese and Mantzû, even to execution by strangulation. He pays tribute in Peking every five years and to the Viceroy of Sûch'uan every three; or did so under the Manchu rule. It is said that the principedom was given by K'ANG HSI to a faithful Manchu soldier, whose descendants are now, however, practically pure Mantzû. The prince is a Tibetan Buddhist; there is a lamasery in the town with about twenty lamas of the Yellow sect. The principality is said to have produced a Dalai Lama.

The climate is mild; there are many fine chain suspension bridges in the district, but the roads are all exceedingly bad.

The name is chiefly known to foreigners because of P. ARMAND DAVID's Natural History researches in the region.

**MURIDÆ**, the family of rats, mice, hamsters and voles. This is a very large family including thirty-three species in North China and neighbourhood. Their names and distribution are as follows:—

*Meriones unguiculatus*, Mongolia, N. Shansi, N. Shensi, Ordos; *M. aiceps*, Shansi, Shensi; *M. psammophilus*, Shansi, Chihli; *Epimys norvegicus sacer*, Shensi, Kansu; *E. norvegicus caraco*, Manchuria; *E. confucianus sacer*, Shantung; *E. confucianus laticolor*, N. Shensi, Shansi; *E. confucianus canorus*, Kansu; *E. ling*, Kansu; *Mus wagneri*, Shensi, Kansu; *M. wagneri mongoliolus*, Shansi, N. Shensi; *M. wagneri manchu*, Manchuria; *M. gansuensis*, Kansu; *Apodemus speciosus peninsular*, Corea to Kansu; *A. praetor*, Manchuria; *A. speciosus gilvaceus*, Saghalien; *A. agrarius coreæ*, Corea, Chihli; *A. agrarius pullidior*, Shansi, Shensi, Kansu; *A. agrarius manchuricus*, Manchuria; *A. fergussoni*, Kansu; *Micromys minutus*, S. Shensi; *M. minutus ussuricus*, Manchuria, Corea; *Cricetulus nestor*, Manchuria, Corea; *C. triton*, Chihli, Shansi; *C. triton incanus*, Shansi, Shensi; *C. andersoni*, Shansi, Shensi, Kansu; *C. griseus*, Shantung, Mongolia; *C. griseus obscurus*, N. Chihli, N. Shansi; *C. griseus fumatus*, Manchuria; *Phodopus bedfordiæ*, Ordos, W. Shansi; *P. campbelli*, Inner Mongolia; *Craseomys regulus*, Chihli, Corea, Manchuria; *C. shanensis*, Shansi; *C. bedfordiæ*, Saghalien; *Microtus calamorum superus*, S. Shensi; *M. malcolmi*, Kansu; *M. oniscus*, Kansu; *M. angustus*, Mongolia; *M. warringtoni*, Mongolia; *M. mandarinus*, Mongolia, Shansi; *M. johannus*, Shansi; *M. pullus*, Shansi; *M. (Caryomye) inez*, W. Shansi; *M. (Caryomye) nux*, S. Shensi; *M. (Caryomye) eva*,

Kansu; *M. (Eothenomys) melanogaster*, Kansu; *M. pelliceus*, Manchuria; *M. limnophilus*, Kansu; *M. raddei*, Mongolia; *M. gregalis*, Mongolia; *Arvicola mongolica*, Mongolia; *A. amurensis*, Lower Amur, Manchuria, Saghalien; *Proedromys bedfordi*, Kansu.

SWINHOE names a dozen species of the *Mus* genus as found south of the Yangtze, and no doubt some of these will prove on examination to be named in the above list for the North.

SOWERBY: *Journal*, N.C.B.R.A.S., vol. xlvii; SWINHOE: *Catalogue of the Mammals of China*.

**MUSCICAPIDÆ**, the Flycatchers, a Family of *Passeres*. Those known in China are as follows.

*Terpsiphone incia*, common in summer throughout China and Manchuria. *T. princeps*, on the southern coasts in passage. *Culicicapa ceylonensis*, on the Upper Yangtze and in W. Sûch'uan. *Hypothymis azurea*, the Indian Black-naped Flycatcher, in S.E. China, Hainan and Formosa. *Muscicapula hyperythra*, in Formosa. *M. maculata*, in Yunnan. *M. sapphira*, the Sapphire-headed Flycatcher, in S.W. China. *Siphia strophilata*, the Orange-gorgeted Flycatcher, in S.W. China and in Mu-p'in. *Cyornis hodgsoni*, the Rusty-breasted Blue Flycatcher, in Mu-p'in, but rare. *C. hainana*, in S.E. China and Hainan. *C. vivida*, the Rufous-bellied Blue Flycatcher, in Formosa. *Stoparola melanops*, the Verditer Flycatcher, in summer in S. China and Mu-p'in. *Cyanoptila bella*, a migrant through China and Manchuria. *Niltava sundara*, the Rufous-bellied Niltava, in Sûch'uan. *N. davidi*, in N.W. Fukien. *N. macgrigoriae*, in Kuangtung. *Xanthopygia tricolor*, on passage through E. China and Manchuria; found breeding at Chinking and in Chihli. *X. narcissina*, in passage, S.E. China to the mouth of the Yangtze. *Anthipes brunneata*, in N.W. Fukien. *Siphia albicilla*, the Eastern Red-breasted Flycatcher, common throughout China, especially in summer. *Polioptila luteola*, on passage through E. China. *Hemichelidon ferruginea*, the Ferruginous Flycatcher, in summer, in S. China and Mu-p'in, and in Formosa. *H. sibirica*, the Siberian Flycatcher, on passage through China, Formosa, Hainan. *H. griseosticta*, and *Alseonax latirostris*, the Brown Flycatcher, both abundant throughout China in summer. (D. & O.).

DAVID ET OUSTALET: *Les Oiseaux de la Chine*.

**MUSIC**. Legend states that FU HSI invented music, and that HUANG TI systematised it on the basis of the Pa Kua, commanding his minister LING LUN 伶倫 to have bamboo tubes (籥 簫) cut which gave the twelve notes in imitation of the chromatic scale. One tradition states that this was done in imitation of the fabulous bird fêng-huang, six of the notes being sung by the male bird, fêng,

and *li* by the female, *huang*. Another version is that the *fêngs* were not birds, but a tribe of that name to the south of the Yangtze, whose singing gave *LING LUN* the twelve semitones; and yet other explanations are given. The least romantic, and probably most correct tradition, is a numerical one, viz: that the bamboos were cut "according to the terms of a triple procession of twelve numbers," because the numerical values of perfect fifths had been discovered. The proportions of the successive tubes were three to two, symbolizing the harmony between heaven (represented by three) and earth (represented by two); and when two tubes of the same diameter are cut in that proportion, the perfect fifth results, and is indeed represented in Western music also by the same ratio. The first tube was 9 inches long, and was called 黃鐘 *huang chung*. The sound it emitted was called 宮 *kung*, and it became the key-note of a chromatic scale, which, while containing twelve semitones like the Western scale, was quite untempered, being formed from perfect fifths.

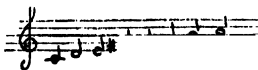
The tubes or *lü* were stopped at one end. To the first series the Chinese added two more, one higher and one lower. It is impossible to ascertain the pitch of the ancient *huang chung* tube; but the present pitch of the chief fixed instruments, e.g., of the flute, gives a tonic equal to our Western D. in later times, the *lü* were made of copper, of marble, and of jade, instead of bamboo, as less liable to atmospheric influence.

No vestige of the ancient music of China has come down to us: nothing except some abstruse philosophizing on its connection with the Eight Diagrams, and eulogies of what it could accomplish. We do know, however, that though in their twelve semitones, the Chinese had all the raw material for the most elaborate compositions, and though music was considered a necessity for good government, in practice five notes only were, generally in use up to about A.C. 1300; and these were known as *kung* 宮, *shang* 商, *chia* 角, *chi* 徵, *yü* 羽, corresponding to



of our Western notation, (substituting the open key, for the D which probably was the tonic of ancient China).

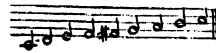
In the Chou dynasty, two semitones were added, known as *pien chi* 變徵 and *pien kung* 變宮, forming a scale equivalent to this:—



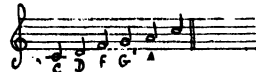
At this time, music was one of the six arts of education; and as an illustration of its power,

CONFUCIUS, himself a composer, is said to have been so moved after hearing a hymn by the great SHUN, that for three months he did not taste meat.

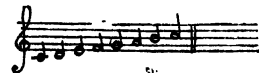
When SHIH HUANG-TI ordered the books to be burned, musical instruments and works on music were also destroyed; and Chinese writers lament that subsequent music never reached the high level attained in the ante-Ch'in period. It is probable that an imperfect system of notation contributed greatly to the loss of the ancient music, when once the succession of teacher and pupil was interrupted. Books and instruments were unearthed when the Han dynasty came to the throne, but the interpretation of the former and the use of the latter were not clear. However, the ancient scale with its ancient names as handed down from the Chou period, was used until the Sung dynasty brought in a new notation, introduced by the Northern Liao, a Tartar people; and this exists at the present day. It is known as *Kung Ch'ih*, and its name for the seven Chou notes are *ho* 合, *ssü* 四, *i* 乙, *shang* 上, *ch'ih* 尺, *kung* 工, *fan* 凡, *liu* 六, *wu* 五. It is similar to the tonic sol-fa system, in that no matter what the key, the first note is always *ho*, the second *ssü*, and so on. The Mongols of the Yüan dynasty brought their own scale with them, in which, as in the Western scale, the first semitone is between the 3rd and 4th notes. As this caused confusion, KHUBILAI Khan combined the two thus:—



and then excluded all the notes producing half-tones, thus getting a pentatonic scale which differed from that of the Yin dynasty, as may be seen by comparing that with this:—



The Ch'ing dynasty in theory went back to the Mongol scale, as brought by them, before KHUBILAI's compromise was fixed on, thus:—



that is to say, allowing for lack of temperament, the Western diatonic scale. But in practice, the confused and confusing half-tones were given up, and whether in ritual or in popular music, only five are employed. In this connection it may be said that the Chinese never go beyond 14 sounds in a composition.

CHING FANG 京房 in the Han dynasty is stated to have been the first to explain the transposition of keys; and this is done in a very in-

genious manner by the use of a complicated diagram drawn up for the purpose. (VAN AALST gives this in his work on Chinese music). Owing to the untempered instrument, some keys are much "out of tune"; but the Chinese player, like the singer, flattens or sharpens, in a rough way, as required. The method of writing music is very imperfect, and the written notes are chiefly useful for refreshing a musician's memory: he must *hear* a tune before he can render it; and it may be so varied by the tastes of the different performers as to become unrecognizable. Chinese music is expressed in vertical rows of characters, and the modulator contains fourteen notes. Signs are added denoting a higher octave, but there is no definite system indicating note-values. Sometimes a note is written larger to express emphasis; and sometimes dots are added to the note to signify its length. A pause or rest is denoted by a space between two notes, or by little signs (✓ or ×), but they do not express its value. Theoretically, four-time is the only measure employed, and the beginning of the bar is usually marked by a small circle at the side of the note. There are no signs for sharps, flats, or naturals, as such changes are unknown.

Harmony, in the Western sense of the word, is not possible with an untempered scale, nor without semitones. But the rudiments of harmony exist, for sometimes strings are played together at a distance of a fourth, fifth, or octave. The Chinese mean by "harmony" that the timbre of different instruments playing the same tune is agreeable to the ear. Sometimes however, singers or instruments may *respond* to one another in fifths, or in octaves.

Chinese music was originally sacred, as in other ancient lands; but as early as the *Shih Ching* we find mention of the court music-masters who set the folk-songs to music. During the Sui dynasty (581-618) the distinction between sacred and secular music was more sharply drawn, and great increase of instrumental music took place. Modern music began with the T'ang dynasty. Indian music was introduced by Buddhist priests. The Emperor MING HUANG (A.D. 713) founded a kind of conservatoire at Hsi-an fu, where drama and music were cultivated.

The Manchu Emperors K'ANG HSI and CH'EN LUNG tried to revive the ancient glory of music, but met with but little success; and that which had been one of the essentials of education and good government in the days of CONFUCIUS, was despised, and left to courtesans and beggars. There was in Peking a Board of Music, but the music deemed indispensable at the worship of Heaven and Earth, and of Confucius (see *Ritual Music*), and of ancestors, at funerals, at weddings, and at receptions was all produced by people

despised for doing it. Amateurs were rare among the educated classes.

When the foreigner came, he brought his music, and it is safe to say it was more hideous to the Chinese than the Chinese music was to him. Now it has become fashionable at Shanghai and other open ports to have what is thought to be foreign music, i.e., foreign brass instruments played by Chinese. Some few Chinese have shown great appreciation of, and aptitude for, Western music, and it is only a question of time for Chinese to rival Occidentals in their love of Western music and interpretation of it.

VAN AALST: *Chinese Music*; COURANT: *Musique classique des Chinois* (extract from *Encyclopédie de la Musique*); Mrs. T. RICHARD: *Chinese Music*; AMIOT: *Mémoire sur la Musique des Chinois*.

**MUSICAL INSTRUMENTS** are divided by the Chinese into eight kinds, corresponding to the eight symbols (*pa kua*):—i, Stone; ii, metal; iii, silk or stringed; iv, bamboo; v, wood; vi, skin; vii, gourd or wind, and viii, earthen.

The chief examples of each are given below.

I. **STONE INSTRUMENTS.**—*The Sonorous Stone*, T'ò Ch'ing 特磬, of a blackish colour with white veins, is used at Confucian services, being struck at the close of each strophe. Its shape is somewhat like a carpenter's square.

*The Stone Chime*, Pien ch'ing 編磬, was greatly esteemed by the ancient Emperors, but it disappeared in the destruction of books, etc., by SHIH HUANG TI. Under CH'ENG TI (A.C. 32) a complete stone chime was found in a pond, and served as a model for new ones. It is a set of sixteen stones, used at Confucian rites. Jade is the best stone for chimes, but a black calcareous stone is usually employed.

*Flutes* were formerly made of marble and jade. In 276 A.D. a jade pipe and a jade flute *yü-ti* 玉簫 were discovered in a tomb. Jade flutes were also made in the reign of CH'EN LUNG.

II. **METAL INSTRUMENTS.**—A **BELLS**, *Chung* 鐘. The Emperor HUANG TI is said to have ordered his minister LING LUN to cast twelve bells to correspond with the twelve *lü* 呂. According to the *Chou li* bell metal should be made of six parts of copper to one of tin. The lower edge of clapperless bells is usually notched.

The Great Bell at Peking was cast at the beginning of the 15th century. Its height is 14 feet, diameter of mouth 9-10 feet, thickness about 8 inches and weight about 53 tons.

It is covered with Chinese inscriptions, both inside and out.

*Po Chung* 鐃 is a pointed oval bell used at Confucian rites, struck before each strophe. *Pien Chung* 編鐘 is a set of 16 barrel-shaped bells hung



within a frame, used at Confucian services. *Hsing Erh* 星兒 is a pair of clapperless bells struck against each other, used by priests.

*Ling* 鈴 is the name given to bells with clappers, generally of brass. Small hand-bells are used at services by Buddhist, Taoist and Lama priests. *Feng ling* or wind-bells are fastened to the corners of the eaves of temples, pagodas, pavilions and sometimes private houses. From the cross-shaped clapper hangs a thin brass ornament shaped like a fish's tail which, when swayed by the wind, swings the clapper.

B. GONGS. *Tien Tzu* 點子 is a gong of brass or iron suspended at city gates and in temples, varying from one to four feet in diameter, and of ornamental shape.

*Lo* 鑼 is a brass gong used on the stage and in processions. *Tang tzu* 鐃子, a flat gong about one foot in diameter, and *Tung lo* 鐃鑼, a gong eight inches in diameter, are used in Buddhist and Taoist worship. *Chin ku* 金鼓 about fourteen inches in diameter, is used in wedding processions. *Yan lo* 顏鑼 is a chime of ten little gongs suspended in a frame. It is used by Buddhist priests and in orchestras. *T'i tang* 提鑼, a brass gong shaped like a bowl, is used at funerals and also by sweet-meat-sellers.

Gong metal should be made by melting 100 catties of red copper with 25 catties of tin.

C. METAL PLATES. *Hsiang pan* 響板 is an oblong brass plate struck by pedlars and priests. *T'ieh pan* 鐵板 is an oblong iron plate used by blind fortune-tellers. *Po* 鈸 cymbals, are used on the stage and in temples. A smaller cymbal was invented in the later T'ang dynasty, but the larger kind was introduced from India.

*Ch'ing* 磬 is a brass bowl struck at Buddhist and Taoist services, about 10-12 inches in diameter.

D. METAL WIND INSTRUMENTS. The Chinese trumpet, *Hao t'ung* 號筒, is a cylindrical instrument of brass or copper with a sliding tube. Its entire length is about three feet. It is blown at funerals. Sometimes the outer cylinder or bell is made of wood. The *La pa* 喇叭 is a brass horn, ranging from 5 feet in length to 15 inches. It is chiefly used for military purposes. A crooked variety of it, *Cha chiao* 木角, is used at wedding processions. *Kang t'ou* is a brass or bronze conical horn with one slide, in length about ten feet. It is used in the Lama Temple. *Kan tung* 干動 is a curved copper horn 16 inches long, used in processions by Lamas.

*K'ou ch'in* 口琴 is the Chinese Jews' harp, made of iron, used chiefly in Peking.

III. STRINGED INSTRUMENTS.—A. VIBRATED BY AIR. *Feng ch'eng* 風琴 is a wind-bow of bamboo. Another variety is the *Yao p'ien* 姚片. *Yao ch'in* 姚琴 or kite-harp is a gourd-shaped frame of

bamboo across which seven bamboos are fastened. These when hung to the string of a kite, make a loud, humming noise.

B. PLAYED BY HAND. 1. *Without a Neck*. The *Ch'in* 琴 or horizontal psaltery is said to have been invented by Fu Hsi. Formerly it had five strings, but now it has seven silk strings, stretched over a curved board. Thirteen studs mark the places where the strings may be stopped. The strings can be tightened by turning pegs. The *Ch'in* is used at State services and is also played by the educated classes. It is about 3-ft. 6-in. long. A similar instrument is the *Sé* 瑟, curved above and flat below. It has twenty-five silk strings, but no pegs. It is about eighty inches long. It is used only at State services. The *Ch'eng* 琴 is a small variety of *Sé* with only fourteen or fifteen strings, either of brass or wire. It is used on joyful occasions and formerly at Imperial receptions.

2. *With a Neck*. *Yüeh ch'in* 月琴 or moon-guitar, has a circular body fourteen inches in diameter, and a neck four and three-eighths inches long. It has four silk strings with pegs and ten frets. It is played with a plectrum. *Shuang ch'in* 雙琴 is a variety with an octagonal body of nine and a half inches diameter and a neck thirty-one inches long. It is used sometimes in processions. *P'i p'a* 琵琶 is a lute about forty-two inches long with a pear-shaped body. The neck is eight and a half inches long. It has ten or twelve frets and four or six strings. It is said to have been invented after the suppression of music by CH'IN SHIH HUANG TI. It is now used on the stage, and sometimes in religions processions. *Chin kang t'ui* 金剛腿 is a small variety of *P'i p'a*, only twenty-six inches long. *Hsien tzu* 絃子 or *San hsien* 三絃 is a three-stringed instrument with a small oval body covered above and below with snake-skin, and a neck about thirty inches long. There are no frets. It is played with a plectrum of jade, and is one of the commonest of instruments. *Hu pu* 胡撲 is a four-stringed instrument with long neck and small pear-shaped body covered with snake-skin.

*Yang ch'in* 洋琴 dulcimer, or foreign harpsichord, probably of Persian origin, is a flat box about two feet long and one foot broad, covered with sets of wires crossed by two bridges. It is played with two bamboo sticks.

C. PLAYED WITH A BOW. 1. *Without a Neck*. *La ch'in* 拉琴 is a bowed psaltery in shape like the *Sé*, about twenty-six inches long. It has ten pairs of strings. It is used in Peking to accompany songs.

2. *With a Neck*. *Hu ch'in* 胡琴 is the general name given to Chinese fiddles with a small cylindrical body open below and covered above with

snake-skin, a neck which passes through the body, a bow passed between the strings, and large pegs. They are used in theatres and by street musicians. They include the *Tan ch'in* 膽琴 or *Ching ku* 京胡, with a cylindrical bamboo body, two silken strings and a bow of white hairs; *Hui hu* 徽胡; *Erh hu* 二胡; *Pan hu* 板胡, with the body covered with wood; *Ssu hu* 四胡, with two double strings; *Hu hu* 呼呼 with a neck 33½ inches long and a cup-shaped body of cocoanut; *T'i ch'in* 啼 or 提琴; *Ta hu ch'in* 大胡琴, or two-stringed violin, formerly used in the Palace.

The *Hu ch'in* has sometimes been called the Tartar fiddle, but MABILLON quotes FÉTIS as saying that the *Erh hu* was derived from a Cingalese violin.

IV. BAMBOO INSTRUMENTS.—A. Vertically Blown. *P'ai hsiao* 排簫, or Pandean Pipes, consist of 16 small bamboo tubes fixed into a case of wood, with the longest at the ends, and the shortest in the middle, varying from 11½ inches to 4½ inches long. They are tuned to the 12 semi-tones of an octave and the 4 top notes of the next lower octave. They are now played only at State services. *Yo* 簫 was a bamboo flute open at both ends with 3 or 6 finger holes and a length of 20 inches. It is no longer played, but used as a wand in ceremonial dances. A similar instrument, is the *Feng huang hsiao* 鳳凰簫, which has 6 finger holes and is about two feet long. It was invented in the Han dynasty and is used in processions and at religious rites. It is commonly called *hsiao*.

B. Transversely Blown. The *Ch'ih* 簫 is a bamboo flute used in state ritual; its length is 17½ inches and it has 6 finger-holes. The *Ti tzu* 笛子 is a very popular flute, about 26 inches long, formerly with 11 finger-holes, one of which was covered with membrane, but now having 6 finger-holes and a 7th covered with membrane. A smaller variety is the *Pang tzu ti* 椰子笛. The *Kuan* 管 is a pipe of wood with a doubled-reed and 7 holes above and 2 below. It is used at weddings and funerals. The *Pi li* 簫 is similar, but made of bamboo. *Hu chia* 胡笳 is a double-reed pipe terminating in a horn. *So na* 鎖呐, or Chinese clarinet, is a wooden pipe fitted with a brass mouth piece and a copper bell and has 7 finger-holes above and one below. Its length is 17½ inches. It is a common instrument at funerals. A small variety is the *Chi na* 嗩呐 or *K'ai ti* 凱笛.

V. WOODEN INSTRUMENTS. *Chu* 柷 is a wooden tub two feet square with sloping sides, which is struck with a mallet during Confucian rites. *Yu* 欽 is a wooden tiger about two feet long crouching upon a pedestal. On its back is a row of teeth over which a stick is rapidly passed three times at the end of the music at the Confucian rites. *Mu yu* 木魚 is a rounded piece of wood, partly hollow, struck by priests during the

recital of prayers. It is usually painted scarlet. *Lo yu* 鑿魚 is a variety specially used by Taoists, and *P'ai pan* 拍板 or castanets are two or three pieces of red-wood tied loosely together. They are used in the theatre in orchestras, and at funerals, also by pedlars and beggars. *Ch'un tu* 春鼓 were ancient castanets formed of 12 slabs of bamboo fastened together; they were formerly used at State services. *Shou pan* 手版 are clappers employed at Confucian rites.

*Pang tzu* 梆子 is a wooden drum used in orchestras. *Pang* 梆 and *T'o* 柸 are two drums struck by night-watchmen. *Yu pang* 魚梆 is a hollow wooden fish several feet long that hangs horizontally in monasteries and is struck before meals. *Hsu pan* 序板 is a board 30 inches by 18 inches that hangs in monastery cloisters and is struck every evening.

VI. SKIN INSTRUMENTS.—Drums were introduced from Central Asia into China, the first kinds being of earthenware filled with bran and covered with skin. *Chin ku* 筚鼓 is a large drum used in Confucian temples, about six feet in diameter. *Ying ku* 鼙鼓 is a barrel-shaped drum resting horizontally on a frame. It is used at Confucian rites, being struck three times after each strophe of the hymn to CONFUCIUS. *Po fu* 搏拊 is a small barrel-shaped drum of 9 inches' diameter at the ends, struck in Confucian worship. *Hua ku* 花鼓 is a barrel-shaped drum containing wires which jingle when the ends are struck, was formerly used in State services, but now only in orchestras. *T'ang ku* 堂鼓 is a large barrel-shaped drum hung vertically, beaten in theatres, camps and temples. *Chan ku* 戰鼓 is a war drum. *Pang ku* 梆鼓 is a small flat drum covered on the top with cow-skin, having a round hole in the centre. It rests on a tripod, and is used in orchestras. *Man t'ou ku* 饅頭鼓, or loaf drum, is a similar drum, also used in theatres. *Pan t'ang ku* 半堂鼓 is a flat, circular drum covered on the top with skin, and played in funeral processions. *Shou ku* 手鼓 is a hand drum, 8 inches in diameter, with a central opening, like the *Pang ku*; it is used by priests at funerals. The Lama priests use a flat drum two feet in diameter. *Yu ku* 魚鼓 is a bamboo pipe one end of which is covered with snake-skin. It is tapped by blind fortune-tellers. *T'uo ku* 鞀鼓 is a small rattle-drum with a handle passing through the body. Two beads hang by strings from each side of the barrel, and when the rattle is twirled, they hit the ends of the barrel. There are numerous varieties from 2 to 12 inches in diameter, used principally by street vendors. *Pa fang ku* 八方鼓 is an octagonal tambourine, covered on one side with snake-skin. Jingles and tassels hang round the edge. It is said to be used by singing-girls in Peking.

**Chang ku** 杖鼓 is a bamboo pipe 18 inches long. It is used in processions. It is  $2\frac{1}{2}$  inches in diameter, terminating in a cup-shaped drum covered with cow-skin at one end, and a bell-shaped drum at the other, covered with snake-skin. The heads are tightened by cords braced round the bamboo pipe. It is possibly of Indian origin.

VII. **Gourds.**—*Shêng* 笙, the Reed-organ. This is said to have been invented by Nü Kua, sister and successor of Fu Hsi. In the ordinary kind there are three parts—the mouth-piece, the body, which is made of a gourd or of wood and is about as large as a tea-cup, and the tubes, which are inserted into the upper part of the body. The tubes are seventeen in number and are of five lengths. The *shêng* was used at Confucian worship and formerly at court ceremonies. An organ-builder at St. Petersburg, KRATZENSTEIN, after having obtained a *shêng*, made an organ with similar reeds, which led to the invention of the accordion and harmonium in Europe.

VIII. **CLAY INSTRUMENTS.**—*Hsüan*, 埙 or 甬, or Chinese ocarina, is said to have been invented by P'ao Hsi, B.C. 2700. It is a cone made mostly of reddish-yellow clay or porcelain, but sometimes of black clay, with a blow-hole at the top, and three holes in front and one behind. Its height is  $2\frac{1}{2}$  inches. It is played at Confucian ceremonies and other State services.

HERMANN SMITH: *The World's Earliest Music*; AMIOT: *Mémoire sur la musique des Chinois*, (1776); VAN AALST: *Chinese Music*, (1884); MOULE: *Chinese Musical Instruments*, (1908), N.C.B.R.A.S. Journal, vol. xxxix; ENGEL: *Musical Instruments in the South Kensington Museum*.

**MUSIC, BOARD OF**, Yüeh pu. See *Six Boards*.

**MUSK** : 麝香 *shé hsiang*. A secretion of the tavel of the musk-deer, *Moschus moschatus* which is found all over Tibet, but especially on the plains of Kokonor. The destruction of these animals at the close of last century was enormous, and exportation of musk declined in quantity, but its value trebled in a decade. It is very extensively used in China in medicine, in perfumery, and in the preservation of clothes from moths; of late years Paris perfumery houses have sent agents to Likiang on the Upper Yangtze, to buy up supplies. In 1902 Hosik estimated the value of the annual Tibetan export at Tls. 1,000,000; in 1913 this amount was exported from all the Treaty ports, half of it going abroad, chiefly to the United States and France. In 1897 the killing of the deer was forbidden by the Dalai Lama, as indicated by his horoscope, but the prohibition was evaded. In 1916 the export was 18,893 taels (oz.), value Hk.Tls. 515,941. See *Musk-deer*. CUSTOMS AND CONSULAR REPORTS.

**MUSK DEER**, a small deer, so called because the male has in the skin of the abdomen a small bag containing the substance known as musk. This can be sold by the hunter for \$10 or \$20 Mexican, say £1 or £2; the consequence is that the deer is mercilessly hunted, chiefly by snaring which takes male and female alike. It is therefore becoming rare and foreigners find it difficult to procure specimens for study. The use of the musk-gland is uncertain, as there is no odour in it while fresh.

*Moschus chrysogaster* is found in Ssüch'uan, *M. sifanicus* in Kansu, and *M. sibiricus*, a dark-brown species with a cream-yellow patch on the throat, is found in Shansi and Chihli. See *Cervidae*; *Musk*.

SOWERBY: *Fur and Feather in North China*.

**MUSTARD SEED** is grown near Kalgan. There was a small exportation from Tientsin as long ago as 1873, and the quantity is now increasing.

**MUSTELIDÆ**, a Family of Carnivora, the weasels, badgers, etc. There are twenty species in N. China and Manchuria. They are given below, with their habitats:—

*Mustela nivalis* sp., the Manchurian Weasel, Manchuria; *M. kathiah*, the Chinese Weasel, Shansi, Chihli; *M. taurata*, Holl, Kansu, and two Polecats; *M. larvata*, N. Shansi; *M. davidiana*, M. Edw., David's Mink, Chihli, Manchuria; *M. sibirica*, Pall, the Siberian Mink, Shansi, Shensi; *M. astuta*, M. Edw., the Little Mink, Shansi, Kansu; *M. erminea*, L., the Ermine, Kansu, Tibetan Border; *Martes zibellina*, the Sable, Manchuria; *M. martes*, the Pine Marten, S.W. Kansu, N.W. Ssüch'uan; *M. foina*, the Stone Marten, N. Shansi; *M. flavigula borealis*, the Yellow-throated Marten, Manchuria, Chihli, Shansi, Shensi, Kansu; *Vormela negansi* Mill, the Eastern Vormela, Ordos, N. Shensi; *Gulo luscus*, the Wolverine, Manchuria; *Meles leptorhynchus*, the Badger, Chihli, Shansi, Shensi; *M. hanensis* and *M. sinigensis*, Badgers in S. Shensi and Kansu respectively; *Arctonyx leucolomus* and *A. leucolomus orestes*, two Sand-badgers in Chihli and S. Shensi respectively; *Lutra vulgaris*, the Otter, Manchuria, Shensi and Kansu.

In S. China, *Meles leptorhynchus* is common near Amoy; *Martes flavigula* is found in Formosa; the Chinese Otter is common throughout S. China and in Hainan; *Lutra swinhoei* is found at Amoy, and there is a Clawless Otter in Hainan, *Anonyx leptonyx*; *Mustela sibirica* is met with in Amoy and Formosa; and there are two Tree-civets, *Helictis moschata* in Kuangtung, Hainan and Amoy, and *H. subaurantiaca* in Formosa.

SWINHOE tells that the Otter is trained to drive fish into the net.

SOWERBY: *Journal*, N.C.B.R.A.S., vol. xlvii; SWINHOE: *P.Z.S.*, 1870, pp. 228, 615.

## N

**NAGAS**, monsters in mountain regions, demons, dragon spirits, tutelary deities of the ground, etc. The worship of them is characteristic of Turanian races.

**NAMES.** The Chinese call themselves by the term *po hsing* 百姓 'the hundred surnames' (*oi πολλοι*), and one of the first books a child learns by rote in school is the *P'o chia hsing* 百家姓 or *Hundred clan names*. The names in the book are in fact four hundred and eight single and thirty double names; and there are many more not so often met with and not found in the list. These surnames are all given together in WILLIAMS' *Dictionary*, p. 1242, and in GILES' *Dictionary*, (especially see 1st ed.). The commonest surnames, corresponding to our SMITH, JONES and ROBINSON are WANG 王, CHANG 張, and LI 李.

While the surnames are thus very limited in number compared with those in the West, the individual may have a number of personal names. At birth he receives a 'milk name,' which is used by his relatives and neighbours. On first going to school another is given him,—the "book name," to be used by his schoolmasters, schoolfellows, officials and in anything connected with literature. At marriage he receives a 'great name' 字 *tzü* or style, which is used, like the 'milk name,' by relatives, and another style, 號 *hao*, for use by acquaintances. Besides, every *literatus* takes one or more 'studio names,' 別號 *Pieh hao*. If he takes a literary degree, enters official life or has official rank bestowed on him he takes an 'official name' 官名 *kuan ming*. After death he is perhaps given a posthumous name. It must be understood that none of these names are ready-made and meaningless, like our WILLIAM or JOHN; they are more or less original and have a more or less appropriate significance.

A girl receives the milk name and a marriage name and perhaps a nickname. As to surname she retains her own when married, though by courtesy she is called by her husband's. In official documents both will be used in combination, the husband's coming first.

A child will not use his father's personal name, nor a wife the husband's,—it would be very disrespectful.

The personal names of the Sovereign were not to be uttered or written by the general public so long as that dynasty might last. Any character occurring therefore in such a personal name is

written in ordinary usage with some alteration or addition.

The Emperors are known after death by their posthumous or 'temple names,' 廟號 *miao hao*, the 'dynastic titles'; but while living their reign has some 'style,' the 年號 *nien hao*, which may be changed during the reign. Thus when foreigners write of the Emperor K'ANG HSI, the meaning is, "that ruler whose dynastic title or *miao hao*, is *Shêng Tsu Jen*, and whose reign period was known as K'ANG HSI." His personal name 玄烨 HSÜAN YEH would never be uttered by the ordinary people, nor would a character making part of it be written in its proper form so long as the Manchu dynasty lasted.

The *T'ang ming* 堂名, or family-hall name is a fancy name of two characters joined with *t'ang* referring to some event in the family's history; it is generally inscribed in one of the principal rooms of a house and is used on gravestones, legal deeds, etc.

The *Chün ming* 郡名 or territorial appellation is hardly used except for girls on their marriage documents. A list of these geographical names corresponding to surnames is given in GILES' *Dictionary*, 1st ed. p. 1361.

GILES has arranged the *P'o chia hsing* alphabetically with a translation of the genealogical researches found in Chinese library editions.

GILES: *Journal*, N.C.B.R.A.S., vol. xxi.

**NAN CHAO EMPIRE**, 南朝, the empire of Indo-Chinese races which existed for five centuries with its capital at Taji fu, till conquered by KHUBILAI Khan. DAVIES: *Yunnan*, p. 333.

**NAN HAI TZÜ** 南海子, a park some *li* south of Peking, having an extent about four times the size of the capital. It was the Imperial Hunting Park and was surrounded with a high wall.

**NAN HUA CHING** 南華經, the name which since A.D. 742 has been given to the writings of the Taoist philosopher, CHUANG TZÜ. They are said to have consisted at one time of fifty-three books, but as we have them now they number thirty-three only, divided into "Inner," "Outer" and "Miscellaneous." Of these three divisions, the first undoubtedly contains less admixture of spurious matter than the others.

CHUANG TZÜ's literary style is excellent, though in parts purposely obscure. He is admired and read as a classic even by the orthodox Confucianists. He refers constantly to LIEH TZÜ (*q.v.*). In him

Taoist writing reached its culminating point, his lofty idealism having won for him the title of "The Chinese Plato." He has also been compared with HERACLEITUS. CHUANG Tzû has been translated into English by Dr. LEGGE in the *Sacred Books of the East*, by BALFOUR under the title of *The Divine Classic of Nankua*, and by Professor GILES; also into German by WILHELM. See *Chuang Tzû; Taoism; Philosophy*.

SUZUKI: *History of Chinese Philosophy*.

**NANJIO, BUNYIU**, a Japanese Buddhist priest who has studied in England, and has translated Buddhist works into English. The work by which he is best known is the important *Catalogue of the Chinese Translation of the Buddhist Tripitaka*, compiled by Order of the Secretary of State for India, 1883.

**NANKEEN**, a native cloth, so called because Nanking was, before the T'ai P'ing Rebellion, famous for its manufacture.

**NANKING** 南京, southern capital; the official name being *Chung ning* 江寧; also called *Chin ling* 金陵 or Golden Ridge; a city on the south bank of the Yangtze in lat. 32° 4' N. and long. 118° 45' E., 193 miles by rail from Shanghai. Its history as a walled city extends back to the Han dynasty. It was the capital of the Wu principality in the second century. Its great days were under HUNG WU, who made it the Ming capital in 1368. It was taken by the Manchus, and again by the T'ai P'ing rebels, who destroyed the famous Porcelain Pagoda and the Imperial palace and left the city desolate. In 1911 the Revolutionists took it after severe fighting. It was again taken by CHANG HSÜN in the Second Revolution of 1913, and suffered three days' looting. The first Provincial Assembly was held there in 1909.

The British captured it in 1842 and the First War was then closed by the Treaty of Nanking. It was opened to foreign trade by the French treaty of 1858, but the formal opening did not take place till 1899. The railway to Shanghai was opened in 1909, and it is now connected with the north by the Tientsin-Pukow railway. Other lines are projected, and Nanking, so far unimportant commercially, may have a great future before it as a railway centre. It is an educational and Mission centre, having a University and several colleges. The population is 350,000.

	1915	1916
Net Foreign Imports ...	12,484,333	12,247,142
Net Chinese " ...	2,211,164	2,560,581
Exports ...	7,623,726	9,560,268

Total Hk.Tls. .... 22,319,223 24,368,001

GAILLARD: *Nankin port ouvert*, (Var. Sin.).

**NANKING, TREATY OF**. This treaty was signed at Nanking, August 29, 1842, by Sir HENRY

POTTINGER, KEYING (Ch'i Ying), ELERPOO and another Chinese, and ratified at Hongkong, June 26, 1843. It ended the first British war with China. It had thirteen Articles and opened for trade Canton, Amoy, Foochow, Ningpo and Shanghai, where British Consuls were to be appointed. Hongkong was ceded to Great Britain. Six million dollars were to be paid for the opium destroyed, three millions for debts due by Hong merchants, and twelve millions for the expenses of the war. A tariff was to be made, and Chusan was to be held till the payment of the indemnity.

**NANKING UNIVERSITY**, was opened in 1868 by the M.E.M. under Bishop FOWLER, who appointed Dr. JOHN C. FERGUSON the first President.

In 1910 it was merged into the University of Nanking (*q.v.*).

**NANNING** 南寧 was opened by the Chinese to foreign trade in 1907. It lies on the Tso river 左江, a branch of the West River, about 370 miles above Wuchow. Land has been set apart by the Chinese and banded, and some roads macadamised, all with a view to making a foreign settlement. The regulations have not however been accepted by the foreign powers. Foreigners can only lease land for thirty years. The population is 50,000. The only foreigners there are officials and missionaries, with the agents of one foreign firm. The leading exports are agricultural products and aniseed, but during the European War the demand for antimony has brought out a considerable exportation.

	1915	1916
Net Foreign Imports ...	3,012,295	2,585,282
Net Chinese " ...	898,632	721,710
Exports ...	3,887,734	3,844,531

Total Hk.Tls. ... 7,798,661 7,151,523

**NAN YÜEH** 南越, an ancient kingdom also called Chiao chih 交趾. In A.D. 222 it was divided into Chiao chou 交州 (Tonkin) and the country now named Kuangtung and Kuangsi.

**NAPIER, WILLIAM JOHN**, the Right Hon. Baron NAPIER, was a descendant of the inventor of the system of logarithms called Napierian.

Till 1815 he had served in the British Navy, and was present at Trafalgar.

In 1833, when the East India Company's monopoly was about to come to an end in China, the British Government established a Superintendency of Trade and appointed Lord NAPIER as Chief Superintendent (*q.v.*). Owing, in part, to the new system not having been notified to the Chinese authorities before his arrival, he was, from the day he reached Canton, the 25th of July 1834, involved in a long wrangle about his right to be there. The Viceroy refused to receive his letter, since it was

not in the form of a petition and did not come through the usual channel, the Hong Merchants; and Lord NAPIER refused to retire as he was ordered to do, or to alter the superscription of his letter. Things thus came to a deadlock. The Viceroy first forbade the shipment of cargoes; then on September 2nd completely stopped all trade with British merchants and ordered all compradores, linguists and servants to leave the factories. The city was very full at that time and getting very excited. Lord NAPIER therefore ordered the cruisers *Imogene* and *Andromache* to come up the river to Tiger Island. They were fired on by the forts and returned the fire. On September 11, they reached Whampoa. At this time Lord NAPIER was suffering from fever, and by the 14th was so ill that he told the British merchants he must return to Macao, being to some extent influenced by the promise that then negotiations would be opened. On the 18th, in obedience to the surgeon COLLEDGE's suggestion, he agreed to go outside the Bogue. COLLEDGE thereupon asked for the necessary 'chop,' which however did not come till the 21st. In consequence of the bad faith of the Chinese, the boats did not reach Macao till the 26th, by which time Lord NAPIER was exhausted. He gradually sank, and died on October 11, 1834. He was buried at Macao.

CHINESE REPOSITORY, vol. iii; EAMES: *The English in China*.

**NARWHAL**, called in Chinese *lo ssu ma*, (q.v.) *Monodon monoceros*.

**NATHAN, MATTHEW, RIGHT HON. SIR**, was born January 3, 1862, entered the Royal Engineers in 1880, and is now Lieut-Colonel. From 1903 to 1907, he was Governor of Hongkong. He was made C.M.G. in 1889, K.C.M.G. in 1902, G.C.M.G. in 1908, and P.C. (Ire.) in 1914.

**NATIONAL BIBLE SOCIETY OF SCOTLAND**, The, was formed in Edinburgh in 1861 by the union of several Scottish Societies, and in 1863 it sent out the Rev. ALEXANDER WILLIAMSON to Chefoo as its first agent in China. Mr. (afterwards Dr.) WILLIAMSON had already been a missionary for some years in the country, and became a notable and successful agent of the Society. He resigned in 1877 to do other work. The headquarters were then removed to Hankow, and in 1885 the Society set up its own printing establishment, under the new agent (Mr. JOHN ARCHIBALD), where not only Scriptures but many tracts, and other Christian literature have been printed. The Society also published in 1893 a tentative edition of St. Mark's Gospel with notes, and later the whole annotated Bible, a much-debated new departure which has since been adopted by others.

The Society has produced twelve versions of Scripture on its own account and nineteen in union with the other Bible Societies, mostly portions.

In 1916, there were five centres, Hankow, Tientsin, Chinkiang, Amoy and Chungking, with six foreign agents, and 221 paid colporteurs. During the year the Society circulated, Bibles 751; Testaments 23,225; Portions 1,808,476. Total 1,832,452.

Total circulation since 1863, 23,005,869 Scriptures.

**NATIONAL HOLINESS ASSOCIATION** Mission.

*Headquarters* :—Chicago, U.S.A.

An offshoot from the South (Chihli) Mission (q.v.), working in 武昌府 Tung-ch'ang fu and 南甯陶 Nankuant'ao in Western Shantung, with 9 foreign workers in 1916.

**NATIONAL MEDICAL ASSOCIATION** of China, The, was formed in 1915, by some twenty Chinese physicians attending the conference of the China Medical Missionary Association (q.v.). The N.M.A. is not a missionary, or a foreign, but a native organization. Its objects are defined as being :

1. To promote good will and union among the Chinese practitioners of modern medicine;
2. To maintain the honour and interest of the medical profession;
3. To expedite the spread of modern medical science in China, and to arouse interest in public health and preventive medicine among the people; and
4. To co-ordinate, and co-operate with the existing medical forces in China, Chinese and foreign, in the working out of the above objects.

The officers are elected annually, the first president being WU LIEN-TEH, M.A., M.D. The first Conference was held in Shanghai in February 1916, and was attended by about 90 members. At its close, resolutions were passed and forwarded to the Chinese Government on (1) the registration of the practitioners of modern medicine, and of sellers of foreign drugs; (2) the establishment of a Central Medicine Board in Peking; (3) the combating of tuberculosis and venereal disease; (4) the establishment of a Public Health Service; and (5) an annual grant for scholarships to students of medicine. The second Conference was held at Canton in January 1917, in conjunction with the Conference of the China Medical Missionary Association, there being joint and separate sittings. Eighty-eight members of the N.M.A. attended including a number of Chinese lady physicians; all but three or four resided in or near Canton. Dr. WU LIEN-TEH read a valuable paper on "The Menace of Morphine," and in view of the facts that in 1914, fourteen tons of morphine were imported into China, and that the amount had since increased at the rate of a ton

per annum, the Conference passed a resolution calling the attention of the Chinese Government to the matter, copies being sent also to the Governments of Great Britain, the U.S.A. and Japan. A second resolution prayed the Chinese Government to regulate the practice of modern medicine.

These two resolutions were heartily supported by the C.M.M.A.

The next Joint Conference will meet in Peking in 1919.

See *China Medical Missionary Association*.

**NECTARINIINAE**, the Sun-birds. These have the mandibles of the bill serrated for the terminal third of its length. *Ethopyga dabryi*, DABRY'S Yellow-backed Sun-bird, is found in S. and W. China. *A. christinae* is found in Hainan. *A. latouchii* occurs in Fukien and Kuangtung. *Arachnechthra rhyssophorae* is very wide-spread in Hainan. *A. sanguinipectus* and *Ethopyga tabacula* occur in Yunnan.

**NEMESIS**, a private armed steamer, noted as the first iron steamer to round the Cape of Good Hope. She was constructed at the Birkenhead Ironworks, her engines, of 120 horse-power, being due to FORRESTER & Co. of Liverpool. Her burden was about 630 tons and she was completely constructed and launched within three months.

The *Nemesis* was never commissioned as one of Her Majesty's war-vessels, yet was generally commanded by officers belonging to the Royal Navy. She sailed from England in March, 1840 under Captain HALLE, and joined the British fleet at the Bogue Forts in November. She was of the greatest use throughout the war, as for instance in pulling off vessels that got aground in the Yangtze. After the Treaty of Nanking she returned to dock at Bombay about May or June, 1843. There have been several editions of the narrative of her voyage.

BERNARD: *Narrative of the Voyages and Services of the Nemesis*, etc.

**NEPAUL**. In 1790, owing to a dispute between the Dalai Lama and his brother, the Gurkhas of Nepaul were called on to enter Tibet. The Chinese border garrison could not resist them, but obtained peace by promising an annual sum in gold, to be paid by the Tibetan monasteries. When the money was not paid the Gurkhas sacked Tashilumbo. A large Chinese army was then sent, and the Gurkhas were driven out and pursued into Nepaul; they agreed to acknowledge the sovereignty of China and to send tribute every five years.

**NERBUDDA**, a British transport wrecked on the Formosa coast in September, 1841. The twenty British escaped in the only boat left, (for which they were afterwards placed under arrest), and were not able, until too late, to send assistance to the

two hundred and forty Indians left on board. These had landed and were taken prisoners by the Chinese authorities; some were drowned in landing, and of the remainder only two escaped at last; the rest died, some of ill-treatment or starvation, and one hundred and fifty were beheaded. The official responsible for this and for the murdering of the crew of the *Ann* (q.v.) was nominally punished and really rewarded.

PORTINGER'S Proclamations in *Chinese Repository*, vol. xi, p. 682; OUCHTERLONY: *The Chinese War*, p. 203.

**NERCHINSK, TREATY, OF**, or of Nipchu, the first treaty between China and any foreign power, was made in 1689; it allowed the Russians to build a fort at Nerchinsk in place of one at Albazin destroyed by Chinese, and it fixed the Goritzza and Argun rivers as the boundary of the two empires.

**NESTORIAN CHRISTIANS**. The Christianity of N. China was traced by M. RICCI to S. THOMAS. To the early church S. THOMAS was known as the apostle of India and of the East, but it is not, we believe, before the 13th century that he is explicitly said to have visited China. The clearest references are quoted by RICCI from service books of the Malabar Church; but, while it is very improbable that these references are Jesuit interpolations, there seems to be no reason to date them earlier than the 13th century; and we may even guess that the story of S. THOMAS' visit to China originated with the discovery of Syrian Christianity at Khanbalig (Peking) by envoys from the Malabar Church who reached that city in 1282.

#### *The Nestorian Monument.*

The certain history of Christianity in China begins with the Nestorian Monument, known to the Chinese as *Ching chiao pei* 景教碑. This is a stone slab with the top finely carved, measuring 9-ft. 1-in. high, 3-ft. 3.8-in. wide, and 11-in. thick, tapering towards the top. The title, surmounted by a small incised cross, reads: "A monument of the spread of Christianity (景教) in the Middle Kingdom." The front face of the slab is occupied by a Chinese inscription, in prose and verse, of about 2000 words, followed below by a much shorter inscription in Syriac (estrangelo characters written vertically). The edges of the stone are covered with unexplained lists of names in Syriac followed for the most part by Chinese equivalents.

The excellent composition and handwriting have made the inscription famous among native connoisseurs, and it is described in many books devoted to ancient inscriptions. It has lately been conjectured, though without any serious ground, that the otherwise unknown writer, Lü Hsu-yen

呂秀晨, is the same as Lŭ YEN 呂隱, the reputed founder of the Chin tan 金丹 sect.

The text is given in fac-simile in *Varietés Sinologiques* No. 7, 1895, and *Das Nestorianische Denkmal in Singan fu*, 1897, and is correctly printed in N.C.B.R.A.S. Journal, 1910.

*Purpose and date.*—The inscription states that the Monument was erected A.D. 781 by and in honour of the country-bishop IZADBUZID of Balkh or, in Chinese, I-ssü of Wang shé ch'êng.

*Position and history.*—There is no evidence to decide the original position. It is hard to believe that it was not erected in or near Ch'ang-an 長安 (Hsi-an), but there is good contemporary evidence that early in 1625 it was dug up near Chou-chih 愁池. The perfect condition in which it then was proves that it had been buried soon after its erection, possibly in the persecution of A.D. 845. From 1625 to 1907 it stood in a court of the Ch'ung shêng ssü 崇聖寺 outside the W. gate of Hsi-an. On October 2, 1907, it was placed in the Pei lin 碑林 inside the S. gate of that city. M. PELLIOI believes that the Ch'ung shêng ssü marks very nearly the spot both of the first erection in 781 and of the discovery in 1625.

*Contents.*—The prose narrative describes the creation of the world and gives an outline of Christian doctrine:—good and evil, God, the Incarnation, and so forth, making special mention of the cross (十字), baptism (法洗), and the Scriptures (經). It next describes the arrival at Ch'ang-an of A-LO-RÂN, quotes the decree issued in his favour, and gives the story of the mission down to the year 781, closing with the virtues and benefactions of I-ssü. The verses cover much the same ground very briefly.

#### *Hymn to the Holy Trinity.*

With the Monument should be named a Christian MS. in Chinese of about the same date, found by PELLIOI in the Ch'ien Fo tung 千佛洞 of Tun-huang in 1908. This consists of a short hymn to the holy Trinity called *San wei mêng tu tsan* 三威蒙度讚, followed by a list of 'honoured ones' (尊) and of 35 books (經), and closes with a historical note in another hand. It is now preserved in the Bibliothèque Nationale, Paris. (Text printed in 敦煌石室遺書 vol. iii, 19—.)

#### *History of the Nestorian Church.*

Both the Monument and the MS. say that Christianity was brought to Ch'ang-an A.D. 635 by A-lo-rân 阿羅本 (?=Rabban) of Ta-ch'in 大秦 (q.v.) and was well received by the Emperor. In 638 a decree (independently known) was issued granting a monastery for 21 monks and leave to preach. According to the Monument the Christians continued in favour until 781 with only a short time of persecution at the beginning of the 8th century. The MS. states that "the above 30 (sic)

books" were translated by CHING-CHING 景淨, the Persian monk who was the nominal author of the inscription on the Monument, and is also recorded to have helped an Indian missionary to translate a *Sûtra* into Chinese. From the Monument we learn that there were monasteries in Kansu and elsewhere. A decree of 745 indicates a monastery in the Eastern capital (Lo 洛), and there is also evidence of a wealthy monastery in Ch'êng-tu 成都. At the suppression of Buddhism, A.D. 845, 2000 (or 3000) monks and nuns of other foreign faiths, including the Christian (Ta-ch'in), were forced to renounce their vows. There is a clear, but not necessarily exact statement, that at the end of the 9th century there was only one Christian in the whole empire; and there is at present no trace of the existence of Christianity in China proper during the 10th and 11th centuries.

We have nevertheless literary evidence of Christians living in Northern China in the 12th century, prior to the movement of the Mongol armies towards the East. The establishment of a foreign power in Northern China gave a fresh impulse to the expansion of Christianity in these parts. A stir was made in Europe by the report of the Christianity of PRESTER JOHN, who is generally identified with the Keraït chieftain UNE Khan (王汗) who died very early in the 13th century. Later writers confused UNE Khan with the contemporary Khan of the Ongut, whose grandsons AIBUGA and KÜNBUGA and great grandson 'King GEORGE' (mentioned by MARCO POLO, JOHN or MONTE CORVINO, etc.) had no doubt a large influence in the spread of Christianity. Tung-shêng 東勝 (Tozan, Koshang, or Tokto) in their domain (now in Shensi province) was the birthplace of one MARK, who as MAR JABALLAHA III was Patriarch of the Nestorian Church A.D. 1281 to 1317. Many inscriptions recording the privileges of Christian monks are extant, and a number of similar allusions to Christianity are found in the *Yüan Shih* and other books of the 13th or 14th centuries. From these sources we gather that Christians were plentiful in N. China, with bishops at Khanbalig and Ning-hsia 寧夏 and perhaps elsewhere, and were found in less numbers in Yünnan province and in the eastern cities of Yang-chou 揚州, Hang-chou 杭州, Wên-chou 溫州, and especially at Chên-chiang 嚴江 (Chinkiang). MARCO POLO's account of the foundation of Churches at Chên-chiang (Cinghian fu) by a Christian governor named MAN SARGIS is curiously confirmed by various entries in the old records of Chên-chiang. From these it appears that there were at least seven Christian monasteries in or near the city, and that the Christian population amounted to 215. Christians, called *yeh-ti-k'o-wên* 也里可溫 (*drakgün*) as generally in the Mongol period, are reckoned,



not as adherents of a religion, but as members of a foreign nation, and we gather that Chinese converts were few and of little influence. Foreign Christians (among whom the Alani from the Caucasus were conspicuous) came with the foreign conquerors, and with the fall of the Mongol dynasty in 1368 Christianity almost vanished. In 1608 RICCI heard of the last trembling remnant of 'worshippers of the Cross' as living in fear of their lives at K'ai-fêng 開封. Yet, his informant said, they had been many and prosperous there and at Lin-ch'ing 臨清 and in Shansi until about the middle of the 16th century.

Apart from the possible influence of the early Nestorians on Buddhism (a matter which is still under dispute), they and their successors seem to have made little or no impression upon the customs, beliefs, or literature of China. And the Nestorians of the Mongol period have left no known visible relic, except a battered stone monument which is said to exist at Chên-chiang; but this has not yet been properly described. [M.]

TRIGAUT: *De Christiana Expeditione apud Sinas*, Rome, 1615; WYLLIE: *The Nestorian Tablet of Sengan foo*, Shanghai, 1854-5, reprinted in *Chinese Researches*, 1897; PALLADIUS: *Traces of Christianity in Mongolia and China*, in *Chinese Recorder*, 1875; LEAGE: *The Nestorian Monument of Hsi-an fu*, etc., London, 1888; HAVRET: *La Stèle Chrétienne de Si-ngan fou*, Shanghai, 1895, 1897, 1902; CHABOT: *Histoire de Mar Jabalaha III*, Paris, 1895; ROCKHILL: *The Journeys of William of Rubruck*, London, 1900; YULE: *Cathay and the Way Thither*, new ed., London, 1913-16, and *The Book of Ser Marco Polo*, 3rd ed., London, 1903; CHAVANNES: *Inscriptions et pièces de chancellerie*, etc., in *T'oung-pao*, 1904, 1905, 1908; PELLLOT: *Chrétiens d'Asie centrale et d'Extrême-Orient*, in *T'oung-pao*, 1914; GILES & MOULE: *Christians at Chên-chiang fu*, in *T'oung-pao*, 1915; SAKKI: *The Nestorian Monument in China*, London, 1916; Yü Hsi-lu 袁希魯, *Chih-shun Chên-chiang Chih yüan-chien* 江志, 1333; printed 1842; ANONYMOUS: *Yüan tien chang yüan-chien*, 1303, with supplement of 1323, printed 1809; SUNG LIEN: *Yüan Shih* 元史. [M.]

**NESTORIAN TABLET.** See *Nestorian Christians*.

**NESTORIUS**, appointed Patriarch of Constantinople by THEODOSIUS II, A.D. 429. He held doctrines concerning the nature of the union between the human and divine in Christ which were condemned by the General Council of Ephesus, A.D. 431. Later he was exiled and the place and time of his death is unknown. His heresy was soon stamped out completely in the Roman Empire. See *Nestorian Christians*.

GIBSON: *Decline and Fall*, etc., c. 41.

**NETHERLANDS AND CHINA.** See *Dutch Relations with China*.

**NETHERLANDS MISSIONARY SOCIETY.** The, was the second Protestant Society to attempt mission work in China. It sent out the well-known KARL F. A. GÜTZLAFF (q.v.) in 1827, and HERMANN RÖTTGER, who worked among the Chinese in the islands; after which it seems to have withdrawn from China. It still works in the Dutch East Indies.

**NEUMANN, CHARLES FRÉDÉRIC**, born in 1798 in France of Jewish parents. He became a Protestant Christian and was made Professor of History at Spire, but was soon deprived of this post because of his excessive independence. Having learned the elements of Chinese at Paris he visited China, and returned to Bavaria in 1831 with an immense Chinese library bought for Germany. He was made Professor of Chinese and Armenian at Munich, but in 1852 was removed from this post also. He retired to Berlin, where he died in 1870.

HAVRET: *La Stèle chrétienne de Si-ngan-fou*, II, p. 297, note.

**NEVIUS, JOHN LIVINGSTONE, D.D.**, a missionary of the American Presbyterian Mission (North) born in Seneca Co., New York, U.S.A., in 1829, of Dutch descent. He arrived in China with his wife in 1854, and after a number of removals finally settled in Chefoo in 1871. In 1877, he assisted in famine relief work. He was a successful itinerator and pastor, and is also widely known through his introduction in 1885 of grafts and scions of foreign pears, apples, grapes and plums, the two former especially being very successfully cultivated, and becoming a new source of income for the farmers of the district. Dr. NEVIUS for many years collected data among the Shantungese for his thoughtful and valuable work, *Demon Possession and Allied Themes*, which did not appear till after his death in 1893, at Chefoo.

He also wrote *China and the Chinese*, 1869.

Mrs. NEVIUS: *Life of John Livingstone Nevius*.

**NEWCHWANG**, 牛莊 *niu chuang*, 'cow village,' is the foreign name for a port the proper name of which is Ying-k'ou or Yingkow, 營口. Newchwang was named in the Treaty of Tientsin, 1858, but it was Yingkow which was actually occupied and called Newchwang. It is in lat. 40° 40' 38" N. and long. 122° 15' 30" E., being some thirteen miles from the mouth of the Liao River which runs into the Liao-tung Gulf. Sea trade is stopped for three or four months in the year because of ice, but the port is now well joined to the outer world by rail.

The Chinese population is estimated at 52,000, and the foreign is about 3,000, most of whom are Japanese.

For many years Newchwang was the only treaty port in Manchuria; it has now to compete with Harbin and Dainy or Dairen. The chief exports are beans, millet, maize and their products, bean-oil, bean-cake, etc. The export of Fushun coal has much increased of late years.

	1915	1916
Net Foreign Imports ... ..	10,515,210	9,209,670
Net Chinese " ... ..	9,486,496	8,171,996
Exports ... ..	20,393,833	14,097,490
Total Hk.Tls. ...	40,395,539	31,479,156

NEW DOMINION. See *Turkestan*.

**NEWSPAPERS, CHINESE.** Utility and progress which formed the key of the Baconian philosophy in England during the seventeenth century, unlocked the barred gates of China in the nineteenth. The ancient philosophies of Europe and Asia which concerned themselves mostly with moral perfection, disdained to be practical, and remained stationary for centuries. Inductive reasoning revolutionized England and the enlightened world. All countries whose philosophic systems have checked or throttled scientific investigation have lagged hopelessly behind in the race for the useful and the good.

The 京報 or *Peking Gazette* (q.v.) is perhaps the oldest periodical in the world: it can be traced back through a period of 1,000 years. Yearly volumes of this paper, with abridged translations, were once issued by the *North-China Herald*. In the modern acceptance of the term this publication cannot be called a newspaper. The *Asiatic Journal* of 1827 says: "There is nothing in China that can properly be called a newspaper." The *Peking Gazette* was simply a record of official acts made up from documents presented to the General Council of the Chinese Government.

Modern printing in China began with the publication of MORRISON'S *Dictionary*, by the East India Company in 1815. MR. GAMBLE of the American Presbyterian Press in Shanghai, introduced electrotpe printing about the year 1860.

The newspapers, as the purveyor of general news and the expositor of public thought, did not have much vogue till the later part of the last century. Under the protection of foreigners, newspapers were first published only at the treaty ports. Limited editions of the *Hongkong Daily Press* and the *Daily Mail* were the beginnings of present-day journalism. Chinese translations of the former were first made at the suggestion of Dr. WU TUNG-FANG, now acting-premier of the Republic of China. According to Mr. LI SUM-LING, vice-president of the Press Congress for China, both of these papers were started in the early forties.

Their circulation was limited and the papers reached only parts of South China. The 申報 *Shenpao*, was first published in Shanghai by Mr. MAJOR in 1872, and the 滬報 *Hupao* followed in 1880: the latter was issued in connection with the *North-China Daily News*. A dozen years later the 新聞報 *Sinwén-pao*, appeared. It may be said that these three journals blazed the way for the 2,000 daily newspapers in China and Manchuria to-day, which flourish not only at the treaty ports but in many interior cities. Of these 2,000 only 400 are of much consequence, the rest being merely local. In 1895 there were only twelve daily newspapers in China; but ten years later the flood gates of promiscuous journalism were opened never to be closed again. Papers of all kinds, monthly, weekly, daily, sprang up like mushrooms, and most of them perished as rapidly. Knowledge of all kinds was spread abroad and much superstition and prejudice against Western men and manners were disarmed. In the first decade of this century, journalism advanced with a bound. Scientific magazines, papers for women, some illustrated, were sold extensively where a few years before news-boys were employed to enter tea-shops and public places to explain the nature of their wares. It was largely through the influence and power of the press that the Revolution of 1911 was brought about. The newspapers had exposed the bribery and tricks of the mandarins and were often used for the purpose of blackmail and to advance the personal and political aims of individuals and parties; but for the most part a healthier moral tone has been developed and while often in the wrong, the Chinese newspaper has created a salutary public sentiment which is making for the good of China. After the Revolution many party organs subsidized by individuals were published; but the only secular papers that have survived the changing conditions are two of the papers mentioned above, the 申報 and the 新聞報. J. W. FARNHAM, Y. J. ALLEN and TIMOTHY RICHARD are the pioneers of the religious papers in China. The 中西教會報 *Chung hai chiao hui pao*, was started in 1891, the 教會新報 *Chiao hui shin pao*, in 1894 and the 萬國公報 *Review of the Times*, in 1888. Besides the news of a religious nature, these papers maintained a secular department and being addressed to minds trained and receptive to truth, found a ready circulation. As the earlier exponents of religion and morals, these periodicals served a most useful purpose, but none of them exist in name to-day. All of the papers were monthlies; the awakened minds of the Chinese demanded a wider scope and more frequent instruction. There was a clamor for weekly papers, and several of these were started, some under foreign editorship, others solely by Chinese. The 興華報, *Advocate*, the develop-

ment of a Foochow monthly, now has an extended circulation throughout China and the Straits Settlements. Its editors are Dr. CHEN WEI-PING and Dr. A. P. PARKER. It is the joint organ of the American Methodist Churches, but its readers are by no means confined to that church.

The 通商報 *Intelligencer*, was inaugurated in 1902 by the Presbyterians of Europe and America resident in China and Manchuria. At the beginning of this year its circulation was 7,000 throughout China and many other countries where Chinese live. Like the *Advocate* it is not confined to any one set of readers but draws its subscribers from all classes, prints secular as well as religious news, telegrams and scientific articles of permanent value. Its editors are CHENG CHUN-SHENG and Dr. S. I. WOODBRIDGE.

There are several religious monthlies, notably the 婦女會報 *Chinese Churchman*, the 女界報 *Woman's Messenger* edited by Miss LAURA WHITE, and the 福幼報 *Happy Childhood* conducted by Mrs. D. MACGILLIVRAY, which still exert a wide influence for good among their constituents. Another monthly, the 青年進步 *Association Progress*, with a circulation of 5,600, is a decided factor in moulding the intellectual, moral and religious character of China's young men. The 東方雜誌 published by the Commercial Press of Shanghai, while not distinctly religious, maintains a high moral tone among the thousands of its readers.

In general, the Chinese newspaper may be said to be the chief instrument for furthering in the Far East the utilitarian and progressive philosophy of BACON which revolutionized the world over three centuries ago. (See *Press*). [S.I.W.]

(For the *Signs of the Times* 時光月報, with its circulation of 53,000 per month, see *Seventh Day Adventist Mission*).

#### NEWSPAPERS, EUROPEAN. See *Press*.

**NEW TERRITORY**; the 376 square miles of 'Kowloon Extension,' leased to the British in 1899, is thus called in Hongkong.

**NEW YEAR CEREMONIES.** The ceremonies at the new year, 過年 *kuo nien*, are too numerous to describe. On New Year's Eve water is drawn for three days' use and the well sealed up; the rooms are swept; the children have money given them, which is supposed to guarantee their living through the year; the kitchen god, returned from making his report to heaven, is stuck in his proper place; late at night the door is sealed up till the morning, and so on. Next morning the door is opened with auspicious words; various gods receive worship; and a round of congratulatory visits is made. Festivities and ceremonies continue till the

fifteenth of the moon, when comes the Feast of Lanterns, (q.v.).

**NGWEI STATE** 魏. See *Wei, State of*.

**NICKEL.** See *Minerals*.

**NIELLÉ**, is a process of inlaying gold and silver wire on bronze, called by the Chinese "gold and silver thread," *chin yin ssd* 金銀絲. A Buddhist monk, SHIH SU, of the late Yüan dynasty, is supposed to have done the finest silver *niellé* in China.

**NIEN FEI** 鐵匪, troops of mounted robbers who ravaged the northern provinces from 1853 onward.

*Nien* means 'twisted,' and it is said the name arises from the twisted turbans worn by the bandits as their badge.

**NIES, FRANÇOIS XAVIER**, a priest of the Congregation of Steyl, was born in 1859 in Westphalia and arrived in China in 1885. He and P. HENLE were murdered in Shantung in 1897, which led to the German occupation of Kiao-chow. See *Tsingtau*.

**NINGPO**, 寧波 *peaceful waves*, is in the province of Chékiang, on the river Yung 甬, some 12 miles above Chinhai at the mouth of the river; its position is in lat. 29° 55' and long. 121° 22' E.

The city is said to have been founded in 2205 B.C. just after Yü's deluge. It was moved to its present site in A.D. 713. It was captured by the T'ai P'ing rebels in December, 1861, and held by them until the following May.

This is the earliest place where foreign colonists settled. It is uncertain when the colony, which was Portuguese, was founded; FERNANDO DE ANDRADE is said to have visited the place and about 1517 GEORGE MASCARENHAS went there. In 1533 the colony was flourishing, and was called Liampo; it was probably a suburb of Ningpo. In 1545 FERDINAND MENDEZ PINTO landed there, and it was in that year that the insolence and licentious conduct of the colonists caused them to be attacked by the Emperor's orders. Twelve thousand Christians, including eight hundred Portuguese, were killed and thirty-five of their ships were burned.

The East India Company sought to open trade there in 1701, sending a ship with a hundred thousand pounds' worth of cargo; but the regulations and restrictions were more intolerable than at Canton. The same was found the case on a second attempt in 1736. The next year an edict restricted all trade with foreigners, except Russians, to Canton, and particularly forbade foreign ships to enter Ningpo or Chusan. In consequence of this edict, FLINT (q.v.) who had been sent there by the E. I. Company, was expelled. The prohibition was repeated in the answer which Lord MACARTNEY took

back to England, and LINDSAY's trip on the *Lord Imherst* (q.v.) in 1832, was equally fruitless.

In 1840, however, instead of trading ships, British war-vessels appeared at Ningpo and established a blockade; and the next year, on March 13, the place was entered without resistance after the fall of Chinhai.

The Chinese made a futile and costly attempt to recover both places, but in August, 1842, the Treaty of Nanking opened Ningpo to foreign trade. The nearness of Shanghai and other causes have prevented the place from becoming very important in foreign trade. Its population is estimated at 400,000, but the foreigners, exclusive of missionaries, are not more than fifty or sixty.

The products of Ningpo and district are rush hats and mats, green tea, cotton, ice-preserved fish, and, as a speciality, furniture.

	1915	1916
Net Foreign Imports ... ..	8,672,989	10,590,405
Net Chinese " ... ..	7,327,229	7,909,365
Exports ... ..	10,609,551	11,153,784

Total Hk.Tls. ... 26,609,769 29,653,554

**NINGPO JOSSHOUSE**, a Club-house or Guild building with mortuary, cemetery, etc., belonging to the Ningpo Guild or *Hui kuan* in Shanghai. It is in the French Concession, and a riot was caused by the attempt of the Municipal authorities in 1874 to make new roads which would cut through the cemetery. Eight Chinese lost their lives, and the cemetery was left undisturbed. In 1898, the authorities decided that for sanitary reasons the cemetery must be removed. A second riot then took place, in which twenty Chinese were killed; but the cemetery was not removed.

MORSE: *The Guide of China*; CUSTOMS DECEN-NIAL REPORTS, 1892-1901, pp. 469, 524.

**NINGPO VARNISH**. See *Varnish, Chinese*.

**NIPCHU, TREATY OF**, See *Nerchinsk Treaty*.

**NI PO T'U** 泥鉢土, earthen jar opium, the local name for Hunan opium, which was sold in small earthen jars. It was cheap and only used by the poorer classes. It was not exported to other provinces.

**NO**. See *Lolo*.

**NOBILITY** 爵祿. All the vassal rulers of the Chou Empire on receiving their fiefs were made Kung 公, Hou 侯, Po 伯, Tzû 子, or Nan 男; which five titles are generally translated into English as Duke, Marquis, Earl, Viscount and Baron, for convenience merely,—because we also have five ranks of nobles. In feudal times the size of the fief, the

pedigree of the holder and especially his relation to the royal house, determined the title bestowed on him. These titles are supposed to have originated with YAO and SHUN.

In modern days, under entirely different conditions, the same titles are in use as official distinctions, each being divided into three classes, and the first three ranks carry also laudatory epithets 嘉名 *Chia ming*.

There are also in modern times four other ranks, lower than the above, viz., Ch'ing chû tu yü 輕車都尉, Ch'î tu yü 騎都尉, Yün ch'î yü 雲騎尉 and En ch'î yü 恩騎尉.

Except the last all the ranks are hereditary for a given number of lives, twenty-six being the maximum.

In some cases, few among Chinese, more among Manchus, the title is permanent; e.g. the head of the CONFUCIUS family is always Yen shêng kung 衍聖公, *Holy Duke*.

Under the Republic the old titles of nobility have been replaced by Titles of Merit which are granted by the President as formerly by the Emperor. They are as follows, with their earlier equivalents:—

1. Grand Title of Merit, Prince of blood-royal.
2. First Class Title of Merit, Kung 公 or Duke.
3. Second Class " Hou 侯 or Marquis.
4. Third Class " Po 伯 or Count.
5. Fourth Class " Tzû 子 or Viscount.
6. Fifth Class " Nan 男 or Baron.

See also *Imperial Nobility*.

MAYERS: *The Chinese Government*, p. 68.

**NOBILITY, IMPERIAL**. See *Imperial Nobility*.

**NOEL, FRANCIS**, a Jesuit missionary, born in Belgium, August 18, 1651. He went to China in 1687 and returned for the second and last time to Europe in 1708. He then published a very important work, *Observationes mathematicae et physicae in India et China factae, ab anno 1684 usque ad annum 1708*; it was issued at Prague in 1710. In this collection of memoirs, perhaps the most valuable is the list of Chinese names of stars and constellations. He also translated the *Four Books*, etc., with some extracts from the philosophers. RÉMUSAT criticizes these translations very severely. P. NOEL died in 1729 at Lille.

RÉMUSAT: *Nouveaux Mélanges Asiatiques*.

**NON-ALIENATION OF YANGTZE REGION**.

An exchange of notes between the British and Chinese governments was made in February 1898, when the Chinese government declared it "out of the question that territory in provinces adjoining the Yangtze should ever be mortgaged, leased or ceded to another Power."

**NORTH CHIHLI MISSION**, a small undenominational Mission with its headquarters at Staback, near Christiania, Norway; working in 1917 at four stations in Chihli with eight foreign workers.

**NORTH CHINA BRANCH** of the Royal Asiatic Society,—not to be confused with the China Branch (*q.v.*). The Society was founded in Shanghai in 1857 with the name Shanghai Literary and Scientific Society. Its first President was the Rev. Dr. BRIDGMAN and its first Secretary Dr. EDKINS. A Journal was issued in 1858, but the Society then became affiliated to the R.A.S. and its name was changed to that which it has borne ever since.

Through lack of support and through Dr. BRIDGMAN's death the Society ceased to exist after its meeting of October, 1861. In 1864, however, it was resuscitated, with Sir HARRY PARKES as President. The British Government allowed it a piece of land at nominal rent in 1868, on condition that buildings were put up thereon within three years. CORDIER (who was the librarian) and F. B. FORBES begged the necessary funds 'sou by sou', obtained Tls. 2,700, KINGSMILL drew the plans free of charge, and the present buildings were erected in 1871.

WYLLIE's library was bought after another appeal to the public for funds, and CORDIER prepared the first catalogue.

There is now a membership of over 400, the Library has some 8,000 volumes, there is a small but well-directed Museum, an annual Journal is issued, lectures are given through the winter, and the Society is to-day more flourishing than ever.

CHINA REVIEW: vol. ii; T'OUNG PAO, 1894, p. 449; 'OLD MORTALITY': *N. C. Herald*, 1873, vol. xi, p. 361.

**NORTH CHINA DAILY NEWS, THE**. Its first appearance under this name was on July 1, 1864, but it took the place of *The Daily Shipping and Commercial News*. It is still published and is the most important paper in China and the Far East. For its editors see *North China Herald*.

**NORTH CHINA HERALD**. The first number of this weekly Shanghai paper was issued August 3, 1850, the proprietor and editor being HENRY SHEARMAN. At his death in 1856, CHARLES SPENCER COMPTON became editor, and in 1861 SAMUEL MOSSMAN, followed by R. ALEXANDER JAMIESON (1863), R. S. GUNDRY (1866), GEORGE WILLIAM HADEN (1873), FREDERICK H. BALFOUR (1881), J. W. McLELLAN (1888), R. W. LITTLE (1889), H. T. MONTAGUE BELL (1906), O. M. GREEN (1911). Many scientific papers appearing in its columns were reprinted as a *Miscellany* appended to an annual *Almanac*, till 1868.

In 1859 it became the official organ for British Legation notifications, etc. In 1867 it altered title, format and price, and appeared as *The North China Herald and Market Report*, No. 1. With the first number of 1870 the *Supreme Court and Consular Gazette* was incorporated, and the title henceforth was *The North China Herald and Supreme Court and Consular Gazette*.

Since 1864 it has been the weekly edition of *The North China Daily News*, and has had the same editors.

**NORTH CHINA UNION COLLEGE, THE**, at T'ung-chou in Chihli, had as its foundation a primary school for boys opened in 1867 by the A.B.C.F.M., which later became an Academy, and in 1889 a College. In 1900, the buildings were totally destroyed by the Boxers, and some of the students were killed.

Work was re-opened in temporary quarters in Peking in the autumn of 1900, and T'ung-chou College rebuilt in 1902. The L.M.S. and A.P.M. are now associated in the work, the former joining in 1904, and the latter in 1905. The A.B.C.F.M. provides five of the foreign staff, the L.M.S. one, and the A.P.M. two. The larger part of the students are from Christian families and those in the College department numbered 80 in March, 1917.

Arrangements were completed in 1916, whereby the College became part of the Peking University.

**NORTH-WEST KIANGSI MISSION, THE**, works at Kuling, and two other stations in Kiangsi, with fourteen missionaries in 1917.

**NORWEGIAN ALLIANCE MISSION**. See *China Inland Mission*.

**NORWEGIAN LUTHERAN MISSION**.

Headquarters:—Kristiania.

Entered China, 1894.

Works in South-west Honan and North-west Hupei.

This Mission's chief centre is at its oldest station, Lao-ho-kow 老河口, in North Hupei, in which province there are four other stations, viz., Yün-yang 鄖陽 (1898), Kün-chow 均州 (1899), Shi-hwa kai 石花街 (1904), and Fang-hsien 房縣 (1912).

In Honan province, the centres are Chên-ping 鐵平, Nan-yang 南陽, and Têng-chow 鄧州, all opened in 1904, and Lu-shan 魯山 (1906).

The Mission emphasizes evangelistic work, but schools have been begun at every station, and at many outstations.

A hospital was opened at Lao-ho kow in 1913, but the resident physician, Dr. FROYLAND, was murdered by "White Wolf" in March, 1914, since which time Medical work has lapsed.

Statistics for the year ending December 31st, 1916:

Foreign force ... ..	62
Chinese staff ... ..	173
Communicants ... ..	1,232
Non-communicant members ...	189

**NORWEGIAN MISSIONARY SOCIETY.**

*Headquarters*:—Stavanger, Norway.

*Entered China*, 1902.

*Works in Hunan.*

This mission occupies six centres in the Chang-sha and Pao-ch'ing prefectures, besides maintaining one professor at the Union Lutheran Seminary at Shé-kow, Hupei. The work was begun at Chang-sha and other places under great difficulties owing to the virulent anti-foreign feeling of the Hunanese, but has been very successful, the Christian community, (i.e., baptized members and catechumens), numbering 3,389 in the beginning of 1916, as the result of fifteen years' work.

Educational work is vigorously prosecuted, in 60 primary schools, one middle school, (at T'ao-hua lun), a normal school for women, a men's blind school, and girls' orphanage; in addition to the Shé-kow Theological College mentioned above.

Medical work is carried on in three hospitals, and four dispensaries, with four foreign doctors, four foreign nurses, and fourteen Chinese nurses.

It is usual to make special and united evangelistic campaigns at Christmas. In December 1915, in Changsha district 15,000 listeners, admitted by ticket, attended the services.

Statistics for the year ending December 31, 1916.

Foreign missionaries ... ..	36
Chinese staff ... ..	214
Communicants ... ..	1,958
Non-communicant members	571

**NORWEGIAN MISSION IN CHINA.** See *China Inland Mission.*

**NO SU.** See *Aborigines.*

**NOTES AND QUERIES ON CHINA AND**

Japan, a monthly magazine published in Hongkong by N. B. DENNYS from January, 1867 to December, 1869. C. L. DAVIES bought the magazine, and from February "with which is incorporated *Papers on China*" was added to the title. It appears to have died that year. Mr. DENNYS started *The China Review, or Notes and Queries on the Far East*, in July, 1872. See *Reapers on China.*

**NŪ-CHĒN TARTARS.** See *Chin.*

**NŪ-CHIH, 女直**, the same as *Nū-chên 女真*. The Nū-chên Tartars, being subject to the Khitans (Liao dynasty), made this change in A.D. 1035, because the word *chên* formed part of the personal name of the reigning Emperor, HSING TSUNG. See *Chin.*

**NŪ-KUO 女國.** See *Woman-country.*

**NUMISMATICS.** The earliest Chinese records tell of barter, but in Europe while such evidence as the word *pecunia* implies barter of cattle, etc., denoting hunting and pastoral stages of civilization; in China the earliest indications point to the agricultural stage. Metallic coinage was introduced very early and gradually supplanted other media of exchange such as cloth, silk, pearls, jade, cowries, etc.

It is claimed by some authorities that money dates from the time of T'AI HAO 太昊 A.C. 2953. Others, more critical, date it from SHUN's reign, A.C. 2255. The earliest dates which are generally agreed on are the Ch'êng wang period, A.C. 1115—1079 for the inscribed round coins, and the Feudal Period of A.C. 770—470 for the Knife 刀 *tao* coins.

All coinage has been in copper (bronze) until the modern mints began to coin silver in 1895. In exceptional times iron coins have been made, and white metal and lead are said to have been used. Gold has never been cast in coins.

The shapes of early Chinese coins are very various. Spade money, *Pu* (cloth) money, *Ch'üan* coins, Knife money of differing shapes, can hardly be explained without illustrations, and the reader is referred to the works mentioned below.

All the dynastic histories from the Han to the Ming dynasty have a section on currency; SŌU-MA CH'EN, MA TUAN LIN and other writers also deal with the subject. But the first purely numismatic work that we have knowledge of is the *Ch'ien chih* 錢志 by LIU SHIH. We only know of him by his work being referred to in the *Ch'ien Pu* 錢譜 of KU YÜAN, whose book again is only known by references. KU YÜAN was of the Liang dynasty, A.D. 502—555. Many other numismatic works were written in the T'ang and Sung dynasties, but have perished except for fragmentary references. One work only has survived,—the *Ch'üan Chih* 泉志 by HUNG TSUN 洪遵, published in A.D. 1149.

The next important work was the *Ch'ien T'ung* 錢通 by HU WO-K'UN 胡我璫, of the Ming dynasty. In the Manchu dynasty there were many writers on numismatics, the most important being CH'U SHANG-LING 初尚齡 who wrote *Chi chin so chien lu* in 1827, and LI T'SO-HSIEN 李左賢, author of the *Ku Ch'üan Hui* 古泉匯, published in 1864. The latter work, consisting, with a supplement, of twenty thin volumes and figuring close on six thousand coins, is generally regarded as the best book on the subject.

The *Journal* of the North China Branch of the Royal Asiatic Society contains illustrated papers on Ch'ing dynasty coins by WYLIE and BUSHELL, (vols. i and xv). HOPKINS and HILLIER have also written valuable papers on the subject. *Da*

LACOPERIE described the British Museum Collection including the Gardiner Collection of Chinese Coins, —a very valuable work; and in 1895 Mr. (now Sir) JAMES STEWART LOCKHART published the Glover Collection, now out of print. The latest important book on the subject is Sir J. H. STEWART LOCKHART's description of his own collection, issued in 1915 by the N. C. Branch of the Royal Asiatic Society. The N.C.B.R.A.S. *Journal* for 1917 has a paper on the Republican coinage, by Ros.

**NURHACHU**, who afterwards reigned as T'ien Ming 天命, was the real founder of the Manchu power. He was born in 1559, in one of the small independent communities which resulted from the breaking up of the Chin 金 dynasty (Nü-chên). At 24 years of age he came into prominence as a leader, and by good government and by force he so brought the various tribes under his sway that in 1586 he was able to declare his independence of China and to refuse tribute. By his orders a written language was prepared for his people, who till then had none. It was based on the Mongol, after some improvements had been added thirty-three years later, it was the Manchu language as it is used to-day. In 1616, the term Manchu, of which the etymology is not known, was adopted as the national title, and a few years later he inflicted a disastrous defeat on an army of 200,000 men sent by the Ming Emperor against him. In 1625 he

established his capital at Mukden, then called Shên Yang 瀋陽 and his rule stretched to the sea on the East, and to the Amur on the North, Ning-yüan being almost the only important possession left in Chinese hands north of the Great Wall. In attacking this place, however, he suffered a great defeat through meeting artillery at close range; his chagrin brought on a serious illness and he died in 1626. He was canonized as T'ai Tsu 太祖.

**NUTGALLS**; these are produced by an insect on *Rhus javanica*, the fu yang tree, and on *R. potaninii*, both of which have their habitat in the mountainous regions of W. Hupei, Hunan, Kueichou and Kuangsi.

The first are named Wu pei tzü 五倍子, and are reduced to powder to produce a dye-stuff, besides being largely used in tanning. The second has galls, Ch'i-pu-tzû 七倍子, used in Chinese medicine. Chinese nut-galls furnish the finest tanning medicine in the world. In commerce nut-galls are classified into plum-shaped and "other." Hankow, Chungking, Ichang, Yochow and Wuchow, in the order named, are the chief ports. The export, which was 20,000 piculs in 1876 had risen to 43,000 piculs in 1898 and 66,000 (the record) in 1909. In 1916 it was pcls. 47,068, value Hk.Tls. 1,032,502.

See *Dye-stuffs*.

**NUTHATCHES**. See *Sitta*.

## O

### OATH OF ROMAN CATHOLIC PRIESTS.

See *Papal Bull*.

**OATHS**. According to PARKER the common mode of taking an oath in ancient China was to throw something into a river, either calling the river-god to witness, or intending 'If I break my vow may I pass as this river.' In the case of solemn treaties part of the sacrificial animal was buried, that the Earth might be witness. Instances are given of oaths by the killing of a chicken, a pig, etc.

In Hongkong the form of oath for Chinese in Court was by cutting off a cock's head. Afterwards the breaking of an earthenware vessel was substituted; later a yellow paper, with oath and imprecation written on it or the witness' signature, was burned. The latest form is a simple oral affirmation.

PARKER: *Ancient China Simplified*; EITEL: *Europe in China*.

**OATS**, *Avena sativa* L., are not much grown, except in parts of Manchuria, Mongolia and N. Shansi and Kansu, in the highlands of Szech'uan, and in the N.W. corner of Yunnan, near the celebrated pony-raising district of K'ütsingfu.

**OBSERVATORY OF PEKING**. The Observatory, called *kuan hsing t'ai* 'star-gazing platform,' is situated by the wall of the Tartar city, not far from its south-east corner; it was actually at the corner of KHUBILAI Khan's city, which did not extend so far south as the present Tartar city.

It dates from KHUBILAI Khan's 16th year of rule, 1280, and was under the care of Mohammedans till 1622, when the direction was given to P. ADAM SCHALL. It is merely a platform built of large bricks and rising fifty feet high, on which stand the astronomical instruments. Two very large instruments dating from the thirteenth century used to stand at the base of the platform; one is now left, the other being in Potsdam.

P. VERBIEST made six instruments in 1673, but the Germans have taken three of these also.

The instruments with their location are as follows:—

I.—Cast in the thirteenth century by the Cantonese astronomer Kuo SHOU-CHING 郭守鏡:

1. Large planetary sphere, 仰儀 yang i; at Potsdam.
2. Astrolabe, 簡儀 chien i; in the Observatory court.
3. Gnomon, 日晷 jih kuei; in the Observatory court.

II.—Cast by VERBIEST, 1673:

1. Quadrant, 儀現儀 hsien hsien i, on the platform, north-west.
2. Zodiacal sphere, 黃道 huang tao, on the platform, south-west.
3. Equatorial sphere, 赤道 ch'ih tao, on the platform, south-east.
4. Celestial sphere, 天體 t'ien t'i, at Potsdam.
5. Azimuth horizon, 地平儀 ti p'ing i, ,,
6. Sextant, 紀現儀 chi hsien i, ,,

III.—Given by LOUIS XIV:

Armillary sphere, 平地球儀 p'ing ti ching wei'i, on the platform, south.

IV.—Founded later by the Chinese:

1. 三辰 san ch'ên, made in the CH'ÏEN LUNG reign; at Potsdam.
2. Celestial sphere, 天體 t'ien t'i, to replace that by VERBIEST, taken by the Germans; smaller than the original; on the platform, west.

BULLETIN CATHOLIQUE DE PÉKIN, 1914, p. 211.

OCARINA. See *Musical Instruments*.

O'CONNOR, NICHOLAS RODERICK, born in Ireland in 1843, was Secretary of the British Legation in Peking in 1883 and chargé d'affaires in 1885-6 and was called from Bulgaria to be Minister in China, April 1, 1892. He was made K.C.B. in 1895, G.C.M.B. in 1896 and G.C.B. in 1897.

On the conclusion of a contract for a loan from Russia to China in 1895 he spoke to the Taung-li Yamen in such indignant language that the Yamen expressed a wish for his recall; so satisfied was the British Government with his services that he was promoted to the Embassy at St. Petersburg, October 24, 1895. He died at Constantinople, March 19, 1908.

CORDIER: *Histoire des Relations de la Chine*, etc., vol. iii, p. 309.

ODES, BOOK OF, 詩經. See *Shih Ching*.

ODIN BAY, a name given to a small bay in Ta-lien wan, during the occupation by British forces in 1860. It was named after one of the war vessels.

ODORIC, was born at Pordenone near Venice in 1286. About 1300 he entered the Franciscan Order, and was sent to Asia to follow up the success of MONTE-CORVINO. He started in 1318, made his way through Persia, India, Ceylon, Sumatra, Java and Borneo, travelled from Canton through China, staying three years in Peking where MONTE-CORVINO was then Archbishop, and returned to Europe via Tibet. He is the first European to mention Lhasa. His homeward route is not known but he arrived in 1330, and in May of that year dictated the account of his travels, which was written in Latin.

It is said he returned in order to get fifty more missionaries, but he died at Udine in 1331. In 1755 he was officially beatified. His tomb is at Udine near his birthplace, and his body is exposed to the view of the faithful once in every four years.

CORDIER: *Les Voyages* . . . d'Odoric de Pordenone, Paris, 1891; YULE: *Cathay and the Way Thither*.

OELOÛTS. See *Elcuths*.

OFFICIALS. MAYERS in his *Chinese Government* gave the titles of 612 offices under the Manchus. Many of these have been abolished or the title changed since the Revolution. Such as are likely to be referred to will be found in their proper places in this book. See *Government, Republican*.

OILS. See *Wood, Beans, Sesamum*, etc.

OIL, PERSIMMON: A varnish oil is obtained from the wild form of *Diospyros kaki*, 油柿子 Yu-shih-tzu, which is abundant in the mountains of central and western China up to 4,000 feet altitude, where it forms a large tree 50 or 60 feet tall. The fruit is plucked in July when still green. By means of a wooden mallet it is reduced to a pulp, which is placed with cold water in large earthenware jars fitted with covers, and allowed to decompose. The contents are stirred occasionally, and at the end of 30 days the residue of the pulp is removed and the resultant liquid, a nearly colourless varnish, is poured into other jars. To give it a warm tint, the leaves of *Ligustrum lucidum*, privet, or 女貞 nü chên, are steeped in the jars for ten days or so, according to the depth of tint desired. This varnish is used for waterproofing purposes generally, its principal use being in the manufacture of umbrellas.

OILS, ESSENTIAL. The principal essential oils are camphor, cassia, and aniseed (q.v.). Besides these the following are exported from the two Kuang provinces, (given under the heading *Oils, Essential*, in the Customs Export List),—cardomom, cinnamon, ginger, gum, benjamin, peppermint, rose, and sandalwood.

In 1916 the exports were pcls. 9,431, value Hk.Tls. 878,840.



**OLD UNCLES** 翁仲 *wéng chung*, the name given to a dozen gigantic statues of iron made by SHIH HUANG TI from the iron which he had commanded the people to bring in to prevent their making weapons. They are said to have been each 240,000 lbs. in weight; they were placed in the court-yard of his palace.

TSCHREPE: *Histoire du Royaume de Ch'in*, p. 25.

**OLIPHANT, LAURENCE**, was born in 1829 at Cape Town, where his father had just been sent from London as Attorney-General. Much of his early life was spent in travel, and he also acted as secretary to Lord ELGIN in Washington. In 1857, he became private secretary to Lord ELGIN on his visit to China, was present at the bombardment of Canton, and in 1859 published a *Narrative of the Earl of Elgin's Mission to China and Japan in the years 1857-8-9*. His further career, exceedingly varied, and also marked by strange religious developments, had nothing to do with China, and is therefore not related here.

[LESLIE STEPHEN]: *Dictionary of National Biography*.

**OLOPÉN** or **OLOPUN**, the first Nestorian missionary to China, arrived with his companions in A.D. 635, was well received by the T'ang emperor T'AI TSUNG, and began his work in Ch'ang-an (Hsi-an fu).

The name only occurs in the Chinese part of the inscription on the Nestorian monument, and it has given rise to discussion. YULE first suggested that it was the Chinese form of the Syriac *Itabban*, the title by which the Apostle had come to be generally known. HAVRET accepted this opinion as the most satisfactory of any. HIRTH suggested that the *O-lo* represented *ru*, (cf. *O-lo-ssû* for Russia) and that the missionary bore the common name RUBEN.

YULE: *Cathay and the Way Thither*; HIRTH: *Journal, N.C.B.R.A.S.*, vol. xxi, p. 214.

**OLYPHANT D. W. C.**, a member of one of the early American firms in Canton,—**TALBOT, OLYPHANT & Co.**, noted for his good deeds. It was by his invitation and influence that American Missions began in 1829. His firm provided a Mission house in Canton, rent-free, for 13 years. At his suggestion the church in New York to which he belonged sent a complete printing plant; he invited and carried out ABEL, and the firm gave fifty-one free passages to missionaries and their families, which meant far more than it would mean now. He encouraged the beginning of the *Chinese Repository*, built an office for it in Canton, and promised to bear all loss if the publication was a failure. He published MEDHURST's Hokeên Dictionary at a cost of \$2,000; and did many other

generous things. He died at Cairo on his way to the U.S.A., June 10, 1851.

CHINESE REPOSITORY, vol. xx, p. 509; WILLIAMS: *Life and Letters of S. Wells Williams*.

**OMI SHAN**; also known as Omei and O, etc., is one of the Four Sacred Hills of Buddhist pilgrims in China. It is one day's journey west of Chia-ting (Kiating) in Szech'uan, and is of hard limestone rock, 11,000 feet above sea level, rising precipitously from the plain. The first European to visit it was E. C. BABER in 1877. He states that it has perhaps the highest precipice in the world—about 6,000 feet high. From the edge pilgrims sometimes see in the abyss the 'glory of BUDDHA'—a brilliant disc surrounded by a rainbow, a natural phenomenon which is very impressive to the simple and superstitious. The patron deity of the mountain is P'u HSIEN Pusa, who was supposed to have once appeared on the mountain seated on an elephant. A colossal bronze image, perhaps dating from the 7th century, representing P'u HSIEN on his elephant, is one of the sights of the mountain. Other wonders are the gilded and lacquered mummies of three holy men, and a tooth of BUDDHA, twelve inches long and eighteen lbs. in weight. The ruins of a bronze temple erected by the Emperor WAN LI (1573-1620) and destroyed by lightning in 1819 can also be seen. There are 56 pagodas, including two bronze ones of the Ming dynasty, and over 70 temples and monasteries containing more than 2,000 monks are scattered on the mountain. Thousands of pilgrims flock there every year, some from Tibet and Nepal, and some even from the China coasts.

See *P'u Hsien*.

WILSON: *A Naturalist in West China*; JOHNSTON: *From Peking to Mandalay*; LITTLE: *Mount Omi and beyond*; BABER: *Travels and Researches in W. China*.

**ÔM-MANI-PADMÊ-HÛM**, a Mongolian and Tibetan six-syllable charm, inscribed on amulets and, in Tibet, on pillars and walls everywhere, to ward off evil influences, and continually uttered as well. The first European notice of it seems to be in WILLIAM of Rubruck. ROCKHILL gives the legendary origin.

ROCKHILL: *The Land of the Lamas*, p. 326.

**ONE-EYED REBEL** 單眼賊, a epithet for LI Tzu-CH'ENG (q.v.), who lost his left eye in the siege of K'ai-fêng fu.

**ONGUT**, an important tribe, called also in Chinese books White Tartars. They dwelt north of the great bend of the Yellow River, commanding the entry into China through N.W. Shansi, in the district called by MARCO POLO Tenduc. They were a Christian tribe, as is known from many sources, MARCO POLO, MONTECORVINO, ODOERIC, and Chinese

and Persian writers. In MARCO POLO's time the legend of PRESTER JOHN pointed no longer to the Keraïts (q.v.) but to the Ongut, whose Prince GEORGE is spoken of as descended from PRESTER JOHN.

PELLIOT: *Chrétiens d'Asie centrale*, etc., T'oung Pao, 1914.

**OPIUM AND THE OPIUM QUESTION IN CHINA.**—For a proper understanding of the much-vexed opium question the best approach is through reading the arguments of the defenders of the importation of opium into China. The ablest presentment of the case for opium is that made in 1882 by W. H. BREWER, a Hongkong solicitor, who for many years acted as legal adviser to the opium farmers in that colony. The lectures, delivered in London, were the result of a determination to "expose the mischievous fallacies disseminated by the Anglo-Oriental Society for the Suppression of the Opium Trade." The lecturer states that he was denied the use of Exeter Hall for the purpose of his lectures, and "thinks he is justified in exposing this act of intolerance."

Mr. BREWER first gives his personal experience of fifteen years in Hongkong, stating that opium smoking, as practised by the Chinese, is perfectly innocuous. He then notes the ideas as to the trade prevalent in England, ideas which he declares to be unfounded on fact and contrary to the opinion of all Europeans and Americans in China, with the exception of the missionaries. It is, in fact, he says, on a par with tea-drinking and smoking; he had known hundreds of Chinese who had smoked from their earliest days, but never observed any symptoms of decay in them. He sums up that the charge against England's good name is foul and untenable.

The fallacies which he mentions are ten in number, viz.:—1.—That opium smoking in China is now and always has been confined to a small percentage of the population, but which, owing to the introduction into the country of Indian opium, is rapidly increasing. The fact being, he says, that the custom is, and for centuries has been general among the male adults throughout China, its use being limited only by the ability to procure the drug.

In order to clear up this point it is necessary to give an historical sketch of the opium trade in China.

EDKINS, in his *The Poppy in China*, states that the poppy was apparently unknown in China previously to the T'ang Dynasty (A.D. 618); the first mention in literature is in the *Supplementary Herbalist* of CHEN TSANG-CHI, in the first half of the eighth century, and in the *Herbalist's Treasury*, A.D. 973, is a reference to the medicinal use of the poppy, whilst a medical writer, LIN HUNG, probably of the twelfth century, and other medical writers

a little later, describe the preparation of opium and its uses in bowel troubles. There can be little doubt that the preparation of opium had been introduced into China through Arab channels by the end of the sixteenth century.

MORSE states, (*The Trade and Administration of the Chinese Empire*, p. 326), that the Chinese are the only people who smoke opium, and that opium smoking came in through tobacco smoking, Tobacco was introduced from the Philippines to Formosa, and thence to the mainland at Amoy. The first mention of an opium-smoking divan is from the pen of KAEMPFER, who, visiting Java in 1689, smoked there "opium diluted with water and mixed with tobacco," and, as the Dutch controlled Formosan trade from 1624 to 1662, it seems probable that the practice of smoking mixed tobacco and opium was introduced from Java. There is nothing to show when opium ceased to be mixed with tobacco for smoking in China.

The first edict against opium smoking was issued by the Emperor YUNG-CHENG in 1729, at which time the importation of foreign opium amounted to only 200 chests a year, introduced by the Portuguese trading from Goa, and by none others until 1773; English private merchants then engaged in the trade up to 1781, when the East India Company took it into its own hands. The trade went on without restriction on the importation until 1780, when, imports having increased to a large extent, a new and upright Viceroy at Canton determined to apply the restriction to the importation of the drug, and in 1795, the amount having increased to over 4,000 chests, an edict was, on the representation of the Viceroy, issued absolutely prohibiting all importation. This edict was renewed in 1800, and from this date the traffic became contraband. Smuggling, however, became organised by detailed arrangements made between the importers and venal officials at Canton and elsewhere along the coast.

For forty years there was no pretence at enforcing the anti-opium edicts in the spirit, says MORSE, and the restrictions of their letter had only the effect of covering the traffic with a veil of decency. Irregular dues were levied by the officials, and it was to the interest of all officials concerned, below the Emperor and an occasional honest statesman, that the prohibition should be enacted and that the traffic should go on. Stocks could, however, no longer be kept at Canton, and the depots were transferred to Macao and Whampoa until 1820, when, owing to restrictions, they were moved to Lintin Island, and the trade there left undisturbed until 1838, when the Emperor determined to enforce the edict of 1800 and appointed LIN TZE-SÜ as Imperial Commissioner to carry out his will. Then

ensued the action which forced the foreign merchants at Canton to deliver up their stocks of opium, which was destroyed by the Commissioner, and the subsequent events which led to war with Great Britain. This war has been called the "Opium War," as the destruction of the opium was made by the British Government a *casus belli*, "yet, apart from the opium traffic, there were causes leading inevitably to an open rupture between the two nations," (POTT: *A Sketch of Chinese History*, 1st ed., p. 130).

The opium trade after the war is shrouded in a veil of secrecy, and from 1840 to 1860 pandemonium reigned: the Chinese Government attempted the impossible in applying to foreign nations alone the restrictions which they could not enforce on their own subjects, so removing all regulation from a trade which they would not consent to legalize; a "perfect carnival of smuggling," in MORSE's phrase, ensued. This was put an end to in the British Treaty of 1858, Article xxvi of which provided for a revision of the Customs traffic, in which opium was included at a duty of Tls. 30 per picul. Legalization was first suggested by the American Minister, W. B. REED, who saw the abuses to which the contraband character of the trade gave rise. By the Chefoo Convention of 1876 the collection of likin was authorised, and after this became effective, and the Kowloon and Lappa Customs were opened, (1887) smuggling was greatly reduced.

The official policy of the British Government in relation to opium is summed up in the following document:

*Viscount Palmerston's Instructions to Sir H. Pottinger respecting Opium, on his departure for China, 31st May 1841.*

"It is of great importance, with a view to the maintenance of a permanent good understanding between the two countries, that the Chinese Government should place the opium trade upon some regular and legalized footing. Experience has shown that it is entirely beyond the power of the Chinese Government to prevent the introduction of opium into China; and many reasons render it impossible that the British Government can give the Chinese Government any effectual aid towards the accomplishment of that purpose. But while the opium trade is forbidden by law it must inevitably be carried on by fraud and violence; and hence must arise frequent conflicts and collisions between the Chinese preventive service and the parties who are engaged in carrying on the opium trade. These parties are generally British subjects; and it is impossible to suppose that this private war can be carried on between British opium smugglers and the Chinese authorities, without events happening which must tend to put in jeopardy the good understanding between the Chinese and British Governments.

"H.M. Government makes no demand in this matter: for they have no right to do so. The Chinese Government is fully entitled to prohibit the importation of opium, if it pleases; and British subjects who engage in a contraband trade must take the consequences of doing so. But it is desirable that you should avail yourself of every favourable opportunity to strongly impress upon the Chinese Plenipotentiary, and through him upon the Chinese Government how much it would be for the interest of the Chinese Government itself to alter the law of China on this matter, and to legalize, by a regular duty, a trade which they cannot prevent."

*Pallacy No. 2.*—That opium smoking is injurious to the system, more so than spirit drinking.—Against this, BRERETON says that the former is not only harmless but beneficial. This opinion is reinforced by the words used by Messrs. JARDINE, MATHESON, quoted by MOULE, *The Opium Question* p. 43, "the use of opium is not a curse but a comfort to the hard-working Chinese; to many scores of thousands it has been productive of healthful sustenance and enjoyment." POTTINGER, in *Opium Papers* 1842-66, pp. 7, 8, stated that the alleged demoralizing and debasing efforts of opium have been vastly exaggerated. Consul GARDNER, (*Chefoo Trade Report* 1878), said that "thousands of hard-working people are indebted to opium smoking for the continuance of lives agreeable to themselves and useful to society." Consul SCOTT at Kiungchow said, also in 1879: "no one can maintain that a mild indulgence results in physical or mental debility. A pipe of opium is to the Chinese workman what a glass of beer is to the English labourer, a climatic necessity." Further quotations to the same effect are made (these are in an essay on the *Indo-Chinese Opium Trade*, by J. S. HILL), from another consul, two doctors in China (non-missionary), two in India, two travellers in China (FORTUNE and BABER), and finally from Sir GEORGE BIRDWOOD, M.D. a prominent medical official in India, who, in a letter to the *Times* of December 6, 1881, argued strongly in favour of the downright innocence of opium smoking, ". . . and that we are as free to introduce opium into China, and to raise a revenue from it in India, as to export our manufactures into France": he also affirmed that the smoking of opium cannot be otherwise than harmless, *i.e.* non-smokeable. This latter part of his contention he was later compelled to retract, and his opinion was therefore deprived of one of its chief claims to respect and attention.

The above testimony, brought forward by J. S. HILL in an inquiry into the question which is marked by studied moderation, was said by him to be almost the whole testimony that can be brought

to substantiate Messrs. JARDINE, MATHESON's statement. Although seldom given without qualifications which often weaken its force, and not always by wholly unbiassed deponents, it presents a fairly strong *prima facie* case for argument which cannot be ignored. Taken moreover in connection with the fact that China showed but few signs of decrepitude, it would be necessary to bring forward cogent arguments against it.

The most significant fact on the other side is the almost entire absence of Chinese witnesses from the case of the opium apologists: the opinion of those who consume the drug is surely of the highest importance. This argument can be strengthened by producing an almost unanimous body of Chinese evidence against opium. As regards the opinion of foreigners, these may be divided into two classes, official and other. The Directors of the East India Company early in the history of the traffic wrote to the Governor in Council in Bengal as follows—*Report 1831, on the Affairs of the East India Co.*, App. p. 11—"We wish it to be clearly understood that our sanction is given to these measures (for supplying a quantity of opium for the internal consumption of the country) not with a view to the revenue which they may yield, but in the hope that they will tend to restrain the use of this pernicious drug . . . to prevent its introduction into districts where it is not used, and to limit its consumption in other places as nearly as possible to what may be absolutely necessary. Were it possible to prevent the use of the drug altogether we would gladly do so in compassion to mankind."

Further quotations are made from eminent men, e.g. a Chairman of the Directors of the Company speaks of opium as "a grievous evil" (*Parl. Papers*, 1856, p. 82); Mr. C. A. BRUCE, Indian Government Superintendent of the tea plantations in Assam, is equally emphatic. Turning to China, we find Sir THOMAS WADE, British Minister, saying, in his important memorandum relative to the revision of the Treaty of Tientsin:—"I cannot endorse the opinion of Messrs. JARDINE, MATHESON that the use of opium is not a curse, but a comfort and a benefit to the hard-working Chinese." Sir R. ALCOCK stated before the East India Finance Committee in 1871: "Looking to the universality of the belief among the Chinese that whenever a man takes to smoking opium it will probably be the impoverishment and ruin of his family . . . those who are addicted to it always consider themselves moral criminals." Another leading official quoted in the same sense is Sir J. P. HENNESSY, Governor of Hongkong, and the opinion of medical men is then given, and includes those of Sir B. BRODIE, Sir J. RITSON, and 24 leading doctors in England. The testimony of medical men residing in China is almost unanimous against opium, and, though a few doctors have been

quoted in its favour, the weight of authority and a numerical majority are convincing.

*Fallacy No. 3.*—That the supply of opium regulates the demand, and not the demand the supply.—This argument, brought forward by the Anti-Opium Society, is disproved by Mr. BRERETON, particularly by his pointing out that Indian opium was of much better quality than the native drug. Later on, when the quality of the Indian article deteriorated, the demand fell off.

*Fallacy No. 4.*—That opium smoking and opium eating are equally hurtful.—This point appears to be of little importance, in view of what follows.

*Fallacy No. 5.*—That nearly all who smoke opium are either inordinate smokers or are necessarily in the way of becoming so, and that once the custom has been commenced it cannot be dropped; but the victim is compelled to go on smoking the drug to his ultimate destruction.—The lecturer says that it is a matter of common knowledge that this is not the case: he has known hundreds of moderate smokers. But, as the habit is beneficial, few desire to discontinue it. Against this may be quoted a letter from a Chinese resident in London (*Times*, 6 July, 1875), "show me one instance where a man had been adhering to a fixed allowance of opium with which he had commenced years ago, and I will show you a hundred cases where men were ruined within ten years."

Dr. SHEARER, of Liverpool, in a pamphlet on Opium (awarded a prize in 1881 by a commission of eminent physicians) states that the vice is far more ensnaring and seductive than dram-drinking, that cumulative doses are required to produce the original effects, and that even the moderate continuous use of the drug induces the most serious derangement of the nervous system. The chief objection to its use put forward by the Chinese is that it injures the intellect and impairs the moral character. The desire for the drug among the poorer classes leads them to stint themselves of the common necessities of life, the consequence being rapid deterioration of health. The effects on the wealthy are less noticeable, but no less sure in the end, for there are few who ever discontinue the habit. Medical opinion generally at the present day may be said to confirm this view.

*Fallacy No. 6.*—That the Chinese Government is, or ever was, anxious to put a stop to its use, or even to check its use among the people of China.—The sole object of the Government, says Mr. BRERETON, was to protect the native drug, to prevent bullion leaving the country and generally to exclude foreign goods. If the Chinese Government really wanted to put a stop to the use of opium they would begin by doing so themselves: they could do this without difficulty. But they will not

because they derive a large revenue from the drug, because smoking is an ancient and harmless, and beneficial custom.

That smoking is not an ancient custom has been shown in the historical sketch. The opinion of the Chinese Government is well illustrated in the following document, viz :—

*Extract from Memorial of Choo-Tsun, Member of the Council and of the Board of Rites, against the admission of Opium. October 1836.*

"To sum up the matter, the wide-spreading and baneful influence of opium, when regarded simply as injurious to property, is of inferior importance; but when regarded as hurtful to the people, it demands most anxious consideration; for in the people lies the very foundation of the empire. Property, it is true, is that on which the subsistence of the people depends. Yet a deficiency of it may be supplied, and an impoverished people improved, whereas it is beyond the power of any artificial means to save a people enervated by luxury." [He then goes on to say that opium had been introduced into Java by the Dutch in order to enfeeble the natives, and so subdue them the more readily.] "Now the English are of the same race. In introducing opium into this country, their purpose has been to weaken and enfeeble the Central Empire. If not early aroused to a sense of our danger, we shall find ourselves, ere long, on the last step to ruin. . . ."

The memorialist then goes on to state that ruin is being caused in the army by the use of opium.

"While the stream of importation of opium is not turned aside, it is impossible to attain to any certainty that none in the camp do ever secretly inhale the drug. And if the camp be once contaminated by it, the baneful influence will work its way, and the habit will be contracted beyond the power of reform. When the periodical times of desire for it come round, how can the victims—their legs tottering, their hands trembling, their eyes flowing with child-like tears—be able in any way to attend to their proper exercises? Or how can such men form strong and powerful legions?"

[An instance is then given of the failure due to opium of a campaign in 1832 against the Yao rebels]. He then proceeds to descant on the low ebb to which morals have fallen, and recommends, besides the prohibition of importation, the strict enforcement of prohibition of its use, so that reformation may ensue.

Another memorialist, Hsu-Kaw (October 1836) dwells chiefly on the danger arising from the increasing exports of silver, but argues also on moral grounds, saying that opium is highly injurious to

men, and to permit it to pervade the empire is incompatible with Celestial dignity. (*Blue Book* 1840, p. 175). HWANG TSEO-TSZU, president of the Sacrificial Court, memorializing the Throne in 1838, (vide *Chinese Repository*), referred to the Emperor K'IA-K'ING having foreseen the injury that opium would produce in China and having passed a prohibitory law. "But at the time his ministers did not imagine that its poisonous effects would ever pervade the empire to their present extent. Had they sooner been awake to this, they would have awarded the severest penalties, in order to have nipped the evil in the bud . . . the use of the drug has now extended from the idle rich upwards to officials and downwards to the laborer and the tradesman, to the traveller, and even to women, monks, nuns, and priests. In every place its inhalers are to be found." He also refers to the drain of silver from the country, and the weakening of its resources. He therefore pleads for the suppression of the trade and the prohibition of the use of opium under the severest penalties, and asks for the promulgation of prescriptions for the cure of the habit, so that the people's lives may be saved from danger. A generation later LI HUNG-CHANG, Grand Secretary, stated (vide the *Times* of July 29th, 1881): "The single aim of my government in taxing opium will be in the future, as in the past, to repress the traffic . . . never the desire to gain revenue from such a source. . . . If it be thought that China countenances the import from the revenue it brings, it should be known that my government will gladly cut off all such revenue to stop the import of opium."

This appears, indeed, to have been the constant attitude of the Central Government, as well as of all the best opinion of China. The trade was abetted by a host of venal officials in the provinces, but the volume of anti-opium opinion gathered strength as years went by, and culminated in the movement of the early years of the 20th century, when the evil had reached a serious pitch.

*Fallacy No. 7.*—That the British merchants in China are making large fortunes by opium.—The fact being that the trade is profitable to a very few merchants only, whilst the British merchants as a body have no interest in the trade whatever.

This latter statement appears to have been true at the time, and ever since. The fact that the Government of India was deriving a large revenue from opium is not, however, mentioned, and was of vital importance in the argument.

*Fallacy No. 8.*—The discontinuance of the supply of opium from British India would stop or effectually check the practice of opium smoking in China.—Here again MR. BRERETON was right at the time, but as soon as China began to take steps

to put down opium-production, this point naturally assumed great importance. (See below—Historical).

*Fallacy No. 9.*—That the opposition of Chinese officials to the introduction of opium into China arose from moral causes.—This has been dealt with under Fallacy No. 6.

*Fallacy No. 10.*—That the introduction of Indian opium into China has arrested and is impeding the progress of Christianity in that country, and that if the trade were discontinued, the Chinese, or large numbers of them, would embrace the Gospel.—No greater delusion than this could be indulged in, says the lecturer. We send no opium to Japan, yet we make as few converts there as in China. If we could and did stop opium importation, the Chinese would find some other excuse for rejecting Christianity, and could point to the drunkenness prevailing so largely in the West and to the records of the Divorce Court as arguments against accepting our religion.

J. S. HILL, however, quotes several prominent missionaries as stating that they had often been met with this objection to their faith, and it cannot be denied that the objection, when sincere, had great force. Christianity in China has spread in recent years to a greatly increasing extent, but the causes are manifold.

*Later History of Opium.*—The opium import reached its zenith in 1879, when 82,927 piculs were imported (besides 20,000 estimated to have been smuggled in). Nine years later the figures were practically the same, but from then (1888) onwards the trade began to decline, and ten years later less than 50,000 piculs were imported. This was due to the enormous increase in the cultivation of the poppy in China, in Manchuria and the northern provinces generally, especially Szechuan, where the vast majority of the adult population used the drug. Contributory to this result were the facts that Indian opium had risen in price and deteriorated in quality; by blending it with the native drug the taste for the latter had become acquired, and for the former correspondingly lost. Cultivation had been confined to W. and N.W. China until the 1860's and it was in the later years of that decade that it began to spread through Honan into Chihli and the wild districts of Manchuria, and, further south, in Hunan, Chekiang, and also in Shantung and especially in Hsichowfu, Kiangsu, which had a large production. In 1881 the British Consul at Ichang estimated the production of Western China alone at over 100,000 piculs; the total production ten years later must have been well over 200,000 piculs, and in 1906 Mones estimated the total production of native opium at 376,000 piculs, and it was also estimated that between 10% and 20% of

the male population, or 2½% to 5% of the total population of China smoked opium.

This alarming growth of the vice caused a strong anti-opium movement to spring up in China, concomitantly with the spread of liberal ideas consequent on the growth of education and the shock administered by the China-Japan War and the suppression of the Boxer movement. In 1906 the movement had gathered such strength that the Court was influenced to issue an edict ordering the abolition of opium smoking within ten years. This was in September, and in the May previous a condemnatory resolution had been passed in the Parliament of Great Britain, where the opponents of opium (who had never ceased, in spite of Mr. BRERETON, to oppose the traffic), finally won the day, and secured the passing of an agreement with China, by which the export from India was reduced by one-tenth annually for ten years, provided the production of opium in China were reduced *pari passu*; the first three years were however to be an experimental period, at the end of which the situation was to be reviewed, and further action considered. Further edicts were issued by the Chinese Government, the sincerity of whose action was recognised by the International Opium Commission, which met at Shanghai in 1909, and resolved to give assistance to China in its attempt to put a stop to opium growing and trade.

At the end of the three years' experimental period, referred to above, i.e. at the beginning of 1911, fresh negotiations were opened between the two Governments of China and Great Britain, and on May 8th arrangements were made to continue the agreement for the unexpired period of seven years, H.M.'s Government agreeing to prohibit the importation of opium into such provinces as had suppressed cultivation and import of the native drug, and to discontinue the export from India before the seven years had elapsed, provided China could produce proof that production had ceased. The consolidated import duty was increased from Tls. 110 to Tls. 350 per picul, and a uniform tax levied on native opium. A second international conference, at which China was represented, was held at the Hague in 1911.

Unfortunately the establishment of the Republic in China, owing to the disorganisation in distant provinces, led to a revival of cultivation, but the Government set itself to suppress the vice, and, in spite of many difficulties and some opposition from the growers, has made increasing progress year by year. Sir A. HOSIE, whose investigations on behalf of the British Government took him through most of the opium-growing districts (as described in his *On the Trail of the Opium Poppy*), has said "No question has ever stirred the Chinese Empire so

profoundly as that of opium suppression. It affects all classes, and public opinion, backed by a young but growing patriotism, is gradually but surely branding opium-smoking as an evil that must be eradicated." At the end of March 1917, the importation of Indian opium ceased under the terms of the Agreement of 1907, and the extinction of cultivation, now carried on only in secret in remote districts, appears to be only a question of the re-establishment of a strong government, for the whole mass of enlightened opinion in China is against it. In this connection the work of the National Anti-Opium Society, with the aid of the International Reform Bureau, is worthy of notice. The first branch was formed in Tientsin, and the movement spread all over China. A great feature of the campaign has been the public burning of opium and opium-pipes, etc., and a stigma is now universally attached to the habit which can only be carried on in secret.

The whole movement is universally admitted to reflect great credit on China.

[N.S.]

BRERETON, W. H. : *The Truth about Opium*, 1882; *British Parliamentary Papers*, *passim*; HILL, J. SPENCER : *The Indo-Chinese Opium Trade*, 1884; HOSIE, Sir A. : *On the Trail of the Opium Poppy*, 1914; MORSE, H. B. : *The Trade and Administration of the Chinese Empire*, *passim*; MOULE, A. E. : *The Opium Question*, 1877; SHEARER, G., M.D., *Opium Smoking and Opium Eating*, 1881; STIRLING, W. G. : *Opium Smoking among the Chinese*, 1913; SULTZBERGER, H. H. : *All about Opium*, 1884.

REPORTS OF THE MARITIME CUSTOMS—Special Series; No. 4, (1881) *Opium*; No. 9, (1887) *Native Opium*; No. 10, (1888) *Opium, Crude and Prepared*; No. 13, (1889) *Opium, Historical Note or The Poppy in China* (J. EDKINS); No. 14, (1889) *Opium Trade*.

**OPIMUM WAR**, a question-begging epithet which has unfortunately passed into current use. The seizure of the opium by the Commissioner LIN was the occasion of the war; but the causes were the insults, indignities, oppressions and injustices of all the years during which the British and others had sought legitimate trade with China.

**ORANGES**, *Citrus* spp. China is probably the original home of the sweet orange and also of mandarin oranges, tangerines and kumquats.

There are said to be over eighty different kinds of edible oranges grown on the south-eastern coasts and islands of China.

Of the sweet orange, (*C. aurantium sinensis*), there are several varieties, chiefly from South China.

The mandarin oranges (*C. nobilis*) are large, have a loose skin of a dark orange-red colour, and are flattened in shape. One variety is seedless and very sweet. Other excellent varieties are found in

Ssüch'uan. The trees are not so prolific as the tangerines, and the leaves and wood are much stronger in growth and of a darker colour.

To the same group belong the so-called bitter or tonic oranges from Wên chow.

The tangerines are also *C. nobilis* but include the small loose-skinned oranges, mostly of a light orange colour and well seeded. The leaves of the trees are small and of a light green colour. There are several varieties. The trees are able to bear quite severe cold.

The kumquat (*C. japonica*) is a small fruit, generally preserved in sugar or syrup. There are a few varieties, the elongated kind being the favourite; it is even sent as far as the Peking markets.

Of pomelos and shaddockes (*C. decumana*) there are several varieties. The Amoy pomelo is particularly good; it is flattened, has a loose skin, its segments separate easily, and, when fresh, it is very sweet and juicy.

The lemon is not grown in China as a fruit tree but only as a dwarf pot-plant, bearing as many fruits as can be got on it. The fingered lemon or BUDDHA'S HAND (*C. medica digitata*) 佛手 *fo shou* is a queer fruit much grown as an ornamental pot-plant. The fruits are used as presents and kept for their scent, and are supposed to bring good luck.

There are various other quaint citrus plants, grown in pots and valued for their strangeness.

MEYER : *Agricultural Explorations*, etc.

**ORDERS**, etc. See *Decorations*.

**ORDOS** 河套 *ho t'ao*, the part of Mongolia enclosed in the great bend of the Yellow River, north of Shensi. It is 5,000 feet high in the south, sloping to 3,200 feet in the north, and is almost everywhere a sandy desert.

**ORIENTAL COLLEGE**. See *Ssü I Kuan*.

**ORIENTAL SOCIETY OF PEKING, THE**, was founded in 1885 and issued four numbers of valuable papers.

**ORIGINAL EXPORT**, an expression often found in this book in connection with local manufactures, etc., means the export from place of origin, the surplus production of a place, sent away therefrom, whether to other parts of China or to foreign countries.

**ORIOLES**. There is one species of the genus *Oriolus* (Sub-family, *Linumæ*) *Oriolus indicus*, which is found all over China in the summer, except in the mountainous districts. It ventures even into Peking. In the beginning of September it goes south, to Cochinchina and to India.

*Psaropholus ardens* has only been seen in the valleys of Formosa. *P. nigellicauda* of Hainan does not differ from *P. ardens* except in having

shorter wings and a tail which is longer and all black instead of being red underneath.

DAVID ET OUSTALET : *Les Oiseaux de la Chine*.

**ORNITHOLOGY.** China, including Manchuria in the North, Mongolia in the North and North-West, Chinese Turkestan in the Far West and Tibet in the West, together with the tropical Island of Hainan in the South and the (now Japanese) Island of Formosa, forms an immense territory, comprised within the 18th and 53rd parallel, north of the Equator, and extending from Central Asia to the Pacific Ocean.

Manchuria, Mongolia, Chinese Turkestan, Northern Tibet and all China proper down to the 34th parallel, North, lie within the great zoological Palaearctic section of the globe. South of the 34th parallel China is included in the Oriental Region, the birds of the mountain areas from an altitude of about 3,500 feet upwards, being of Western Himalayan type, while the lowland birds are either of purely Chinese species, closely allied to those of the adjoining southern countries—Tonkin, Burma, etc.—or are identical with species inhabiting those countries. Mr. H. J. ELWES, in his paper *On the Distribution of the Asiatic Birds* (P.Z.S., 1873, p. 645), after pointing out the Himalayan character of the mountain birds of South China, from an altitude of 4,000 feet upwards, very appropriately named that part of the Oriental Region, which includes South-East Asia from Burma to the Yangtze, the Himalo-Chinese subregion of his Indo-Malay Region (the Oriental Region of WALLACE). The Northern boundary of this subregion was, however, left undefined until 1891 when SEEBOHM and after him SRYAN suggested that the dividing line in China between the Palaearctic and the Oriental regions was probably the watershed between the Huangho and the Yangtze. There is now very little doubt that this is correct, so that a line drawn through North Kiangsu, Central Honan, and South Shensi, where the Ch'in Ling 秦嶺 marks the northern limit of several West Sutch'uan birds, will indicate fairly accurately the northern boundary of the Oriental Region in China.

The western portion of the Chinese Palaearctic area (Mongolia, Kansu, North Shensi, Chinese Turkestan and North Tibet) is Central Asian and should come into Dr. SCLATER's Tartarian subregion of the Palaearctic Region (*Ibis*, 1891, p. 514). This part of China has a large number of birds of genera unknown further East and its Avifauna is characteristic of Central Asia.

North Manchuria is evidently a part of the Siberian Subregion of SCLATER, and Eastern Mongolia, South Manchuria (Fêngtien Province) and North China (Chihli, Shantung, Shansi and North

Honan) should be included within the Manchurian Subregion of the same authority.

North Chihli, which is bounded by Eastern Mongolia and South-West Manchuria, numbers among its resident, or, at any rate, winter birds, the following species:—*Agithalus caudatus*, *Parus insularis*, *Dendrocopos major*, *Suthora mantschurica*, *Sitta amurensis*, *Certhia familiaris*, *Erythrospiza mongolica* and *Pyrgita petronia*, all of which are common in South Manchuria or Mongolia, whereas South Chihli, Shantung, Shansi and Honan have none of these. On reaching Kiangsu and the Yangtze, we find that the last of the resident northern birds (e.g. the Marsh Tit and the Grey-headed Green Woodpecker (*G. canus*)) are here on their southern limit, and that southern residents (e.g. the Huamei, the Chinese Forktail) now begin to appear.

A short distance up the Yangtze, we have in the province of Anhui an avifauna containing many well-known Fukien birds such as *Pomatorhinus swinhoei*, *Garrulax picticollis*, *Ianthocincla cinereiceps*, *Alcippe hueti*, *Schoeniparus superciliosus*, etc. This province is also the habitat in summer of *Pitta nympha*, *Geocichla citrina* and *Merula cardis* which were found to be breeding there by P. COUVREUX, s.j., and his brother missionaries. Proceeding up the Yangtze, we meet Oriental birds, such as *Culicicapa ceylonensis*, breeding in West Hupei, and a little further north we have in South Shensi a number of the Tibeto-Chinese birds of West Sutch'uan.

Western Sutch'uan is celebrated as the habitat of some of the finest of the Chinese pheasants. There, at Mu-p'in, within the borders of Tibet, the Abbé DAVID procured the Eared Pheasants, *Crossoptilon auritum* and *C. tibetanum*, as well as a Monaul (*Lophophorus lhuysii*), a Blood Pheasant (*Ithagene geoffroyi*), a new pheasant (*Tetraophasis obscurus*) and a large variety of new birds:—Babblers (*Trochalopteron formosum*, *T. blythii*, *T. ellioti*, *Ianthocincla maxima*, *I. lunulata*, *I. arthemisiae*; *Babax lanceolatus*), Rosefinches (*Propasser trifasciatus*, *P. vinaceus*, *P. edwardsii*, *P. verreauxi*), etc., etc. (For a complete list of these birds, see *Journal*, N.C.B.R.A.S., 1872, pp. 228/9). Since Père DAVID's time, other ornithologists, and especially the French missionaries on the borders of Tibet and in West Sutch'uan, have furnished the Paris Museum with extensive series of birds many of which were new and which have been described by Mr. OUSTALET. Pratt and other travellers, and SRYAN, through his Chinese collectors, have also explored Sutch'uan. Their collections have been dealt with in various scientific periodicals. The last scientific mission, conducted by Germans, brought back large collections, but the ornitho-



logist to the party, Dr. WEIGOLD, has been so far, owing to the war, unable to publish the results.

The avifauna of Yunnan is closely related to that of Burma but also contains many Szechuan birds. This province has been explored by a number of naturalists. The first expeditions were those of Dr. J. ANDERSON in 1868 and 1875. Within more recent times, Prince HENRY of Orleans and Mr. BONVALOT, the Catholic missionaries of the province, Captain WINGATE, Mr. A. L. PICHON of the Chinese Customs, and paid collectors on behalf of Mr. COLLINGWOOD INGRAM and other ornithologists, have made more or less important collections, so that the ornithology of the province is fairly well known. Part of Captain WINGATE's collection was made in Hunan and Kueichow and the latter province was visited by STYAN's collector; but our knowledge of these two provinces is very limited.

The mountainous regions of Kuangsi and Kuangtung in South East China do not appear to have been explored to any extent by ornithologists. The lowlands are better known. An important paper on the birds of these provinces which appeared in *The Ibis* for 1913, and other less important papers previously published in the same magazine furnish instructive lists of, and field notes on the birds of this part of China.

Chekiang and Fukien are ornithologically well known. The former province was worked from Ningpo by Consul ROBERT SWINHOE in the early seventies of the 19th century. Two handsome pheasants, *Pucrasia darwini* and *Colophaps ellioti* and the Collared Laughing Thrush *Garrulax picticollis*, were discovered there by him. Fukien was extensively worked by the same ornithologist from Amoy and the southern part of the province produced a number of new species. Fukien was next explored, this time in the North-West, by Père DAVID, who made a short stay in the autumn of 1873, in the mountains dividing the province from Kiangsi. Three new Babblers, *Pomatorhinus swinhoi*, *Trochalopteron milni* and *Dryonastes berthemyi* and the re-discovery of CASOR's Tragopan were the most notable ornithological results of this exploration. After an interval of ten years, ornithological work in Fukien was resumed, by Mr. J. BAUN in North-West Fukien and by Mr. J. DE LA TOUCHE at Foochow. In the nineties of the last century the latter, in collaboration with Mr. C. B. RICKETT, and also Mr. F. W. STYAN worked chiefly by means of native collectors the province from the coast to the N. West, and numerous discoveries of new birds of Himalayan type and the extension of the range of many Himalayan and West China birds were the result of their researches. The exploration of Fukien has since the departure of RICKETT and LA TOUCHE been continued by their Chinese

collectors T'ANG WANG-WANG, T'ANG CHUN-KAI and their family, and new species or additions to the Avifauna of China are occasionally obtained by them. The following are the most striking new species obtained in Fukien during the last 20 years: *Suthora davidiana* SLATER, *Proparus guttaticollis* LA T., *Brachypteryx sinensis* RICKETT, *B. carolinae* LA TOUCHE, *Tribura melanorhyncha* RICKETT, *Cryptolopha ricketti* SLATER, *Gecinulus citrinocristatus* RICKETT, *Chrysophlegma ricketti* STYAN, *Lepocestes sinensis* RICKETT, *Gecinulus viridanus* SLATER, *Harpactes yamakanensis* RICKETT, *Scops latouchii* RICKETT, *Arboricola ricketti* OGILVIE-GRANT, *Junco siemseni* MARTENS. The last mentioned bird belongs to a section of Buntings previously unknown out of North America. The province of Kiangsi was worked by Père DAVID in 1868 and 1873, but has not produced anything of importance.

The tropical island of Hainan was explored by SWINHOE in 1868 and 1872, by the late Mr. SCHMACKER's collectors in 1891-92 and by the celebrated collector, the late Mr. JOHN WHITEHEAD, in 1899. The latter fell a victim to forest fever and died in the interior, two months and a half after his arrival in the island. His collections, which contained many remarkable novelties, and those of his predecessors, prove the avifauna of Hainan to be entirely Oriental and to comprise several Indo-malayan as well as Burmese genera, so far not known from the mainland of China, and many species peculiar to the island. Subsequent native or Japanese collectors have added other rare birds to the list of Hainan birds published by Mr. OGILVIE-GRANT in 1900 in the Proc. of the Zoo. Soc. of London.

Although the Island of Formosa does not any longer form part of the Chinese possessions, zoologically it remains a part of China and its avifauna is closely related to that of the neighbouring provinces of Fukien and Kuangtung. The mountain birds are Himalayan; some have allies in Fukien, others are also found in the mountains of that province and in Kuangtung. The lowland birds are practically similar to those of the lowlands of Fukien. This island possesses a large proportion of peculiar species. The first explorer of Formosa was SWINHOE, who discovered there a large number of new species and published the results of his work in *The Ibis* for the year 1863. The well-known ornithologist, HENRY SEEBOHM, sent there in 1893 his collector, Mr. A. HOLST, who added a couple of new birds to the lists published by SWINHOE. Mr. WALTER GOODFELLOW was however, the first European collector to penetrate into the heart of the island (Jan.-March, 1906 and Jan., 1912). He made important discoveries, and brought back from his last expedition among other valuable birds, living examples of the magnificent pheasant,

*Calophasis mikado* OGILVIE-GRANT. Other collectors and ornithologists have since added more species to the Formosan list, and Professor UCHIDA and other Japanese ornithologists are actively engaged on the further exploration of the Beautiful Isle.

Eastern China, from Canton to the Gulf of Liaotung, and the Islands of Formosa and Hainan, were extensively worked by Mr. ROBERT SWINHOE, of H.B.M.'s Consular Service in China, from the time of his arrival in China in the year 1854 until 1873, during his residence at Amoy, Shanghai, Ningpo and Chefoo and in Formosa and Hainan. Consul SWINHOE's expeditions included:—a journey up the Yangtze to Ssüch'uan, the circumnavigation of Formosa, journeys in Formosa, in Hainan, and two expeditions to Peking and to the Great Wall of China, N.W. of Peking. SWINHOE's numerous papers on the birds of China were published in *The Ibis*, in the *Proceedings of the Zoological Society of London* and in other scientific periodicals from 1860 to 1877 and are summarized in his *Revised List of the Birds of China and its Islands* which appeared in the *Proceedings of the Zoological Society of London* for 1871. Very little was known of the ornithology of China previous to this zealous naturalist's labours in the Far East. His work has formed the basis for all subsequent study of Chinese birds, and many species of birds, as well as of other vertebrates, were discovered, named and described by him, while the published accounts of his various journeys were important contributions to the Zoological literature of his time.

While SWINHOE was devoting his energies to zoological research in Eastern China, another great naturalist, ARMAND DAVID, priest of the Lazarist Mission of North China, was working with equal zeal in Mongolia, in North, West, South-West and East Central China. Père DAVID was sent to China for the first time in 1862. He began at once on his arrival in Peking to form a Natural History Museum, (the Peit'ang Museum,—the remains of the Bird collection are now preserved at the Nant'ang, Peking). In 1862, he visited Siwan, a Christian village in Mongolia; in 1863, he spent a month in the Si-shan; in 1864, he went to Jehol where he remained five months. He was then commissioned by the administrators of the Paris Museum to further explore the interior of China and in 1866, he made a long expedition to Mongolia (Mao Mingan, Ordos and Ourato) returning to Peking in October of that year, after an arduous journey which had lasted seven and a half months. In 1868, Père DAVID started on a voyage of exploration to Ssüch'uan, via Shanghai and the Yangtze. Leaving Peking in May, he spent the summer and the early autumn in Kiangsi on the borders of the Poyang Lake and on the

13th November, 1868, he left for Ssüch'uan. He arrived at Chengtu in January, 1869, explored first the mountains lying to the North of that city and proceeded to Mu-p'in, a Tibetan principality, eight days' journey North West of Chengtu, where he remained until November, 1869, and thence went to the Eastern corner of Kokonor, finally returning to Chengtu at the end of March, 1870, and reaching Tientsin on the 24th June of that year. Unable to proceed to Peking on account of the Tientsin Massacre, Père DAVID went to Europe. He returned to China at the beginning of March, 1872, then went on to Peking where he remained till the autumn and started on his last expedition on the 2nd October, 1872. The winter was spent in South Shensi where he explored the Ch'in Ling; in May, 1873, he went down to Hankow, thence to Kiukiang, and from June to the autumn was spent in Kiangsi on the borders of Fukien, where he nearly died from malarial fever. Having recovered from his illness, the intrepid explorer went on to Fukien, and remained for a couple of months in a hamlet situated in the high mountains which separate that Province from Kiangsi. Unfortunately, he again fell ill and was compelled to return to Taitou, his former centre in Kiangsi. His health having quite broken down, Père DAVID returned to France in April, 1874. His health was restored to a great extent, but he did not visit the Far East again and resumed conventual life and work at the Rue de Sèvres in Paris. There, his superiors allowed him to install a museum, and he continued to teach zoology and at the same time formed a very valuable collection of Chinese coleoptera. Père DAVID's great work *Les Oiseaux de la Chine* was written, after his return to Europe, in collaboration with Dr. E. OUSTALET of the Paris Museum and appeared in 1877. The good father died at the Rue de Sèvres on the 10th October, 1900.

Father P. M. HEUDE, S.J., the founder of the Sikawei Museum, explored the Yangtze valley from January, 1868 to November, 1884. Although not specially devoted to birds, he made collections of the birds of his district and was the discoverer of *Thalassæetus niger* HEUDE, *Paradozognis heudei* DAVID, and *Pucrasia joretiana* COURTOIS. Père HEUDE died at Sikawei on the 3rd January, 1902.

General PRZEWALSKI, the well-known Russian explorer, made during his journeys in Mongolia, Kansu and North Tibet important collections of birds which are described in the Appendix to his Book of travels in Mongolia, Western China and Tibet. The appendix in *Les Oiseaux de la Chine* gives a summary of his discoveries and additions to the ornithology of China. This naturalist travelled in Manchuria, Mongolia, etc., during the years 1870—73.

\*After SWINHOE, DAVID and PRZEWALSKI, there was an interval in bird research in China. Mr. F. W. STYAN, of Shanghai, explored the Yangtze valley from 1885 to 1902 when he was struck down by paralysis and had to leave China. The summary of STYAN's work in this region is contained in his *List of the Birds of The Lower Yangtze Basin*, an important paper which appeared in *The Ibis* for 1891. He also contributed to the same journal other interesting papers on the Ornithology of the Yangtze, of Fukien and of West China, and his articles in certain Shanghai papers and in *The Field* on his favourite subject are models of their kind. At the time of his departure from China, STYAN had begun, in collaboration with Mr. KERSHAW of Macao, an illustrated book on Chinese birds the text of which he was to supply while Mr. KERSHAW contributed the illustrations.

Mr. J. D. DE LA TOUCHE and Mr. C. B. RICKETT worked in Fukien, the latter between the years 1890 and 1903 and the former from 1883. Mr. LA TOUCHE has also done ornithological work in Formosa, Swatow, Chinkiang, South Manchuria and of late years in North-East Chihli.

Father F. COUVEROIS, S.J., the Curator of the Sikawei Museum, has been actively engaged in ornithological as well as botanical work in Kiangsu and Anhui since 1890. His *Oiseaux du Musée de Sikawei* contains a quantity of valuable information.

The late Dr. BERGEN, an American missionary in Shantung, made extensive collections of birds in that province, but unfortunately did not publish the results of his investigations.

The Reverend Dr. GEO. D. WILDER, of the American Presbyterian Mission at Peking, has also for several years done bird work in Chihli, but has not yet published results of his work.

Father E. LICENT, S.J., is engaged in the exploration of North China (Chihli, Shantung, Shansi, Shensi and Kansu) and will in due course work out his collections which are already considerable.

Mr. A. de C. SOWERBY, the well-known collector and naturalist, is preparing a work on the ornithology of Manchuria.

The following is a list of some of the more important papers and works on the ornithology of China, Hainan and Formosa:—

**CHINA, MONGOLIA, MANCHURIA, TIBET.**

ARMAND DAVID, *Voyage en Mongolie*, (1866), Bulletin, Nouvelles Arch. Mus., Paris, 1867, pp. 18-96; Bull. Nouv. Arch. Mus., Paris, 1868, pp. 4-83.

*Expédition dans le Kiangsi* (1868), Bull. Nouv. Arch. Mus., Paris, 1869, pp. 4-13.

*Catalogue Oiseaux de la Chine Sept.*, Bull. Nouv. Arch. Mus., Paris, 1871, pp. 3-14.

*Rapport sur Voyage au Kiangsi, Tibet et Kokonoor*, Bull. Nouv. Arch. Mus., Paris, Tome VII, 1871, pp. 76-100.

*Voyage au Centre de la Chine et au Tibet Oriental*, Bull. Nouv. Arch. Mus., Paris, Tome VIII, 1872, pp. 8-128.

*Journal de mon 3me Voyage*, 1873-1874, Paris, Hachette & Cie. *Voyage au Centre de la Chine et au Tibet Oriental*, Bull. Nouv. Arch. Mus., Paris, Tome IX, 1873, pp. 16-48.

*Voyage au Centre de la Chine et au Tibet Oriental*, Bull. Nouv. Arch. Mus., Paris, Tome X, 1874, pp. 3-82.

E. OUSTALET & A. DAVID, *Remarques sur l'Histoire Naturelle de la Chine Septentrionale et Occidentale*, Journal, N.C.B.R.A.S., 1872, pp. 228-230.

*Les Oiseaux de la Chine*, Paris, 1877.

R. SWINHOE.—*The Small Chinese Lark*, N.C.B.R.A.S., 1880, III, pp. 287-292.

*On the Ornithology of Amoy*, Ibis, 1860, pp. 45-68.

*Additions and corrections to do.*, Ibis, 1860, pp. 180-183.

*Further additions and corrections to do.*, Ibis, 1860, pp. 357-361.

*Letters*, Ibis, 1860, pp. 428-429.

*Ornithology of Hongkong*, Ibis, 1861, pp. 23-58.

*On the birds about Ta-lien Bay*, Ibis, 1861, 251-262.

*Ornithology of Amoy and Foochow*, Ibis, 1861, 282-288.

*Notes on Ornithology between Takoo and Peking*, Ibis, 1861, pp. 323-345.

*Letters*, Ibis, 1861, pp. 408-414.

*On a Bird, the supposed female of Crossoptilon auritum* Pall, P.Z.S. 1862, pp. 286-287.

*On some Tientsin Birds*, P. Z. S. 1862, pp. 315-320.

*Ornithological Ramble in Foochow*, Ibis, 1862, pp. 253-265.

*Additions and Corrections to Ornithology of N. China*, Ibis, 1863, pp. 87-97.

*New and little-known Birds from China*, P. Z. S. 1863, pp. 87-94.

*On the species of Zosterops inhabiting China and Japan*, P. Z. S. 1863, pp. 203-205.

*Catalogue of birds of China*, P. Z. S. 1863, pp. 259-335.

*Ditto, amendments*, P. Z. S. 1864, pp. 271-272.

*Letters on Chinese Ornithology*, Ibis, 1865, pp. 107-108, 111, 230, 344, 364, 588.

*Jottings on Birds from Amoy Journal*, Ibis, 1867, 226-237.

*Jottings on Birds from Amoy Journal*, Ibis, 1867, 388-413.

*Ornithological Notes from Amoy*, Ibis, 1868, pp. 82.

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See also *Les Oiseaux de la Chine*, Cat. Birds, B.M., etc.

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*Flora Sinensis*. The work was translated into German, and from German by FORSTER into English, *A Voyage to China and the East Indies*, London, 1771. CHINESE REPOSITORY, vol. i, p. 269.

**OSPREYS**. See *Accipitres*.

**OSTASIATISCHE LLOYD, DER**, a German newspaper in Shanghai, first issued in 1886. For a time it appeared as part of *The Shanghai Courier*. Its publication was prohibited after declaration of war by China in August 1917.

**OSTEND COMPANY**, a trading company with a charter given by CHARLES VI of Austria in 1722 or 1723, and suspended for seven years in 1727. The English East India Company suffered severely from its competition at Canton; attempts to exclude it from entry were made on the spot, and in England statutes were passed with regard to the matter. The Company became bankrupt in 1784 and was quite extinguished by the regulations on which the English Company's charter was renewed in 1793.

**JAMES**: *The English in China*; BIRDWOOD: *Revue de l'Extrême Orient*, vol. iii, p. 601.

**OUIGUR**. See *Uighur*.

**OU-YANG HSIU 歐陽修**, A.D. 1007-1062. A native of Kiangsi, a famous poet, the author of the *Chi ku lu 集古錄*, the earliest work on ancient inscriptions, and of many other works. He was canonized as 文忠 Wên Chung, and in 1530 was admitted into the Confucian Temple.

**OUZELS**. See *Turdinae*.

**OVERLAND FRIEND OF CHINA, THE**, a résumé of *The Friend of China* (q.v.), published for the home-going mails. It began in August, 1845, and continued till 1860. See *Friend of China*.

**OVIS JUBATA**. See *Sheep, wild*.

**OVIS NAHURA**. See *Sheep, wild*.

**OXENHAM, EDWARD LAVINGTON**, born in 1843, died in 1897. He had retired for health reasons in 1890, when Consul at Ichang. He was the writer of various papers, and published an *Historical Atlas of the Chinese Empire*. T'OUNG PAO, 1899.

## P

**PA 巴**, an ancient kingdom, now constituting east Szech'üan. See *Feudal States*.

**PADDY**, from the Malay *padi*, meaning rice in the ear or unhusked. 'Paddy-fields' is the

common expression in English for fields of rice, Paddy-bird is a name give to *Egretta modesta*, the white egret, which is often seen in rice-fields; it is not the rice-bird, (q.v.).

**PAGODA, 塔 t'a.** The word probably comes from Persian or Hindustani words which mean *the house of idols*. The French use it correctly for a group of religious buildings, the English less correctly for a single tower perhaps not connected with religion.

Pagodas were first erected in China in the third century of our era, and were undoubtedly Buddhist in origin. To what extent the architecture was of Indian origin is disputed: but it is certain that the type in China took on so new a style as to be practically a new creation. None of the earliest pagodas are now standing. The Ming and Manchu dynasties produced most.

The pagoda is a tower generally divided, at least externally, into stages. The stages are seven, nine, eleven or thirteen in number. Thirteen is the maximum, and those with five or three stages are called by a different name. The number is always odd, because to Buddhists the odd numbers are most religious and propitious. The commonest shape is the regular octagon, but some octagonal towers have the faces alternately large and small; hexagonal and round are rare, square are not uncommon, and examples occur where several shapes appear in the same tower, cylindrical superposed on octagonal, etc.

Some pagodas are solid, others are very narrow, and such have no floors inside but are divided into stories externally by projecting cornices. In others exterior balconies with roofs correspond with floors in the interior.

The highest is that at Ting-chou (Chih-li), approximately 360 feet; the Porcelain Tower of Nanking was about 250 feet.

The usual material is brick, but sometimes the bricks are glazed and we have what are called Porcelain towers. There are a few of cast iron.

Though religious in origin, and though idols from one to hundreds are housed in them, their erection or repair is now generally a matter of *jing-shui*, for the good luck and prosperity of the locality. They are seldom erected now. It is estimated that there are some 2,000 in China.

MILNE: *Life in China*; JOURNAL, N.C.B. R.A.S., 1915.

#### PAGODA ANCHORAGE AND ISLAND.

Foreign ships are obliged at Foochow to anchor 10 miles below the city, and a pagoda on an island gives its name to both the island and the anchorage.

**PAGPA.** See *Baschpa*.

**PAGUMA.** See *Civets*.

**PA HSIEN 八仙.** See *Eight Immortals*.

**PAI CH'I 白起**, a famous general of the Ch'in State, who died B.C. 258. He defeated Wei and Han in 293, killing 240,000, and in 260 put to death 400,000 Chao troops after accepting their surrender.

He fell into disgrace later and was forced to commit suicide. See *Ch'in, State of*.

**PAI CHIA HSIUNG 百家姓.** The hundred family names, which, as at present taught, include over 400 names of a single character and 78 double character names. See *Names*.

**PAI FANG 牌坊**, an honorary gate, the same as *p'ai lou*, (q.v.).

**PAI HSIUNG 百姓**, the hundred names; a term used in the meaning of 'the public,' of πολλοί. See *Pai chia hsiung*; *Bak Tribes*.

**PAI KO**, a gambling game. See *White Pigeon*.

**PAI LIEN HUI.** See *White Lotus Society*.

**PAI LOU 牌樓**, an honorary gate or archway, a very common object all over China. *P'ai* means tablet, and *lou* means storey; less elaborate arches are called *p'ai fang*, the character *fang* 坊 being originally the *place*, transferred in later times to denote the structure.

Early in the Chou dynasty worthies were rewarded by a mark of distinction being affixed to the gateway of their village. In the more peaceful days of the T'ang and Sung dynasties, when population increased and villages were merged in towns, the practice began of erecting special gateways to bear the honorific tablets. They are now found on the streets of cities, across country roads and by the roadside. They vary in size and splendour according to the wealth of the families which erect them, having sometimes twelve supporting columns and sometimes only two. The commonest are those with four pillars, forming a large central passage and two smaller ones. Generally the inscriptions and decorations are the same on both sides,—there is no front or back.

The important thing, which gives glory to the structure, is the tablet placed highest of all, bearing the two characters 御旨 *yü chih*, By Imperial Decree, or 聖旨 *shêng chih*, By Sacred Decree; for, during the Manchu rule at any rate, such archways could only be erected by a special order of the Emperor. With the permission there is also a grant of thirty taels of silver, which is probably meant to defray only the cost of the tablet bearing the two characters named above.

These memorial arches are granted to loyal servants of the State who have died in war (忠臣 *chung ch'ên*); to officials of good reputation (名宦 *ming huan*); to local worthies, distinguished by virtue and learning (鄉賢 *hsiang hsien*); to philanthropists (樂善好施 *lo shan hao shih*); to families that have lived together for four or five generations; to centenarians; to the highest literary graduates (進士 *chin shih*); and to women who have been killed or have committed suicide in defence of their chastity, widows who have escaped compulsion to

re-marry by destroying themselves, or those who have performed suttee (*q.v.*).

In memorial arches proper the *p'ai* or main tablet bears an inscription which indicates its purpose; but there are arches which also are termed *p'ai lou* or *p'ai fang* which are merely decorative and commemorate nothing. Several examples of these may be seen in Peking.

Probably the finest *p'ai fang* now extant is that at the beginning of the avenue leading to the Ming tombs; its date is 1540.

DE GROOT: *The Religious System of China*, vol. ii.

**PAINTING.** According to the records of history, the art of painting in China had its origin early in the Classical Period which opened five centuries before Christ, but no specimens from those early days have survived; in fact, the earliest authentic works in our possession may be said to date from about the sixth century of our era, although a scroll which is believed to be by KU K'AI-CHIH of the 4th and 5th centuries is now in the British Museum, and works attributed to this great master occasionally appear, while the Golden Age of Chinese Pictorial Art, which reached its zenith during the Sung dynasty, (960-1280 A.D.) opened in his day.

The division into what are known as the Northern and Southern schools of painting took place under the T'ang dynasty (618-960 A.D.) when men had begun to search for spiritual meanings beneath the outer semblance of their surroundings; the former being founded by LI SSÜ-HSÜN, the latter by WANG WU whose pictures were described as "poems," while his poems were called "pictures." The characteristic of the Northern school is a certain virile sternness; that of the Southern, delicate refinement.

Through the succeeding centuries the art of painting, in conjunction with those of music and poetry, rose high in favour, and became the acknowledged pastime of the literati and the officials of all ranks. We of the West cannot but be struck by the universality of the talents in those halcyon days, ere the art of leisure had been lost, and we find in the countless biographies of men long dead, a curious monotony in the recital of their accomplishments.

To appreciate Chinese painting at its true worth the Occidental must adopt a point of view differing in many ways from that in which he has been educated. He must realize, firstly, that the outlook of the artist is that of a bird on the wing; and that the perspective in the apparently fantastic landscapes he is studying seems so strange, because in the majority of cases, the painter has regarded his subject from above; he has walked among the mountains, or has remained seated by the window of his

rustic dwelling, gazing down upon the scene before him until it has impressed itself upon his very soul; then, and then only, has he in the privacy of his chamber transferred it to his silk. "I have it all in my heart," was the reply of the great WU TAO-TZÜ to his Emperor who had despatched him to depict the beautiful scenery on the Chia-ling river in Szech'uan, and who was amazed when the painter returned empty-handed.

Secondly, the distinctive attitude which the Oriental assumes towards Nature must be taken into consideration. Here indeed, lies the very crux of the matter; whereas, to the individualistic West, Man is the Centre and Lord of the Universe, he is on the contrary, to the more integral East, but one of the component parts of Creation. The philosophy which since the days of the I Ching (written by Duke WEN of Chou, before 1122 B.C.) has directed the evolution of the Chinese mind, considers "every being in the world, every manifestation of Nature, every genie, every god, as an active part of the great whole, of that Reality which is behind and beyond the flux of phenomena." This philosophy it is which has given to the Oriental his marvellous comprehension of Nature in all her moods and works, be these of the most trivial. With a flower, a bird, a tree, he feels a sense of kinship which must, of necessity, be denied to his more sophisticated brother of the West, and the Chinese artist strives to interpret the very soul of Nature, as our portrait painter strives to unveil the most intimate characteristics of those whose features he is delineating.

Further it must never be forgotten that Chinese pictorial art is in no sense photographic or objective, in fact it is entirely suggestive and subjective, thus corresponding, in many respects, more to our music than to our painting. Thus the Shou chüan or long horizontal scrolls were intended to be taken up and slowly unrolled, to be slowly enjoyed bit by bit, to present one theme following upon another, completing and resolving that which had just passed.

The following quotation is from the interesting article "Ink Remains, by AN I-CHOU," by Dr. FERGUSON in the *Journal of the North China Branch Royal Asiatic Society*, vol. xlv, for 1914.

"The title of this book impresses a foreign reader as peculiar, but it has the most familiar sound in his own language to a native of China. Chinese speak of ink in phrases where we say pen. The 'power of the pen' would be written by Chinese as 'the power of ink.' Literary product is the product of ink—not of the pen. The title of AN's book refers to the writings and paintings which came under his observation. These were the product of ink, the ink of literary men. The copy of the book owned by me is in four volumes, two of which are devoted to records of writing, 'shu,' and two

to painting, 'hua.' The association of writing and painting is taken for granted in the classification of 'shu' and 'hua' as common products of ink. In this association which is met with in all books on painting in the Chinese language we see at once that painting is linked with writing, i.e. calligraphy, and not, as in Europe, with sculpture or architecture. This distinction is fundamental in the study of the pictorial art of China. Only confusion and disappointment can come to one who approaches this study from the same view-point as he uses for the understanding of the productions of European artists. In China, he must always remember that painting is the work of cultivated men of literary instincts, and not of men trained in schools of painting. A few good students never become expert calligraphists. . . . The poet and painter are men who, in addition to being students and calligraphists, have imagination and inspiration. They are not of a separate class from other literary men, but have talents above their fellows. The ink used for writing poems is the same as that for sketching the mist on the hill-tops, and is not different from that used in ordinary writing. Ink remains, therefore, are literary remains; only it must be kept in mind that the word 'literary' must be widened in its meaning so as to include calligraphy and painting."

Thus in China the arts of poetry and painting and writing are closely allied, and the love of Nature—not only as a delight in pleasant aspects, but as a close sympathy which can identify itself with the life of things in nature and value non-human existence for its own sake—is inherent in the Oriental soul.

Hsien Ho, 謝赫 A.D. 475, gives the following Six Canons of Chinese painting.

1. The conception should possess harmony and vitality.
2. The brush should be used to establish the external framework.
3. The outline should conform to the shape of the object.
4. Colouring should be suited to various forms.
5. Perspective should be correctly conceived.
6. Representation should be in conformity with style selected.

In 1100 A.D. we find Paintings classified as shên 神, miao 妙, and nêng 能.

1. Shên, are pictures in which the heaven-inspired quality of vitality is found.
2. Miao, those in which brush work is of high order, colouring harmonious, and where there is grace or charm.
3. Nêng, have strength without sacrifice of form.

In regard to their size Paintings are divided into five classes, 1. Ta Chung T'ang 大中堂; 2. Chung T'ang 中堂; 3. Li Chou 立軸; 4. P'ing T'iao 屏條; 5. Hêng P'i 橫披.

These are designed for wall decoration and are hung according to certain conventions. The Tai Chung T'ang and Chung T'ang are hung upon ceremonial occasions, the former opposite the door in the central hall of a Chinese house, the latter, in pairs, on the side walls of this same hall. The place of the Chung T'ang may be taken, on ordinary occasions, by sets of scrolls upon which are written couplets, or quotations from the Classics.

The rule governing the hanging of pictures in the inner rooms of a house are less strict, and here we may find on the centre wall a Li Chou which is of a size smaller than the two preceding, while on the side walls may be hung P'ing T'iao—the small pictures in sets of four—or Hêng P'i, by which name are known the highly popular horizontal pictures.

Shou chüan 手卷, and Taò yeh 冊頁 are the names by which are known respectively the hand scrolls, and the albums; the latter made of long strips of folded paper.

The names of a number of artists are mentioned in the early periods of Chinese history, but the first artist of whose work we have an example is Ku K'AI-CHIEH 顧愷之 who lived in the 4th and 5th centuries of our era.

Under the T'ang noted names are: LI SSÜ-HSÜN 李思訓, WU TAO-TZÜ 吳道子, WANG WEI 王維, HAN KAN 韓幹.

Under the Sung noted names are: FAN KUAN, 范寬, KUO HSI 郭熙, LI LUNG-MIEN 李龍眠, MI FEI 米芾, MA YÜAN 馬遠, HSIA KUEI 夏珪, MU CH'Í 牧溪.

Under the Yüan, or Mongol dynasty noted names are: CHAO MENG-FU 趙孟頫, YEN HUI 顏輝.

Under the Ming noted names are: LIN LIANG 林良, SHÊN CHOU 沈周, T'ANG YIN 唐寅, CHIU YING 仇英, WU WEI 吳偉, WÉN CHENG-MING 文徵明.

Painting during the Ch'ing dynasty has not yet received, from Western amateurs, the attention which, perhaps, it deserves; Chinese connoisseurs, however, value highly many modern works and pictures of much charm have been produced.

Among the many painters of fame the Four WANGS are the best known. They were WANG SHIH-MIN 王時敏, born at Soochow, 1592; WANG SHIH-CHEN 王時震, born near Soochow in 1598; WANG HUI 王翬, born near Soochow in 1632, a pupil of WANG CHIN-CHEN and a left handed worker; and WANG YÜAN-CH'Í 王原祁 Soochow, born 1670. The four were landscape painters. Besides there may be mentioned YÜN SHOU-P'ING 惲壽平, who was born at Ch'ang-chow in 1633 and lived at Hangchow.

For the lives of the painters see; *History of Chinese Pictorial Art*, by H. A. GILES. Other works treating of the art in a general way are; *Painting in the Far East*, *Guide to an Exhibition of Chinese*



and Japanese Paintings, *The Flight of the Dragon*, *A Painting by Ku K'ui-chih*, all by BIXON; *La Philosophie de la Nature dans l'Art de l'Extrême Orient*, PETRUCCI; *Three Essays on Oriental Painting*, by SEI I-CHI TAKI; *Chinesische Kunstgeschichte*, by MÜNSTERBERG; *Chinese Pictorial Art*, by STRHLNEEK; *Scraps from a Collector's Note-book*, by HIRTH; *Epochs of Chinese and Japanese Art*, by FENOLLOSA. Numerous publications in Japan give very beautiful and faithful reproductions of the works of great Masters; such publications are issued by the Shimbi Shoin Publishing Co., and also appear in the *Kokka Magazine*, etc. [F.A.]

**PAI SHOU WĒN.** See *Thousand Character Essay*.

**PAKHOI** 北海, was opened to foreign trade by the Chefoo Convention in 1877. It is on the north of the Gulf of Tonkin, in lat. 21° 29' N. and long. 109° 7' E. The harbour is very easy to approach and enter. The population is said to be 20,000, and there are about 70 foreigners, who all have their houses on the bluff, some forty feet high. Trade was at its best about 1888, but has declined in consequence of the opening of Treaty Ports on the West River and of the free port of Kuang-chow wan. The city has suffered severely from the plague.

	1915	1916
Net Foreign Imports ... ..	1,789,452	1,623,384
Net Chinese " ... ..	11,904	7,532
Exports ... ..	1,252,005	1,365,174

Total Hk.Tls. ... 3,055,361 2,996,090

**PA KUA** 八卦. The Eight Diagrams are of very ancient origin and by the Chinese are attributed to Fu Hsi (a.c. 2852). The *I Ching* (q.v.), which treats exclusively of the diagrams, states that the *T'ai Chi* 太極, represented by a dot, was generated by the *Wu Chi* 無極, which was without form. The *T'ai Chi* then generated the two *I* 儀, which are distinguished as Yin 陰 and Yang 陽. The *Yang I* is represented by a long line and the *Yin I* by a long line divided into two short ones. From the two *I* were generated the four *Hsiang* 像, which are called *T'ai Yang* 太陽, *T'ai Yin* 太陰, *Shao Yang* 少陽 and *Shao Yin* 少陰. They are represented by the *I* placed one over the other in the four possible ways. By similarly combining the four *Hsiang* the Eight diagrams (*Pa Kua*) are produced. Their names are Ch'ien 乾 Heaven, K'un 坤 Earth, Kan 坎 Water, Li 離 Fire, Tui 兌 Moisture, Sun 巽 Wind, Chên 震 Thunder, Kên 艮 Hill.

Arranged in a circle they form a common charm or talisman and figuratively represent the evolution of nature and its cyclic change.

WĒN WANG and CHOU KUNG, at the beginning of the Chou dynasty, by similarly combining the eight made sixty-four diagrams. It was this change which made nature dynamic instead of static, so to speak;

in the former system the balance was perfect and no room for 'play' seemed to be allowed.

The *I Ching* seeks out the principles of these diagrams, but as a matter of practice they are connected with fate rather than with any principles, and are used to-day all over China as a means of fortune-telling or divination. The *Pa kua* are also spoken of as the parent of mathematics and of written characters.

**PA LI CH'IAO** 八里橋, *eight li bridge*, a carved marble bridge outside T'ungchou, near Peking. The Allied forces in 1860 gained a victory over the Chinese troops here, and General de Montauban was afterwards given the title of Count Palikao.

**PALLADIUS, THE ARCHIMANDRITE**, the religious name and office of PIOTRE (PETER) IVANOVITCH KAFAROF. He was born at Tschistopol in the province of Kazan in Eastern Russia on September 17, 1817. He studied theology in St. Petersburg, and being made hiero-deacon, joined the ecclesiastical mission proceeding to Peking, and reached that place in September 1840. He remained there between six and seven years, reaching St. Petersburg again in March, 1848. He was raised to the dignity of Archimandrite and appointed head of a new mission to Peking, where he arrived in September, 1849. He left China again in 1859, and having refused a bishopric was appointed at his own request to the more humble position of almoner at the Russian Legation in Rome, his desire being to have leisure for study. He stayed there almost four years, and was then invited to return to Peking as head of the mission; he reached Peking for the third time on March 25, 1865.

In 1870 the Geographical Society of St. Petersburg asked him to make some archaeological and ethnological researches in Russian Manchuria; he spent nearly a year in this mission. In July, 1878, failure of health forced him to retire from China; he went by sea and reached Marseilles, but died soon after landing. He was buried at Nice.

He was a great sinologue, with immense knowledge; but unfortunately he published few large works though at his death he left a mass of notes and translations. The following is a list of his published writings, which are mostly in Russian. (1) *The Life of Buddha*, in the Collection of works by the Russian Ecclesiastical Mission at Peking, 1852; in Russian; translated into German. (2) *Historical Studies of Ancient Buddhism*; *ibid.* 1853; in Russian, translated into German. (3) *Navigation between Tientsin and Shanghai*, *ibid.* 1857; in Russian. (4) *Ancient Christian Monuments*; (Studies made at Rome); in Russian. (5) *History of Genghis Khan*; in the Collection of Scientific works by the Russian Mission; 1866; in Russian. (6) *Translation of the Hsi Yu Chi* 西遊記, *ibid.* 1866; in Russian.

(7) *The Mahometans in China*, *ibid.* 1866; in Russian. (8) *Chinese Literature of the Mahometans*, published by the Archaeological Society at St. Petersburg, 1874; in Russian. (9) *The Tombs of the Chin Emperors*, published in the St. Petersburg Geographical Society's Bulletin, 1866; in Russian. (10) *Translation of the Itinerary of Chang Te-hui in 1248 from Peking to Karakorum*; in *Irkutsk Geographical Society's Bulletin*, vols. x-xi; in Russian; translated into English, *Geographical Magazine*, 1875. (11) *Note on the Mantzu of the Ussuri*, in St. Petersburg Geographical Society's Bulletin, 1871. (12) *Notes of a Journey from Peking to Blagovestschensk*; *ibid.* 1872; in Russian. (13) *Ancient Chinese Story of Genghis Khan*, translation, in *Oriental Collection*; 1872; in Russian. (14) *Memoir on Ancient traces of Christianity in China*; *ibid.*; 1872; in Russian. (15) *Traces of Christianity in Mongolia and China in 13th century*; in *Chinese Recorder*, 1875; in English. (16) *Note on the Inscription of Si ngan fou*; *ibid.*, 1875; in English. (17) *Elucidations of the Travels of Marco Polo in North China*; in *Journal of N.C.B.R.A.S.*, 1875; in English. (18) *Chinese-Russian Dictionary*, unfinished.

CORDIER : *Revue de l'Extrême Orient*, 1882, p. 9.

**PALMS.** The Sago-palm or *Sagus rumphii*, 欖欏 *kuang lang*, or 莎越 *so mien*, grows in S. Kuangtung and Hainan. The bark is used for making ropes and the fibre for coarse cloth and matting.

The sago is considered very nutritious. Its popular name is 土西米 *t'u hsi mi*; it consists of large yellow grains worth Tls. 4.00 or Tls. 5.00 per picul.

*Livistona chinensis*, 蒲葵 *p'u k'uei*; from this palm the famous palm-leaf fans are made. A section of country in the Sun-wui district of the West River delta in Kuangtung is given up almost wholly to the industry, and several thousand acres are covered with the palms, mostly low lying ground. B. C. HENRY, in his *Lingnam*, p. 76, states that from six to ten thousand palms are grown per acre. The quality of the fans produced is better when the smaller number is grown. Five to fifteen fans are obtained from each tree yearly. The palms begin yielding when seven years old, and they often live for several hundred years, producing all the time. After they reach the age of 30 to 40 years, they produce fans 5 ft. by 3 ft. in size. The fans are sun-dried, bleached with sulphur, trimmed and hemmed, and the best are ornamented with pencils or hot irons. The inferior leaves are made into cushions and raincoats or used for thatching houses, while the stalks are made into brooms, brushes, and chairs.

In 1892 eleven millions of these fans were exported, and they became so popular that ten years

later the export had risen to forty-one millions. As has so often happened in Chinese trade, the rising demand brought malpractice in its train, and deterioration of quality led to a temporary decline in the trade, which however soon recovered.

The import of these fans in 1916 was of value Hk.Tls. 442,292.

The commonest palm in China is the useful coir-palm, *Trachycarpus excelsus*, H. WENDL, 棕 *tsung*, which is common on the Yangtze, in the south, and in the lower regions of Yunnan. It is a hardy plant, even withstanding the frosty winters of Kiangsu; the large brown bracts, which protect the stem from the cold, are natural pieces of fibre cloth, resembling cocoa-nut fibre, but superior. The tree yields on an average over a catty of fibre, which is woven into mats, rain-coats, which last for two or three seasons; covers of trunks; the uppers of rain-shoes, etc., and is indispensable to the poorer classes. This coir is shipped in considerable quantities from Wenchow and from Chungking.

[N.S.]

**PAN CHAO** 班昭, sister of the historian PAN KU, *circa* A.D. 50-112. She wrote *Lessons for Females* 女誡 and other works. She was highly honoured in her lifetime and her books are still read.

**PAN CH'AO**, 班超, younger brother of PAN KU the historian, and one of the greatest generals in Chinese history, was born A.D. 31 in Shansi and died in 101. He distinguished himself in an expedition against the Hsiung-nu, and was later sent to the King of Khoten, whom he persuaded to submit to China. He advanced to Kashgar and Bactria, and through a large part of Central Asia, bringing fifty kingdoms into allegiance to China. For these services he was made marquis, and after spending 31 years in Central Asia he returned to China in time to die.

He did not reach the Caspian, as is sometimes stated, but in 97 he ordered one of his officers, KAN YING, to open communication with Ta Ts'in, (the Roman empire or Syria); see *Kan Ying*.

GILES : *Chinese Biog. Dict.*; YULE : *Cathay and the Way Thither*.

**PANDA, THE GREAT**, *Ailuropus melanoleucus*, the sole representative of its genus in China, is a bear found in Kansu and Ssüch'uan. See *Ursidae*.

SOWERBY : *Journal*, N.C.B.R.A.S., vol. xlvii.

**PANDEAN PIPES.** See *Musical Instruments*.

**P'AN FEI** 潘妃, the favourite concubine of the sixth sovereign of the S. Ch'i dynasty. The practice of footbinding is said to have been begun by her. 'Every step makes a lily grow,' said the Emperor when she danced before him; hence the expression 'golden lilies' for the small feet of women. Gold leaf flowers were strewn in the

streets where she passed. The fall of the dynasty was due to her and she was put to death, A.D. 501.

**P'ANG ACHILLES**, or **P'ANG T'EN SHOU** 龐天壽, a convert of PAUL HSÜ, baptized by P. KOFFLER. He was the chief eunuch of the Empress HELEN, (q.v.) and an active supporter of the fugitive Ming dynasty under YUNG LI. He seems to have been a devout Catholic. By his advice the Empress wrote to the Pope, and he also sent a letter himself, in which he states that he was 62 years old, that he was in command of all the Ming forces, both land and sea, in Fukien and Kuangtung, and commander of the Imperial Guard, with full powers over the commissariat and financial departments, Master of Ceremonies and Guardian of the State Seal. The letter is preserved in the archives of the Vatican.

**BACKHOUSE AND BLAND**: *Annals and Memoirs of the Court of Peking*; Bulletin Catholique de Pékin, 1915, p. 430.

**PANGHU** 澎湖, the largest of the Pescadores in the Formosa Channel. Its circumference is about eighty-four miles. It with another island named Fisher, makes a good harbour.

**PANGOLIN**: See *Anteater*, *Scaly*.

**P'AN-KU** 盤古 was, in Chinese cosmogony, the first living being on the earth. He had the task of chiselling and moulding the world into shape. In pictures he is a giant with mallet and chisel. His task took him 18,000 years to complete.

**PAN KU** 班固, chiefly famous for his great history of the Western Han Dynasty, brought to completion by his sister after his disgrace. He is also the author of a treatise, half historical and half philosophical, known from the place where it was written as the 白虎通 *Pai hu t'ung*. He is one of the links in cosmogonical thought between the classical period and the Sung philosophers. In his ideas about the Five Elements he followed out the lines taken by TSOU YEN and LIU HSIANG (q.v.). He died in prison A.D. 92.

**PANSHEN ERDENI LAMA**, 班禪額爾德尼 喇嘛. Panshen is the Indian *Pandita*, teacher; *Erdeni* is Mongolian for Tibetan *Rinpoche*, treasure; the title therefore means Precious Teacher. ROCKHILL generally uses the Tibetan form.

This dignity is joint heir with the Dalai Lama to the spiritual inheritance of Tsongk'aba, the founder of the Gélupta sect,—the Yellow clergy. He is even more revered in Tibet than the Dalai Lama, because his office is to maintain purity of doctrine and he interferes but little with the secular administration of the country. He is supposed to be a re-incarnation of АМІТАБХА, and the succession is determined in the same way as with the Dalai Lamas. His residence is at Tashilumbo, 700 miles west of Lhasa. The sixth holder of the office

came to Jehol to the celebration of CH'EN LUNG's 70th birthday, and died there of smallpox.

**MAYERS**: *Chinese Government*; **ROCKHILL**: *Dalai Lamas of Lhasa*, T'oung Pao, 1910.

**PANTHAY**. The Burmese term for a Moham-medan. The name has been given to the Moham-medans of Yunnan, who began a rebellion against the Chinese in 1855, and got their arms through Burma. The Panthays sought to found an independent kingdom with the capital at Tali fu. They chose as their head TU WEN-HSIU 杜文秀, known as the Sultan SULEIMAN. It was not till the T'ai P'ing rebellion had been crushed that China was able to overcome the Panthays. The Sultan sought help from England in 1871, but in vain; and in the next year he found his capital in danger. Promise of amnesty was given by the Chinese at the price of Tu's head and a huge indemnity, but eleven days after the Sultan's death on January 15, 1873, the Chinese commander massacred the Moham-medans to the number, it is said, of thirty thousand.

**PANTHER**. See *Leopard*.

**PANTOJA, JACQUES DE** or **DIDACUS DE**, 龐迪我 *P'ang Ti wo*, a Jesuit Father, born in Spain, 1571. He reached Macao in 1599, and thence followed RICCÍ to Peking. It was due to his efforts that a cemetery was allowed to the Jesuits by the Government, where RICCÍ was buried. In 1611 he was appointed, with another Father, to correct the Imperial Calendar. From this time he suffered much persecution, was cruelly beaten by the mob and was an object of hatred to some of the officials, was finally exiled with the rest in the persecution of 1616 and died soon after his arrival in Macao, in January, 1618.

He wrote Chinese very elegantly, and some of his religious books are in circulation to this day,—the best known being 七克大全 *Ch'i k'o ta ch'üan*.

**HAVRET**: *La Stèle chrétienne de Si-ngan-fou*, II, p. 16, note.

**PAO SSÜ** 褒姒, B.C. 781, a concubine of the King of Yu Kuei (in modern Chihli), who caused the ruin of the State. To make her smile the king lit the signal-fires which called his vassals, though no enemy was near. Naturally, when the enemy came and the fires were once more kindled, the vassals stayed away. She was forced to die by her own hand.

**PAPAL BULL** *Ex quo singulari*, a famous bull issued by BENEDICT XIV, July 11, 1742, affirming the doctrine of the church with regard to the Chinese rites and forbidding their use in the Church under the severest penalties. It includes the oath prescribed in the Constitution *Ex illa die* of CLEMENT XI, an oath which is taken to-day by every Roman Catholic Missionary sent to China. The form of oath is as follows:—

Ego, N. . . . , missionarius ad Sinas (vel ad regnum N. . . . vel ad provinciam N. . . . ) a superioribus meis juxta facultates eis a Sede Apostolica concessas missus, (vel destinatus) procepto ac mandato Apostolico super ritibus ac caerimoniis sinensibus, in Constitutione Clementis Papae XI hac de re edita qua presentis juramenti formula praescripta est, contento, ac mihi, per integram ejusdem Constitutionis lectionem apprime noto, plene ac fideliter parebo, illudque exacte, absolute ac inviolabiliter absque ulla tergiversatione adimplebo; atque pro virili enitar ut a Christianis Sinensibus, quorum spiritualem directionem quoquo modo me habere contigerit, similis obedientia eidem praestetur.

Ac insuper, quantum in me est, nunquam patiar ut ritus et caerimoniae Sinenses, in Litteris Pastoralibus Patriarchae Alexandrini, Macai datis die 4 Novembris 1721, permissae, ac a SSmo Domino Nostro BENEDICTO Papa damnatae, ab eisdem Christianis ad praxim deducantur.

Si autem (quod Deus avertat) quoquo modo contravenerim, toties quoties id evenierit, poenis per praedictas Constitutiones impositis et adhuc vigentibus me subiectum agnosco et declaro. Ita tactis sacrosanctis Evangeliiis, promitto, voveo et juro. Sic me Deus adjuvet, et haec sancta Dei Evangelia. Ego N. . . . , manu propria.

Native priests in China also take this oath. In every case a duly-signed copy must be sent at once to the Propaganda.

*Collectanea Constitutionum . . . Sancta Sedis, Hongkong, 1905.*

PLANCHET : *Missions de Chine*, 1916, p. 457.

**PAPER 紙** *Chih*. The Chinese are said to have been the first people to prepare a writing surface from vegetable and other fibres beaten to a pulp and then compressed into sheets. The invention is supposed to be due to Ts'ai LUN, A.D. 105, but though the Chinese have been producing paper ever since, their methods remain very crude. In spite of this there are manufactured quite a surprising number of varieties of paper.

Rice Straw is the commonest of the materials used, since it is made into the coarsest and cheapest papers, packing-paper, paper used in the manufacture of fire-works, paper money to be burned at funerals, etc., etc.

Mao Tzu 茅子, the reed *Imparata arundinacea*, is also used, alone or mixed with rice straw.

A finer class of paper is made from bamboo, either *tz'ü chu* 簕竹 or *chin chu* 簕竹 being used, of not more than two years' growth. It takes some six months to reduce the bamboo to pulp, with a treatment of lime and soda. The paper is made of various qualities, the poorer being for papering windows, the better kinds for writing or printing

paper. It may be dyed, or coloured on one side, or glossed with white wax.

What foreigners call rice-paper has nothing to do with rice but is simply the pith of *Patsia papyrifera* cut into thin sheets. It is largely used by artists for painting on, and in the manufacture of artificial flowers.

Walls are not papered in China to any extent, but ceilings and partitions are often papered, and the same type of paper is used for making artificial flowers, for clothing the human effigies which are burnt at funerals and for covering cardboard boxes for toys, jewels, medicines, buttons, etc. Scroll and picture papers are also largely used in temples and large houses; there are also the well-known door scrolls, used in the humblest families. Tracing paper is consumed by boys tracing characters in books; wrapping, mourning, umbrella and gold and silver papers are other varieties.

Three foreign mills for paper manufacture have been put up in China in recent years. One is at Shanghai under Japanese management; it is well equipped and can produce fifty or sixty tons of paper a day.

The other mills are; one at Wuchang, belonging to the Hupei Provincial Government, and the other at Hankow, (Seven-mile creek), belonging to the Central Government; they were put up about 1910 to manufacture paper for Government use, but they have been idle most of the time. Both remained closed during 1914, the former through lack of funds, and the latter because of repairs to machinery.

In Western China a great deal of paper is made from the "paper mulberry," *Broussonetia papyrifera*, Vent. This paper is also used as wadding for winter clothing. In south-west Kuangtung the fibre of *Wikstroemia* is made into stout paper. (See *Wikstroemia*).

Paper is classified in the Customs Returns as 1st Quality; 2nd Quality; joss-paper; mill paper; and paper, other kinds; and the whole trade, under the heading Original Export, amounts to over Hk. Tls. 10,000,000. Of these joss-paper comes first, and Swatow heads the list of exporters. But the Swatow paper comes from Tingchow in Fukien, and Fukien is the leading paper producer in China, closely followed by Kiangsi, especially from Kuang-sin fu.

China imports an increasing quantity of paper, the value being Hk. Tls. 6,375,765, in 1915. Of course this was not an ordinary year, foreign countries not being in a position to fully supply the demand. In 1908 the amount imported was Hk. Tls. 3,733,775, and the annual increase has been fairly steady.

The chief of the imported papers is one manufactured expressly for the China market, called in

the trade, machine-glazed cap. It is the thin tissue-like paper used in printing Chinese books, the printing being on one side of the paper only. It is mainly supplied by Norway and Sweden. Printing papers, glazed and tissue-papers and other kinds are also imported.

Nearly twenty-five per cent. of the paper is from Japan, and twenty-five per cent. passes through Hongkong as the distributing centre for the southern provinces. Sweden is next after Japan, sending, in 1914, paper to the value of Tls. 983,543, and Great Britain next, Tls. 841,714.

Wood pulp has recently been imported, the quantity for 1915 being 35,370 piculs.

The export of paper in 1916 was, 1st quality, Tls. 1,044,411; 2nd, Tls. 1,041,669; joss-paper, Tls. 1,306,468; mill, Tls. 31,093; other kinds, Tls. 104,757.

*British Chamber of Commerce Journal*, Shanghai, August, 1916.

**PAPER BOATS**, so called by foreigners because the usual cargo is paper. A kind of boat used at Swatow, broad and flat-bottomed and having the bows sheer sharply up to a height of ten feet. Poling is the method of propulsion, and the crew start from the top of the incline with the pole at the shoulder and run the whole length of the boat, thus gaining a great impetus.

**PAPERS ON CHINA**, a periodical reproducing the best articles from journals in China and Japan. It was issued from the *China Mail* office in Hongkong from September, 1867 to July 1868. In 1870 it was incorporated with *Notes and Queries*, (q.v.).

**PARADOXORNITHINAE**, the Crow-Tits, a Sub-family of the *Corvidae*. The following are found in China. *Paradoxornis guttaticollis*, the Crow-Tit, in S. China. *P. heudei*, Lower Yangtze, Chinkiang to Nanking. *Cholornis paradoxa*, in Mu-p'in. *Suthora unicolor*, the Brown Crow-Tit, rare, in the mountains of W. China. *Scaerorhynchus gularis*, the Hoary-headed Crow-Tit, Fukien to Lower Yangtze. *Conostoma aemodum*, the Red-billed Crow-Tit, the frontier of China and Tibet. *Suthora bulomachus*, in Formosa. *S. suffusa*, N.W. Fukien and Yangtze. *S. webbiana*, Shanghai District. *S. mantchurica*, Chihli, Manchuria. *S. styani*, Yunnan. *S. alphonsiana*, in Yunnan, Szech'uan and perhaps Kweichow. *S. conepicillata*, in Koko nor and the Ch'in-ling range. *S. brunnea*, at Momein. *S. verreauxi*, W. Szech'uan and Mu-p'in, and N.W. Fukien. *S. morisoniana*, Formosa. *S. cyanophrys*, in Shensi. *S. davidiana*, Fukien. *S. webbiana*, Gray, in Chihli.

DAVID ET OUSTALLET : *Les Oiseaux de la Chine*.

**PARDONS** can be bought at the shops which sell paper charms and images; the purchaser then

invites Buddhist and Taoist priests to pray or perhaps to fast for him; paying of course the necessary price. They write the person's name on the form of pardon, with the date, and burn it that it may arrive at the proper god. The sins enumerated in print on the paper are then forgiven. The god whose name is on the pardon may be Yü HUANG 玉皇 or some other.

Doné : *Recherches sur les Superstitions*, p. 364.

**PARKER, EDWARD HARPER**, was born in 1849. He was appointed student-interpreter in H.B.M.'s Consular Service in China in 1869, and retired on a pension in 1895. In 1901 he was appointed as Professor of Chinese in Owen's College, Manchester, and still fills the chair (1917).

The most important of his numerous writings on China are the following :—

*Up the Yangtze; Travels in Mongolia*, 1870-1; *Comparative Chinese Family Law*, 1878; *The Opium War*, 1888; *China's Intercourse with Europe*, 1890; *A Thousand Years of the Tartars*, 1895; *The Religion of the Chinese*, 1899; *John Chinaman and a few others*, 1901 and 1909; *China, her History, Diplomacy and Commerce*, 1901, revised and enlarged, 1917; *China and Religion*, 1905; *Ancient China Simplified*, 1908; *Studies in Chinese Religion*, 1910; with many articles in the *China Review*, *Journal of the N.C.B.R.A.S.*, *Asiatic Quarterly Review*, *T'oung Pao*, etc., etc.

**PARKER, PETER**, the first regularly appointed medical missionary to China, was born in 1804 in the United States, and died there in 1888. He reached Canton in 1834, and opened an Ophthalmic Hospital there the next year. This led to the formation of a 'Medical Missionary Society in China,' and other such Societies were founded elsewhere during Dr. PARKER's visit to America and Great Britain in 1840. Returning, he continued his medical work in Canton, but in 1844 he took an official position in the American Legation, and later became *chargé d'affaires* and then Commissioner and Minister Plenipotentiary. He left China finally in 1857, but from 1879 was President in America of the Medical Missionary Society in China.

**PARKER, WILLIAM**, Sir, was born December 1, 1781. After a good deal of naval service elsewhere, he was put in command of the squadron at Hongkong on August 10, 1841. He captured Amoy, Ningpo, Woosung and Shanghai. He then seized Chinkiang, with the result that the Chinese were brought to terms and agreed to the treaty of Nanking. PARKER, who had become vice-admiral in November, 1841, was rewarded with a G.C.B. in May, 1843, (the investiture being by Sir H. POTTINGER, at Hongkong), and a baronetcy in

December, 1844. He afterwards filled various important posts, and died on November 13, 1866.

[LAUGHTON]: *Dictionary of National Biography*.

**PARKES, HARRY SMITH**, was born in Staffordshire in 1828. At thirteen years of age he joined his cousin Mrs. GÜTZLAFF at Macao, and studied Chinese under JOHN ROBERT MORRISON. He was Interpreter under ALCOCK in 1844. He became Acting-Consul under Sir JOHN BOWRING at Canton in 1853, was Vice-Consul at Amoy in 1854, and after assisting to make the Treaty with Siam was sent to England with the Treaty and the King of Siam's presents to Queen VICTORIA. He became Consul at Canton in 1856, and distinguished himself in his dealings with YEH over the lorcha *Arrow* case. He was made Commissioner of Canton after the capture of that city. In 1860 he accompanied Lord ELGIN to the North to ratify the Treaty of Peking, and was taken prisoner by the Chinese, and suffered many indignities. He went up the Yangtze with Admiral HOPKINS, establishing British Consulates at the newly-opened Treaty Ports. He was made K.C.B. in 1862, became Consul at Shanghai the next year, and established the Mixed Court there in 1864. With GORDON he formed the Camp of Instruction for Chinese troops defending Shanghai. In 1865 he succeeded Sir RUTHERFORD ALCOCK as Minister to Japan.

There he spent the next eighteen years, and in 1883 was offered the Peking Legation at a reduced salary—owing to the House of Commons feeling economical. He was the last Minister to use the additional title of 'Chief Superintendent of Trade' (q.v.). His official work only lasted eighteen months, three of which were spent in a visit to the newly opened Korea. He was made Minister Plenipotentiary to the King of Korea in addition to his China appointment. While foreigners throughout China were delighted at his becoming Minister at Peking, the Chinese were prejudiced against him, and arrogant, especially as a result of the war with France, and his post was not at all an easy one.

He had been made K.C.B. at the very early age of 34, and in 1881 he was made G.C.M.G.

He died in Peking, March 22, 1885, and was buried at Whitchurch, Middlesex. A statue has been erected to his honour on the Bund at Shanghai.

LANE-POOLE: *Life of Sir Harry Parkes*, 1894.

**PARROTS.** The Order *Psittaci* is tropical, but a few species are found outside the tropics, both north and south. Six are found in China: *Polaeornis salvadorii* OUSTALET, (which is common in Nepal) comes to pass the winter in the wooded valleys of the Upper Yangtze, as far north as 30°; this seems to be the extreme northern limit of the parrots. *P. lathamii* occurs in Hainan, and *P.*

*luciani* is probably found in the South-west of China. *P. cyanocephalus* comes as a visitor from Burma, etc., and has been taken near Canton. A smaller species, *P. longicauda*, is said to be found in Kuangsi. *Coryllis vernadis* is another species met with in S. China, but it is very rare.

DAVID ET OUSSELET: *Les Oiseaux de la Chine*.

**PARTIES, POLITICAL.** See *Political Parties*.

**PARTRIDGES.** See *Gallinae*.

**PA SSE PA.** See *Buschpa*.

**PATRIARCHS, SIX,** 六祖 *liu tsu*. Buddhism counts twenty-seven patriarchs of the West before the first patriarch of China. A number of these Indian patriarchs are found in Chinese temples. Their names are given in DORÉ's work. BODHI-DHARMA was the twenty-eighth and became the first patriarch of Chinese Buddhism. The names of the six are as follows, each, after the first, being a disciple of the preceding one.

1. BODHIDHARMA, (q.v.), 達摩 TA-MO; 2. SHÊN KUANG 神光, or HUI K'Ō 慧可; 3. SENG TS'AN 僧璨, or CHIEN CHIH 鑑智; 4. TAO HSIN 道信 or TA I 大異; 5. HUNG JÂN TA MAN 弘忍大師, 6. HUI NENG TA CHIEN 慧能大師. See *Buddhism in China*.

DORÉ: *Recherches sur les Superstitions*, tome vii, p. 244.

**PAVILION OF PURPLE LIGHT,** 紫光閣 *Tzu kuang ko*. The hall in Peking used for the reception of representatives from tributary nations; it was here that the first reception of Foreign Ministers was held, by T'UNG CHIH, June 29, 1873.

**PAWNSHOPS.** In China the pawnshop has nothing about it of the disreputable, as in the West—i.e., the pawning of articles is not considered an act to hide or be ashamed of. It is not uncommon for well-to-do people to deposit such valuables as furs, that they may be stored and cared for through the summer with less trouble than at home.

There are several classes of these institutions, the *chih tang* 質當 and the *ssü ya* 私押 or *hsiao ya* 小押. The very large characters painted on the walls of large buildings 當 or 押 must be noticed by all visitors to Chinese cities.

The *chih tang* or pawnshop proper is a private institution, but licenced by the local officials and subject to some government regulations. The time within which pledges may be redeemed is sixteen months, and the interest payable is three per cent. per month. Jewels are not received as pledges, and gold or silver only with restrictions.

The *hsiao ya* pawnshops are not recognised by the authorities and are much more used by the poorer classes. The interest charged is higher and the time for redemption is only three months. Being illegal institutions they have to guard care-

fully against burglary, etc., as there is no help for them in law against any theft, fraud or robbery.

GILLES : *Chinese Sketches*.

**PEACH BLOOM** (*peau de pêche*). See *Porcelain*.

**PEACHES**, *Amygdalus persica*, 桃 *t'ao*. The peach is supposed to have originated in China, though the point cannot be regarded as settled. But three important kinds have been developed there, and some of the most commercially important varieties in the United States have been introduced from China.

The three strains mentioned are the Chinese Cling group, the Honey group and the *Pien t'ao* group. The first belongs more to the north, the second to the south and centre, and the third is extensively cultivated only in the south, though it will thrive anywhere.

The best variety of the Chinese Cling group is the *Fei t'ao*, from the district of *Fei ch'eng* in Shantung. It is a large peach, often weighing more than a pound, and besides its excellent flavour it has the advantage of keeping good from the time it ripens in October till February, if it is wrapped in soft tissue paper.

There are some less noted varieties, and there are also several varieties of the Honey group, some of those in Shantung being especially fine.

Of the *Pien t'ao* 扁桃 or flat peaches, the red flat peach of Ch'ekiang, the white and the yellow flat peaches, both of Shantung, deserve mention.

The nectarine, *A. persica nectarina*, is very rare in China.

The Wild Peach, *A. davidiana*, is found as a hill shrub or as an ornamental tree in gardens. It is used as a stock for grafting almost all stone-fruit trees.

The peach has an important place in Chinese superstitions. The wood of the peach-tree is a demonifuge, and Taoist priests use it for making the seals with which they seal their talismans and amulets. Branches of the tree are also used to strike fever patients, to expel the spirit of fever. The fruit is, however, more important than the wood; it is the fruit which has given immortality to the immortals, and is a chief ingredient in the *elixir vitae* of the Taoists. The god of longevity 壽星 SHOU HSING is often pictured as issuing from a peach, and peach-stones carved in the shape of locks are amulets to keep children secure from death.

DORÉ : *Recherches sur les Superstitions*, p. 477; MEYER : *Agricultural Explorations in the Fruit and Nut Orchards of China*. (U. S. Department of Agriculture).

**PEACH-ORCHARD LEAGUE**, 桃園之義 *t'ao yüan chih i*; LIU PEI, CHANG FEN, and KUAN TI swore together to fight, live and die with one

another. The covenant was made in a peach orchard; hence the name. See *Kuan Ti*; *Liu Pei*.

**PEACOCKS**. See *Gallinas*.

**PEACOCK'S FEATHERS**. A decoration conferred by Manchu Emperors. The highest grade, (called 花翎 *hua yü*, flowery feather), is literally of the peacock's feathers, with 3, 2, or 1 eye according to the merit of the recipient. The lower grade (藍翎 *lan yü*, blue feather) is from the raven's tail.

**PEANUTS**. See *Groundnuts*.

**PEARL RIVER**. See *Chu kiang*.

**PEARS**, 梨 *li*, *Pyrus sinensis*. Pears are very much cultivated by the Chinese, but there are few varieties that are enjoyed by foreigners. One of the best is the quince-pear, *Ya kuan li*; it is a large fruit, sometimes weighing half a pound. Next to this comes the *Pai li* 白梨 or white pear, a round fruit, generally small. It is best known to foreigners as the Peking pear.

The *Ta suan li*, big sour pear, is found near Jehol, the *Mien suan li* or mealy sour pear, near Kuangning in Manchuria, and another sour variety, *Mo p'an suan li* or mill-stone sour pear, in Liaoyang.

These are all soft pears; the hard pears are more appreciated by the Chinese, and there are many varieties of them. The best is the *Ya erh li*, a large pear-shaped pear, which keeps well and can be got all through the winter in N. China. The *Ma t'i huang li* or Horse-shoe yellow pear is very large, with coarse flesh; it grows in Manchuria. So does the *Hsiang shui li* or fragrant water pear, which is dried and packed in boxes. A number of boxes of them used to be sent annually from Liao-yang to the Emperor. The *Mi li* or honey pear is hard, but very juicy and sweet; it comes from the Chihli province. Some pears of W. Shansi are remarkable for their 'keeping' properties. The *Yu li* or oil pear can be kept for more than a year. There is a fatty substance covering the fruit, giving it its name, and perhaps explaining its keeping properties. The *Pén li* or furrowed pear and *Huang li* or yellow pear are from the same district.

Shantung produces some very large pears, the *O li* for instance often weighing 1½ pounds. The *Hsiu hua li* from Shantung is a large pear shaped like a flattened apple.

There is a large number of red pears in N. China; all are apple-shaped and all remarkably good 'keepers.' Many other varieties might be named. From the foreign point of view it is not the pear as the Chinese have it to-day that is interesting, but the Chinese pear as it may be after a course of foreign, scientific treatment in foreign soil.

There are at least four varieties of wild pear found in N. China.

MEYER : *Agricultural Explorations*, etc.

**PEGOLOTTI, FRANCIS BALDUCCI**, the author of some curious notes, purely mercantile, on the route to Cathay, weights and measures, prices, etc. The work was written about 1340, and is found as an appendix to a work published in Florence in 1765-66. Part of the notes are translated by YULE.

YULE: *Cathay and the Way Thither*.

**PEI-TAI-HO** is a sea-side resort situated on the coast of Chihli some twenty miles south of Shanhai kuan. There are three settlements of houses, namely, West End, Rocky Point and East Cliff, of which Rocky Point is the most populous and best-developed.

It originated in 1894-95 when railway engineers began building. The Methodist Episcopal Mission next rented land, and when there were 14 cottages Rocky Point Association was formed. Then the East Cliff Land Co. took up 700 *mow*, and many houses and a hotel were built. In 1900 all was destroyed, but building was resumed two years later and in 1917 there are about 300 houses with some 2,000 summer residents.

A branch line has been opened in 1917 from the Peking-Mukden Railway, 5 miles away.

**PEITANG** 北塘 *pei t'ang*, a small port in Chihli, at the north of the Pei-t'ang river, some ten miles north of the mouth of the Pei-ho. When the Pei ho was barred to the Ministers in June, 1859, Mr. WARD, the American envoy, landed at Pei t'ang and, after a humiliating visit to the capital, exchanged ratification of the treaty at Pei-t'ang on August 16. In 1860 the allies landed at Pei t'ang to take the Taku Forts.

**PEI T'ANG** 北堂, *northern hall*, the name of the Roman Catholic establishment in the west of the Imperial City in Peking. The ground was given by K'ANG HSI in 1693 after PP. GERBILLON and BOUVER had cured his fever with quinine. It was called Pei T'ang to distinguish it from the already existing Tung (east) T'ang and Hsi (west) T'ang, now called Nan (south) T'ang. Six years later the Fathers begged for an extension of the ground that they might build a church. K'ANG HSI not only granted the land, but himself composed three inscriptions to be placed on the new church. A description of the building is given in the *Bulletin de Pékin*. It had a small tower which served as library and astronomical observatory; the residence of the missionaries was on the east and was in Chinese style, and the garden stretched to a block of houses which adjoined the imperial gardens or San hai 三海. The modest little church, called the church of S. SAUVÉUR, was dedicated in December, 1703. LOUIS XIV contributed much to its decoration: he was, of course, especially the protector of the French Jesuits, whom he had sent out,

and who had built the Pei T'ang, as the King of Portugal was protector of the Jesuits of the Hsi T'ang.

After some 90 years the Society of Jesus was suppressed, and the Lazarists took their place. After the persecution in CHIA CH'ING's reign the Pei T'ang came to an end in the reign of his successor TAO KUANG. It was sold, by imperial orders, to a mandarin, for the sum of 5,000 taels, and everything was allowed to go to ruin.

By the treaty between France and China of 1860 the property was restored to the church; a new and larger building was put up and completed in 1867.

An important institution at the new Pei T'ang was the Museum of Natural History formed by P. ARMAND DAVID, which was much visited by mandarins; some of the princesses also went there and, it is said, the Empress-dowager herself *incognito*. It was presented to her when the Pei T'ang was removed in 1885.

At the accession of KUANG HSÜ the Pei T'ang property was required for inclusion in the palace grounds; an amicable arrangement was made and another site provided not far away, on which a new cathedral was built and consecrated in December 1888.

FAVIER: *Peking*; BULLETIN CATHOLIQUE DE PÉKIN, February, 1916.

**PEKING**, 北京 *pei ching*. There have been several cities with various names on the site now occupied by Peking.

1. The earliest of these was called 蓟 Chi, from B.C. 723 to 221 the capital of the Yen 燕 Kingdom. It was destroyed by CH'IN SHIH HUANG-TI.

2. A new city was built on the ruins in A.D. 70, by the Han dynasty, and it was called Yen 燕 which is still used as a literary name for Peking.

3. From the time of the Three Kingdoms to the T'ang dynasty the same place had the name of Yu chou 幽州.

4. The K'itans destroyed the place when they established the Liao dynasty in 986, but they built again on the same spot and called the place Nan-king 南京, *southern capital*, to distinguish it from their earlier capital which was north, up in Liao-tung. They also called it Yen ching 燕京.

5. The Chin 金 dynasty followed in 1126, built a new city adjoining the old one on the east and of the same size, calling the double city Chung Tu 中都 Central capital: their northern capital was near Jehol and their southern at K'ai-feng fu. It was also called Ta-hsing fu 大興府.

6. This city was completely destroyed by CHENGIS KHAN in 1215. His grandson KHUBILAI Khan removed the Yüan dynasty capital from Karakorum, building on the Peking site the city



called Khanbaligh, sometimes written Cambuluc and, in fact, written in many ways. Khanbaligh stood on the site occupied by the present Tartar city, but its north wall was five *li* further north and its east and west walls were one *li* outside the walls of to-day. The Bell Tower is in the centre of this old city, and the Observatory is at its south-eastern corner. This is, of course, the city which was made known to Europe by the early Franciscan missionaries and by Marco Polo.

Another name by which it was called during the Yüan dynasty is Ta tu 大都, great capital.

7. The first Ming rulers had their capital at the city famous as Nanking, and Khanbaligh became a simple prefecture with the name Pei-p'ing fu 北平府. Being considered too large its northern wall was removed five *li* to the southward; whether the east and west walls were moved is not certain.

8. The third Ming emperor Yung Lo removed his capital to Pei-p'ing fu and called it Pei ching 北京, or as it may be spelt, Pe-king, which means Northern Capital; and it has remained the seat of government ever since.

Two things may be borne in mind by those who wonder at the situation of Peking. (i) The enemies of the Empire were generally on the North,—for half the time during the last seven or eight centuries China has actually been ruled by conquerors from the North. Hence, a capital near the northern frontier seemed necessary. (ii) The fact that the city is on a dusty plain instead of being, like Nanking, near a noble river, reminds one that the founders of such cities were horsemen, used to scouring the plains with their armies. They did not seek a site suitable for water supply, for unloading of goods, etc.

The present city of Peking consists of four enclosures. The Tartar city or North city is almost square; within it and more or less central is the enclosure called the Imperial City, the walls being about five miles in total length; and within this again there is a third enclosure, the Imperial Palace or the Purple Forbidden City. The Chinese city or South city is south of the Tartar city and adjoining it; east and west it extends beyond the Tartar city, but its width north and south is less than half its length east and west.

The Tartar city is so called because the Manchus at the beginning of their dynasty drove out the Chinese into the suburb which has become the South city. All the palaces of Manchu princes and important Manchu families and all government buildings are in the Tartar city. The older walls were faced with brick by Yung Lo of the Ming dynasty in 1437, and the three divisions of the city were also made by him.

The Imperial City 皇城 *huang ch'eng* is almost square, being a little more north and south than

east and west; the length of its walls is 10,350 kilometres. It has in it, besides the Forbidden city, three lakes, the Coal Hill, many temples, the Pei t'ang, etc. Its walls are 18 feet in height and are pierced by four gates.

The Purple Forbidden city, *tzu chin ch'eng*, is the innermost enclosure, and it was the strictly private residence of the emperors. The mortar used in the buildings was purple or violet, and this general tinge gave the name to the city. Another explanation, however, connects the name with the Pole Star, called by an ancient writer 'the Star of the violet myrtle,' the empire depending on this central spot as the heavens on the pole star. The walls of this enclosure are 1006 metres north and south and 786 metres east and west, and are 22 feet high. Outside is a moat 60 metres wide. There are four gates.

Among the better-known 'sights' of Peking the first place must be given to the Altar of Heaven (*q.v.*). The Confucian Temple with the Stone Drums (*q.v.*), The Lama Temple (*q.v.*), the Observatory (*q.v.*) with its remaining instruments, the Summer Palace (*q.v.*), the Drum Tower and Bell Tower, are all attractive. Some people may take more pleasure in visiting the sites connected with early church history in Peking,—the Cathedrals, the Portuguese cemetery with the graves of RICCI, SCHALL and many more (see *China*).

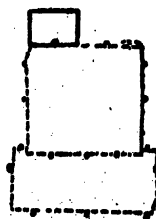
The Legation Quarter adjoins the eastern part of the southern wall of the Tartar city, and is now always in a state of defence.

Unfortunately no very good guide to Peking has ever been issued. FAVIER's work has many inaccuracies, and BRETSCHNEIDER's is too short and limited.

BRETSCHNEIDER: *Archæological and Historical Researches on Peking*, Shanghai, 1876; FAVIER: *Peking*.

[The plans of these cities, given below, are reduced from those in *Le Bulletin Catholique de Pékin* for February, 1914, by kind permission of Brother A. MAES, Director of the Lazarist Press at Peking.

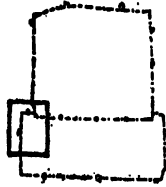
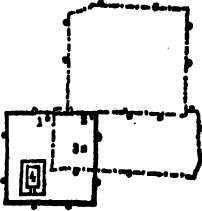
In these plans the broken lines represent the present Peking, while the dark lines show the relative size and situation of each ancient city.]



1. CHU

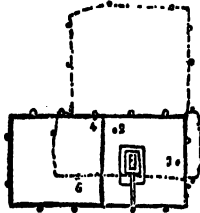
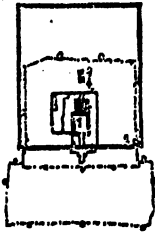
B.C. 723—221.

2. YEN, built in A.D. 70;  
known as YU CHOU (S)  
from 4th to 10th centuries



4. NAN CHING  
A.D. 10th century

5. CHUNG TU  
A.D. 12th century



6. KHANBALIGH  
A.D. 13th century

**PEKING CONVENTION.** Sir FREDERICK BRUCE, proceeding to Peking for the ratification of the Tientsin Treaty (*q.v.*), was forcibly hindered. This led to an expedition and to this Convention.

An indemnity of eight million taels was agreed on instead of the two millions of the Treaty. The port of Tientsin was to be opened to British trade and residence. The Kowloon territory already leased to Her Majesty's representative was to be ceded to Great Britain. Chusan was to be evacuated at once.

The Convention was signed on October 24, 1860, at Peking, by the Earl of ELGIN and Prince KUNG.

**PEKING GAZETTE**, 京報 *ching pao*, traditionally dating from the end of the 10th century, was a daily metropolitan *affiche*, containing Court Gazette, Decrees and Memorials. Manuscript copies were sent to the high provincial authorities, and the printed form was sent to Canton, etc. In some places it was reprinted.

The 'yellow' Peking Gazette ceased at the close of the Manchu period, but a white edition is still issued by HSÜAN T'UNG, the ex-Emperor.

**PEKING STAG.** See *Sika*.

**PEKING UNIVERSITY**, (匯文大學校) (not *University of Peking*, *q.v.*) is a missionary undertaking which had its origin in the educational work of the M.E.M.

In 1870 a small day-school was opened with three boys, induced to attend by the gift of one meal per diem. In 1878, a boys' boarding school was begun with six Christian boys. In the year 1885, this became the WILBY Institute, with the grade of an Academy. In 1888, during the visit of Bishop FOWLER, this in turn became the Peking University, with the Bishop as Chancellor and the Rev. L. W. PILCHER as first President. In 1890, a certificate of Incorporation was granted by the Legislature of New York, and a Board of Trustees in New York City constituted. In 1891 a Board of Managers to control the local affairs of the University was formed in Peking, and included missionaries of the A.B.C.F.M. and L.M.S., besides members of the foreign community.

Land was purchased, and the first building, Durbin Hall, put up in 1892. This, like all the M.E.M. property in the capital, was destroyed by the Boxers in 1900, but was rebuilt in 1902 and since enlarged from time to time. After the rebellion negotiations were begun among the various missions in Peking with a view to union in higher educational work, and in 1905, a union Medical College was agreed upon, the LOCKHART Medical College of the L.M.S. being re-organised so as to represent both the North China Educational Union and Peking University. In 1916 the China Medical Board having bought out the five Missions concerned, this work passed into its hands.

Union in Theological work in Peking University, has been in operation since the fall of 1915. At the present time (May 1917), the arrangements for the federated University are almost completed, a charter has been granted by the New York State, and the new scheme is expected to be launched in the fall of the year.

The land for the campus consists of one hundred acres, of which one-third was already purchased a year ago. Each Mission gives \$100,000 gold towards the initial outlay and instruction is to be confined to college and higher grades.

The number of students in April, 1916, not including those in Lower and Higher Primary Departments, was 659.

The President is the Rev. H. H. Lowry, D.D. of the M.E.M.

**PELICANS.** See *Steganopodes*.

**PEN** or **BRUSH** 筆 *pi*, used for writing, is said to have been invented by **MANG T'IAN** (q.v.), a celebrated general of the First Emperor, who died a.c. 209. Before his time characters were painted with a reed pen dipped in black lacquer or else incised with a bronze style.

**BUSHELL**: *Chinese Art*, II, p. 122.

**PENAL CODE**. See *Law*.

**PENTECOSTAL MISSIONARIES, THE**, have a kind of home base at Chicago, Ill., U.S.A. They have arrived in China only during the last few years. In the *Missionary Directory* for 1917 their number is given as 35, and they work in Hongkong, and in five stations in Kuangtung province, also at Yunnan fu and at T'ai-an fu in Shantung.

See *Assemblies of God*.

**PENTECOSTAL MISSIONARY UNION, The**, was organized in 1909, with Headquarters in London, England. Its workers in China are given in the *Missionary Directory* for 1917 as 27 in number, working in three stations in Yunnan.

See *Assemblies of God*.

**PEN T'SAO KANG MU**, 本草綱目, the great *Materia medica* by **LI SHIH-CHEN**, printed about 1596. See *Botany in China*.

**HANCE**: *Journal*, N.C.B.R.A.S., 1886, p. 324;

**GILES**: *Chinese Literature*; **WYLIE**: *Notes on Chinese Literature*; **BRETSCHNEIDER**, *Bot. Sin. I*, *Journal*, N.C.B.R.A.S., 1881, p. 54.

**PEPOHUAN**, 平埔蠻 *p'ing pu fan*, 'barbarians of the plain.' All those aborigines of various tribes in Formosa who submitted to Chinese civilisation were called by this term. See *Formosa*.

**PEPPER**, 胡椒 *hu chiao*, is the ground-up fruit of *Zanthoxylum bungei*. It is the ruddy capsules, not the seed, which possess the aromatic principle.

It is said to grow nowhere in China except in the island of Hainan. Attempts have been made to cultivate it in other parts but unsuccessfully. The Chinese put this down to the wariness of the foreigner, who destroys the productive power of the pepper before it is imported, thus keeping the trade in his own hands. There are two kinds, the Malabar and the Sumatran, but in China no distinction is made, both being sold at one price. The Chinese, however, regard white pepper as a superior species, and are not aware that it is simply black pepper steeped in lime-water.

**BOWRA**: *Customs Trade Returns, Ningpo*, 1869.

**HOBIE**: *Szech'uan*, p. 16.

**PEPPERMINT OIL**. 薄荷油 *Po-ko yu*, is distilled from the leaves of several species of *Mentha*, as the *crispa*, *piperata*, and *pulegium*. It is lighter than water, and is put up in toy bottles, holding about a spoonful. The best is made at Canton.

**PERESTRELLO, RAPHAEL**, the first western trader to reach China by sea. He was sent by **ALBUQUERQUE** from Malacca in 1515-16.

**PEREYRA, THOMAS**, 徐日昇 *Hsu Jih-sheng*, a Jesuit Father, was born November 1, 1645, at St. Martinho de Valo, Portugal, and died in Peking on December 24, 1708. He, with **P. GERBILLON**, acted as interpreter in making the Nipchou (Nertchinak) Treaty. He is noted also as the chief opponent of the Papal Legate **DE TOURNON** at the court of K'ang Hsi, who was greatly attached to him. He succeeded **VERBIEST** as Director of the Board of Mathematics temporarily in the absence of **P. GRIMALDI**. He was strongly Portuguese, had great influence at the Court of Portugal and at Macao, and of course used his influence against the French.

It may be remarked that in reading about this period some confusion is caused by there being associated with **P. THOMAS PEREYRA** a Belgian, **P. ANTOINE THOMAS**. Thus in **JENKINS** we read "Father **PEREYRA**, the evil genius of the unfortunate legate"; (p. 61), and in **BOSMANS**, "THOMAS fut le principal antagoniste du Cardinal **DE TOURNON**," (p. 139). In the letters of **VERBIEST** he sometimes writes **Père THOMAS** meaning **THOMAS PEREYRA**.

**JENKINS**: *The Jesuits in China*; **BOSMANS**: *Ferdinand Verbiest*, Louvain, 1912.

**PERILLA OCYMEIDES**, 紫蘇子 *tsü su tsü*, is produced chiefly in Manchuria where the plant, a species of basil, is boiled and used in place of linseed oil.

**PERIODICALS, EUROPEAN**. See *Press*.

**PERPENDICULAR AND HORIZONTAL** Period, 縱橫 *tsung heng*. In the fourth century a.c. the Ch'u state sought to make alliances with states to the northward, while Ch'in did the same in an east and west direction. The period has thus received the above term.

**PARKER**: *Ancient China Simplified*.

**PERSIMMON**, 柿子 *shih tsü*; *Diospyros kaki*, a very important fruit of North China. Trees are planted 20 to 30 feet apart in orchards, generally at the foot of hills, with a southern or eastern aspect, the best soil being of decomposed granite. The trees of some varieties reach 60 to 80 feet in height. All in N. China are grafted on a wild stock called by Chinese *hei tsao* which means black date, but it is really *D. lotus*, the wild persimmon (v. inf.). In central China other species are perhaps used.

There are many varieties, the best being that called *Ta shih tsü* or *Ta mo p'an shih tsü* 大磨盤柿子 big millstone persimmon, because of its large size and flattened shape. The fruit sometimes

reaches a pound in weight; it is seedless and contains very little tannin,—that is, it is non-astringent. By freezing them the fruits can be kept perfectly good for months. This, and some other varieties, has a constriction round the thickest part of the flattened fruit.

Another variety, called the Sweet persimmon, is exceedingly rare; Fire persimmon and Lotus-flower persimmon are other important varieties.

The less juicy kinds are often dried, and then eaten raw or stewed.

The wild persimmon, *D. lotus*, is called *hei tsao* 'black date,' by the Chinese and in the Customs list. It is found here and there in the mountains of N. China. It does not often develop into a big tree. It is used as a stock on which to graft the cultivated persimmon. The fruit is abundant, and edible when soft or after being touched with frost, but it is not very fleshy. Together with the 'red date' (see *Jujube*) it is sent to the silk districts for consumption by the silk-men, who live entirely on the fruit when rearing the worms, in order to avoid injuring the insects with smoke from fires. (*British Consular Report*, Chinkiang, 1887).

The export abroad, for Chinese emigrants, was in 1915 nearly 57,000 piculs, worth Tls. 300,000. Original export, 256,000 piculs, worth Tls. 1,413,000, mostly from Tientsin, Chefoo, Hankow and Nanking.

MEYER: *Agricultural Explorations*, etc., U.S. Dept. of Agriculture, 1911.

**PESCADORES**, Portuguese for *fishermen*, a group of islands west of the centre of Formosa, forty miles from that island and about eighty from the mainland. The largest island is Panghu (q.v.). The Dutch occupied them about 1620, before settling in Formosa. The group has belonged to Japan since 1896, together with Formosa.

**PETRELS**. See *Tubinares*.

**PETROLEUM**. See *Minerals*.

**PETUNTSE** 白磁子, the feldspathic stone, fusible at a high temperature, which gives the transparency to porcelain. The best is reserved for making the glaze. The name literally means 'white briquettes,' and refers to the shape in which the pulverised stone is transported.

BUSHELL: *Chinese Art*, vol. ii.

**PEWTERWARE**, one of the chief industries of Wenchow. The best quality is composed of four parts tin to one of lead. Basins, candlesticks, lamps, teapots, cups, trays, and ornaments of various kinds are made. Pewterware is also made at Chaochow and Chaoyang, near Swatow. The ware manufactured at Shasi is much inferior to that from Wenchow and Swatow. Ningpo pewter is famous also, and is preferred to copper on account

of its freedom from verdigris. Many articles formerly made of it are now, however, made of imported tin-plate.

**PFISTER, ALOYSIUS**, Jesuit missionary at Zi ka wei; he was born in Meurthe, April 24, 1833, and died in Shanghai May 17, 1891. He published in 1873 the first part of a list of Jesuits in China from Xavier to recent times. (*Catalogus Patrum ac Fratrum e Societate Jesu qui a morte S. Fr. Xaverii ad annum MDCCCLXXII Evangelio Xti Propagando in Sinis adlaboraverunt. Pars Prima*). He had collected material for a full history of the Jesuit Mission in China, but it was all destroyed in a riot at Wuhu in 1891.

A list of his published works is given in the *T'oung Pao*, 1891, p. 463.

**PHAGSPA**. See *Baschpa*.

**PHARMACOPAEIA**. The following are notes on some of the chief Chinese vegetable drugs.

**ACONITE**, (烏頭) *wu t'ou*. A great many species are found throughout China. These principally used are *ts'ao wu t'ou* (草烏頭), *A. wilsonii*, which is cultivated; and its powdered roots, mixed with white of egg, applied externally as a remedy for boils. *Ch'uan wu t'ou*, *A. hemaleyana*, is used similarly, and after frequent boilings, in small quantities as a drastic cure for coughs. *Fu-tzu* (附子) is *A. fischeri*; this is cultivated in the winter, steeped in vinegar and salted and further treated. This and other aconites are used for a variety of diseases. Their poisonous qualities are diminished by the above treatment.

**ANGELICA**. *A. anomala*, (白芷) *pai-chih*, grown in Szech'uan, Hupei, and Chékíang, is a favourite drug, used in female complaints and as a cosmetic; *A. decursiva* (前胡) *Ch'ien hu*, a common plant used as a tonic and exported abroad; *A. polymorpha* (當歸) *tang kuei*, the roots of which are used as a tonic and blood-purifier. The name *tang kuei* is also applied to the honeywort (*Cryptotaenia*), very frequently used in prescriptions, which resembles celery in odour and taste. It is used extensively in menstrual, chlorotic, and puerperal diseases.

**ASAFOETIDA**, imported from India, is a gum resin, the exudation of the *Ferula*, a shrub growing in Central Asia. It is used medicinally, and is deodorizing, anthelmintic, carminative, etc., and an antidote to mushroom poisoning.

**BAROS CAMPHOR** is considered the best in China. It is imported from Borneo. It is not true camphor but steareopten; it is applied as a powder to chancres, buboes, etc., and used for polypus, fistula, etc. It is *Dryobalanops camphora*, Chinese *ping-p'ien* (片冰). *Ngai-camphor*, a steareopten isomeric with the Borneo camphor, said to be extracted from *Blumea balsamifera*, from Hainan, is a very

valuable substance valued at 500 Taels per picul, and is used as a febrifuge and carminative.

CAPOOR CUTCHERY, *Kaempferia galanga*, (山奈) *shan nai*, a root eaten as a relish, like ginger, and used medicinally as a cure for toothache, as a wash for dandruff and scabs, or to destroy lice, hence used to preserve clothes. It is exported to India, Persia, and Arabia.

CARDAMUM, (白豆蔻) *Pai tou k'ou*, introduced to China a thousand years ago. It is the *Amomum medicum*, L., grown in South-west Kuangsi, whose seeds are used in chest complaints and general debility.

CASTOR OIL. (See separate heading).

CODONOPSIS TANGSHEN, *Hemsl.*, is a campanulaceous plant sometimes called bastard ginseng, and used to adulterate ginseng. Tangshen is the name given to several other species of *Campanulacææ*. It is used as a tonic.

CORTIS CHINENSIS, (黃連) *huang lien*, grown in West Hupei and in the Mount Omei plantations, Szech'uan. The dried rhizome is an all-round medicine, and particularly valued as a stomachic.

CUBEBS, *Cubeba officinalis* (燈籠) *ch'eng chia*, a one-seeded berry, exported from South China. It resembles black pepper in size and form, has a fragrant odour and aromatic taste, and is used medicinally.

DRAGON'S BLOOD; that ordinarily used in China is the produce of a large species of rattan *calamus drace* in Sumatra and Borneo and perhaps South China. The *Pên ts'ao* name is 湯圓 *K'o liu* and 湯丸 *K'o ping*.

EUCOMMIA ULMOIDES, (杜仲) *tu chung*, a tree found in Hupei, Honan, Shensi, Shansi, etc., the bark of which is tonic and diuretic. The leaves prevent hemorrhoids.

FRITILLARY. *Fritillaria roylei*, etc., is *pei-mu* 貝母 grown in the Tachien lu region, West Szech'uan. The tiny white bulbs are pounded and boiled with dried orange skin and sugar. Used in fevers, coughs, rheumatism, and eye-diseases. An inferior kind is cultivated in Chekiang.

LOTUS, *Nelumbium speciosum*, (荷) *ho*, a very popular and useful water-plant, widespread in China. The seeds, named *lien-tsü* (蓮子), are used in medicine. The cotyledons are ground into flour (See Arrowroot), or boiled, and make a very palatable food. The boiled root-stocks form a sweet mucilaginous food which is very popular.

All parts of the plant are used in medicine, and are highly esteemed, e.g. the arrowroot in dysentery, the seed-cahlice in hæmoptysis, and the leaves in fevers and skin eruptions, etc.

PHILODENDRON CHINENSIS BARK, *huang po* 黃蘗 is a complete *materia medica* in itself, the poor man's "Cure-all."

PICRAMNA QUASSIODES, *ku-lien tsü* bark, yields on boiling an extract which is used in colic and as a febrifuge.

QUISQUALIS INDICA, *shih chün tsü* (使君子) which is grown in Fukien, a safe vermifuge, has since the outbreak of the European War been much used by foreign physicians as a substitute for *santonin*, where the latter has not been available. It is the "Rangoon creeper" of India.

REHMANNIA GLUTINOSA, *ti huang* (地黃) is a common plant in North China. The root is used as a tonic and the leaves for eczema. Ts'ing hua, in Honan, is the chief market; the sale realises £160,000 annually. (RICHARD, *Geography*, p. 61).

Many insects are eaten in various forms as drugs. Dried centipedes, scorpions, silkworms, and beetles, the exuviae of cicadae, bats' dung, insect white wax, cantharides, tigers' bones, bears' galls, hedgehogs' skins, are also partaken of and among minerals, realgar, zinc bloom, fossil teeth, brown mica, cinnabar ore, clay and a variety of others are used.

The CUSTOMS' List of Chinese Medicines covers a great deal of ground, and HOSIE's list comprises 220 various kinds, of which 189 are vegetable from Szech'uan, whence comes so many of the chief drugs. Reference should be made to these lists, but full descriptions of all known drugs are given in STUART's *Chinese Materia Medica*, 1911.

[N.S.]

PHEASANTS. See *Gallinae*.

PHILASTRE, P. L. F., a translator of the *I Ching* or Book of Changes,—the first translator into French. It appeared in *Annales du Musée Guimet*, vols. viii and xxii.

PHILLIPS, GEORGE, was born in Kent in 1836 and died near London in 1896. He entered the China Consular Service in 1857, and occupied various posts till his retirement in 1892. He wrote a good many articles on Formosa, Zaitun, etc., a list of which is given in the *T'oung Pao*, 1896.

PHILOSOPHICAL SOCIETY OF CHINA. See *China Branch of Royal Asiatic Society*.

PHILOSOPHY.—Having regard to the antiquity of Chinese civilization and literature, and to the acuteness of the Chinese in practical affairs, their aversion to metaphysical speculation is a surprising fact. Three reasons have been suggested for it; (i) The inexact nature of the language; (ii) The lack of a well-developed logic; (iii) The practical bent of the Chinese mind. On the other hand, it is argued that a nation has the language and methodology it deserves, and that practical ability is often found in company with philosophic leanings, e.g., with the wily Greek and the canny Scot.

The amount of philosophical writings in China, however, can only be considered small if compared with the mass of serious literature. The department of philosophy in the Imperial Library contained in B.C. 180 no less than two thousand seven hundred and five volumes or "sections" by one hundred and thirty-seven authors. Again in A.D. 1412, in the reign of YUNG LO, the writings of the Sung philosophers were collected and annotated under the title of 性理大全 *Philosophy in its Completeness*, or more tersely, *The Complete Philosophy*. They were in sixteen volumes and "would if translated, fill more than that number of Western volumes octavo of medium thickness." (MEADOWS).

*The Imperial Encyclopaedia of Philosophy* embraces three hundred and sixty volumes, but it must be remembered that the Chinese thought comprehended under the name of Philosophy differs very widely in its form from that of the West.

Philosophy is a vague term in China, and philosophical matter is much mixed up with other subjects, e.g. in the 性理大全, dissertations on the arts of government and of education, on *belles lettres*, etc., are introduced.

The orthodox Chinese philosophy is Confucian, and while in a true philosophy speculation should be absolutely free, and not undertaken in the interests of any creed or school of thought, in China the problem is, "Given the infallibility of the Confucian classics, how to construct from them a metaphysic?" thus resembling the task of the mediaeval Schoolmen.

Of the usual divisions of metaphysics, viz., Ontology, Cosmogony, Psychology, Ethics and Epistemology, only the fourth really interests the Chinese. Psychology is mainly represented in its relation to good and evil, and cosmogony and ontology, though early discussed (in the *I Ching*) are the last to be elaborated, and then chiefly with reference to morality.

There have been two periods of great philosophical activity in China, the first beginning with LAO TZU and CONFUCIUS and ending with the accession of SHIH HUANG TI; the second beginning with CHOU TZU and ending with CHU HSI, who died A.D. 1200.

The era before the birth of LAO TZU, has left us but one philosophical work, the enigmatical *I Ching*; but it is exceedingly important because it laid the foundations on which all subsequent thinkers built. Even if it be the case, as some assert, that the true interpretation of the *I Ching* had been lost before WEN WANG (B.C. 1231-1235) and CHOU KUNG (died 1105 B.C.) wrote their notes

upon it; if it be true that it was only a manual of divination, and that the broken and unbroken lines of the "Eight Diagrams" represent the knotted and unknotted cords used by primitive China for recording and making simple calculations; the book is none the less a philosophical one, since all systems of divination are based on at least a crude metaphysic, and a numerical conception of the order of the world is one of the earliest known.

The *I Ching* teaches a dual system in explanation of all changes in nature and in human affairs—the interaction of the two forces called Strong and Weak, otherwise Male and Female, and also Heaven and Earth, producing all phenomena. But pre-Confucian speculation had another side, which has not handed any book down to us, yet which was growingly monistic and idealistic. In the *I Ching* itself there are sporadic allusions of this nature, and a doctrine of that from which the Dual Principles derived—*Tao* 道—was in various forms well-known. The *I Ching*, the doctrine of *Tao* and some strongly-held ethical principles intuitively known, enforced by experience, and regarded as harmonizing with the *I Ching*, and emanating from *Tao* or from *T'ien* 天, were the materials on which CONFUCIUS, LAO TZU, and their successors worked.

CONFUCIUS accepted the dualism of the *I Ching*, and the commentaries on that work ascribed to him are the most philosophical part of his teachings, which were mainly positivist, and above all, ethical. (See *Confucianism*).

He uses the term Great Limit *T'ai chi* (太極) concerning the Origin of the Dual Principles, but this line of thought was not developed by his immediate followers, and though MENCIUS speaks of a Universal Energy (浩然之氣) as filling the Universe, he is only interested in it as functioning in the moral life of men.

Even in Ethics, CONFUCIUS and his followers were chiefly interested from a practical point of view. The Metaphysics of Ethics are either ignored or settled without controversy, e.g. the problem of the origin and existence of evil is not touched upon; freewill is taken for granted.

LAO TZU, and his followers, working on the same material as CONFUCIUS, arrived at very different results. The monistic and idealistic sayings which occur sporadically in the *I Ching* they appropriated, but their chief reliance was on the doctrine of *Tao* as handed down from the YELLOW EMPEROR and other ancient worthies. It is not now clear how far this doctrine had developed prior to LAO TZU, but in the *Tao-Té Ching* we are face to face with that from which the Dual Principles proceed, that which is without form or limit, begin-

ning or end, above definition, above speculation, above reason itself—the Absolute, as conceived by LAO Tzû, to which he gives the time-honoured name of *Tao*.

He appears, however, in the short compass of the *Tao-Tê Ching* to use *Tao* in two meanings:—(1) the Great Principle which formed the Universe, and (2) the primordial matter from which the Universe was made. The latter was substantially the Great Limit of the *I Ching* Appendices, but the former was the true basis of all typically Taoist thought.

Three books have come down to us professing to represent Taoist thought before the close of the first period of philosophical activity, viz., the reputed works of LIEH Tzû, CHUANG Tzû and KUAN YIN Tzû, (q.v.). The last, though in the true Taoist succession and perhaps containing some ancient sayings is undoubtedly much later than the others. LIEH Tzû's book is perhaps the work of his disciples, much added to and altered by later Taoists. Chronologically he comes between LAO Tzû and CHUANG Tzû, the latter constantly referring to him.

LIEH Tzû took a very transcendent attitude towards the universe and evolved a cosmogony which by its identity of contraries led inevitably to absolute indifference and aloofness.

In CHUANG Tzû we meet the most brilliant of Taoist and of Chinese philosophers. In his work we breathe the air of Greece. He has been compared with PLATO by MEARS (*China Review*, vol. xix, p. 225), and with HERACLEITUS by Canon AUBREY MOORE, in an introduction to GILES' *Chuang Tzû, Mystic, Moralist and Social Reformer*.

CHUANG Tzû felt Taoism was threatened by some of the teachings of LIEH Tzû (e.g., the allusions to magic and so forth) and by those of the agnostic and materialistic Confucianists. He accepts LAO Tzû's ethics *in toto* and bends all his genius to the elaboration of a wonderful philosophy. Starting with the relativity of all things, he became convinced of the unreality of the visible world, and the consequent uselessness of controversy. He is all for individual freedom, and so gets to the Wu Wei (doctrine of Inaction), and ultimately to a half-pantheistic mysticism, which is saved from pantheism by the dualism which he conceives as existing forever between man and God (*Tao*). It is the true duty and delight of the soul to understand something of the *Tao* and imitate what is known. Man is not the coming-to-consciousness of the Abiding Ground of all things, but a being akin to It in nature, capable of attaining a positive and eternal perfection through It, and therefore of nite value; in his innermost being he is not a though in body and mind he may be, and

herein lies his danger, his possibility of failing to attain perfection.

Among the other philosophers of the period, are YANG CHU and MO TI. Both were severely denounced by MENCIUS. YANG Tzû, who has left no written works, held views closely approaching those of Epicurus. Part of Mo Tzû's works have come down to us, but the text in places is very corrupt. As against YANG Tzû he is supposed by the Chinese to represent ultra-altruism. He had a very logical mind, and put his arguments more methodically than any Chinese before the Sung era. His system resembles Christianity in many respects. His famous precepts of universal love, and of utility as an unflinching criterion of moral values, are based on a doctrine of the Supreme Being which greatly resembles that of "God" in the Christian sense.

There were other independent thinkers some of whom are loosely classed with Taoists, the most famous being HSÜN Tzû who opposed the followers of MENCIUS by maintaining that human nature is radically evil, and anticipating HUME in his belief that morality is an artificial thing.

HSÜN Tzû, however, though against MENCIUS, considered himself a Confucianist, and fought for orthodoxy as against Mo TI.

One of HSÜN Tzû's pupils, HAN FEI Tzû (q.v.) is also called a Taoist writer, though he occupied an independent position. He fell under the displeasure of the ruler of Ch'in, afterwards SHIH HUANG TI, and committed suicide,—the last of the ante-Ch'in thinkers.

Between the times of SHIH HUANG TI and the rise of the Sung philosophers there was an interval of twelve hundred years, during which very little philosophical thinking was done.

YANG HSIUNG (q.v.) founded an ethical school, in which the doctrines were propounded that human nature is both good and evil, and that environment is everything. HUAI NAN Tzû (died B.C. 122) wrote a celebrated treatise embodying his researches into the secrets of Nature from the point of view of the degenerate Taoism of the day, and WANG CH'UNG (q.v.) in the first century of our era criticized CONFUCIUS and MENCIUS in a very bold and original way, but nothing of importance was achieved. The fire of the Ante-Ch'in times was burnt out or had been extinguished, and the state of China was not conducive to philosophical energy.

At the beginning of the tenth century printing had been invented, and gave a great impetus to all education. Buddhism had established itself firmly in the Empire and was forcing even Confucianists to look on their ancient doctrine in a new light; and the second great period of philosophical activity began under the Sung dynasty with CHOU Tzû (born A.D. 1017): (See following article).

The teachings of the Sung philosophers were accepted as the final statement of Confucian orthodoxy, much as the interpretations of S. THOMAS AQUINAS were accepted in the Middle Ages, and only one great philosophical thinker has appeared in China since. This was WANG YANG MING (q.v.) of the Ming dynasty. His views were regarded as heterodox, because, though a Confucianist, he differed so widely from CHU HSI, but he is increasingly studied both by Chinese and Japanese, and his lofty idealism is perhaps destined to play a considerable part in the re-interpretation of Confucianism which is inevitable, as China becomes acquainted with the deepest thought of the West.

MEADOWS: *The Chinese and Their Rebellions*, chap. xviii; SUZUKI: *History of Chinese Philosophy*. [C.E.C.]

### PHILOSOPHY OF THE SUNG PERIOD.—

With the 11th century, a renaissance of literature and at the same time a revival of orthodoxy, resulted in what is known as the Sung School of Confucianism (宋儒). Its founders formed a group called "The Five Philosophers" (五子), of whom the first, and the prime initiator of the movement, was CHOU TUN-I (1017-1073), and the last was the famous CHU HSI (1130-1200), whose keen dialectic secured for the doctrine of the school a lasting place in the intellectual life of the nation. The intervening philosophers were the two brothers CH'ENG HAO (1032-1085), and CH'ENG I (1033-1107), who from an early age were CHOU TUN-I's pupils, and their uncle CHIANG TSAI (1023-1076) to whom they passed on the teachings they had received from their master.

CHOU TUN-I left two works, posthumously published by his pupils, *The Complete Treatise* (通書), and *The Doctrine of the Supreme Ultimate Illustrated by Diagram* (太極圖說).

The latter is of the greatest importance as containing in a remarkably condensed and pregnant statement the chief tenets of the writer's philosophical system, the outstanding feature of which is indicated in its title. Taking an obscure passage in the *I Ching*, the Philosopher elaborated his famous doctrine of the Supreme Ultimate, *T'ai Chi* (太極), the Final Cause of the Universe, an Infinite Being whose essence is an ethical principle, *Li* (理), but finds its manifestation in the Ether from which is evolved the physical universe. The stages of the evolution are traced from this primordial Ether, through its Two Modes, the *Yin* and the *Yang* (陰陽) and the Five Agents, or Elements (五行), to Man, the highest form of created existence.

The doctrines of CHOU Tzu were passed on and developed by his pupils CH'ENG HAO and CH'ENG I. In their voluminous writings consisting mainly of

essays, letters and notes of conversations with their pupils, the most prominent subject of discussion is the constitution of Man's Nature. With them originated the clear distinction between the Original and Essential Nature (極本窮源之性) and the Physical Nature (氣質之性). The former was expounded as purely ethical and identified with the Nature defined in the *Doctrine of the Mean* as the "Decree of Heaven." The latter is this original nature as conditioned by the physical element in which it is inherent. It is to the former, it was maintained, that MENCIUS referred when he asserted that the Nature of Man is good. It is to the latter that CONFUCIUS referred when he taught that the nature of all men is akin (性相近).

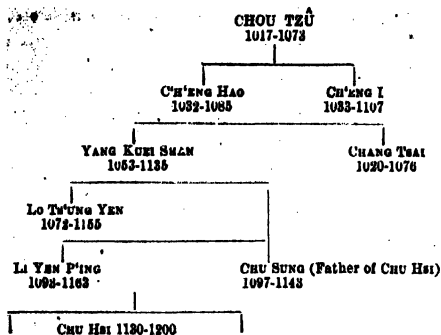
Another marked feature of the CH'ENG philosophy was the place given to Love in the constitution of the universe. In the Fourth Appendix to the *I Ching* the four ultimate principles of the Universe, *Yüan, Hêng, Li, Chêng* (元亨利貞), the principles of Origin, Beauty, Utility and Potentiality, are said to be the principles which in man become Love, Righteousness, Reverence and Wisdom. CH'ENG HAO elaborated the doctrine thus stated and showed that Love, corresponding to the principle of Origin in the universe, is both the source and the sum of the other three principles of man's nature which proceed from it, and are included in it; and that in the physical universe this same principle is the source of the other three ultimates, just as in the case of the Four Seasons, which are the physical embodiment of these principles, all proceed from the productive season of Spring.

CHANG was less of a creator of thought and more of a propagandist than his nephews. He eagerly imbibed the teachings of CHOU Tzu received from them, and became an enthusiastic teacher attracting large audiences to his lectures. He has left two important works, *The Right Discipline of Youth* (正蒙), and the *Western Inscriptions* (西銘), besides an exhaustive commentary on the *I Ching*, the chief subject of his lectures.

A gap of twenty-three years intervened between the death of CH'ENG I, the last survivor of the first four founders of the School, and the birth of CHU HSI, the fifth, but there is nevertheless a direct connection in the transmission of the doctrines taught by the earlier philosophers. CHU HSI's teachers were first, his own father, and, later, LI YEN P'ING, a native of Fukien province. LI YEN P'ING (1093-1163), who exerted a profound influence upon the mind of his pupil, studied under LO TS'UNG YEN, who in his turn was one of the most brilliant students of the famous YANG KUEI SHAN, a pupil of both the CH'ENG brothers.

The following table will illustrate and make clearer this succession of philosophical teachers.





CHU HSI in early life was an eager student of Buddhist philosophy, but was weaned from what he later regarded as pernicious heresy by the arguments of his revered teacher LI YEN P'ING. Like the great Sage, he was not a creator so much as a transmitter, but he did more than transmit. The teachings of his predecessors were reduced to a harmonious and consistent system, the apparent discrepancies and contradictions in their writings, as well as in the Classics, were explained, and by his clear and persuasive reasoning thousands were won to adherence to his views. The most important, from this point of view, of his multitudinous literary labours was the work entitled "*Modern Thought*" (近思錄), in which his friend, LÜ TUNG LAY collaborated. In this work, extracts from the writings and sayings of the earlier philosophers of this School were collated and classified for the benefit of younger students of philosophy, so that it formed a complete digest of the system.

The scheme of philosophy which thus grew in the minds of the Five Philosophers, and was finally presented by CHU HSI as a complete system, followed two main lines of thought. It propounded a theory of the universe, and upon that theory it based its account of the constitution of man's nature. In its theory of the universe it accounted for the existence of the All-Things in terms of a dualism, but the dualism resolves itself ultimately into what may be termed an ethical monism. The ultimate elements of the universe are Law and Matter (理氣) or a primordial Ether in which an Ethical principle is inherent. These two elements are co-existent and inseparable, but the Ether derives its existence from, and is subject to the control of the ethical principle. The Ether again evolves a dualism of its own in its Two Modes (兩儀) already referred to. The ethical principle *Li* (理) is also termed *Tao* (道) or the Moral Order, the term being used to represent the ethical and all-comprehensive aspect of *Li*.

The nature of man consists of this *Li*, or the Ethical Principle, individuated in each individual

man. In its essence it is absolutely pure and good, but seeing that it is inseparable from the material element *CH'í* (氣) or the Ether, it is from Man's birth to a greater or less extent impeded and tainted by the grossness of Ether. The moral differences in the degree of purity and fineness of the Etherial medium. Grossness in the Ether impedes the manifestation of the ethical principle, while fineness in the Ether allows its full "illustrious virtue" to be displayed. Hence we have sages and mean men, the noble and the ignoble.

CHU HSI and his predecessors were comparatively silent on all questions religious and theological, but when pushed by persistent questions CHU HSI confessed to his belief in the *T'ien* (天) but objected to all anthropomorphical representations of the classics as the Moral Ruler of the Universe, tions.

This *T'ien* he asserted is *Li* (理), that is, a spiritual Being, but like the *T'ai Chi* (太極) finds his manifestation in a physical medium, the Azure Vault, the purest and most refined portion of the Ether.

After the death of CHU HSI, notes of his lectures and conversations, together with his essays and letters, were published by his pupils. These, to which were added numerous works published by himself in his lifetime, and the works of the earlier philosophers which he had collected and commented upon, became the nucleus of a voluminous library of works by philosophers of this School.

In the fifteenth century a Symposium entitled *Heing Li Ta Ch'üan* (性理大全) was compiled under Imperial auspices, containing the writings of as many as one hundred and twenty representatives of this school, and remaining to this day the standard work of reference on this subject.

[J.P.B.]

**PHOENIX, 鳳凰** *féng huáng*, the king of birds. It is supposed to appear only in times of peace and prosperity. It has a hen's head, a man's eye, a serpent's neck, a locust's viscera, a swallow's brow and a tortoise's back. Its tail, which is like that of a fish, has twelve feathers, except in years with an intercalary month, when there are thirteen. This divine bird is the product of the sun or of fire, hence it is often pictured gazing on a ball of fire. The sun being the *yang* or active principle, the phoenix has great influence in the begetting of children. It never rests on any tree but the *wu-t'ung*, and feeds on the fruit of the bamboo. It is six feet in height. The male is called *féng* and the female *huáng*.

Its first recorded appearance is in the reign of HUANG TI, some 2600 years B.C. It again shewed itself in the next reign, and two phoenixes nested in YAO's palace about B.C. 2350. It is not however

until the Han dynasty that we hear of worship being paid to it. Later its appearance becomes a commonplace in Chinese history, and is sure to glorify a peaceful reign or flatter a successful ruler. Its last advent was at Fêng-huang fu in Anhui, where it scratched at HUNG WU's father's grave, and the imperial power passed into HUNG WU's hands. This town now sends out enormous numbers of pictures of the phoenix to all parts of the country.

DORÉ: *Recherches sur les Superstitions en Chine*, p. 442.

**PHONETIC.** See *Primitive*.

**PHONGIE**, the Burmese word *pôngyi*, meaning a monk who has been over ten years in the monastery; the term is, however, often used out of politeness to any monk. It is not correct to speak of it, as F. H. BALFOUR does, as being a Buddhist sect.

SCOTT: *Burma*; BALFOUR: *Waifs and Strays from the Far East*, p. 140.

**PHYSIOGNOMISTS**, 相面的 *hsiang mien ti*. In the West the word is used for those who study the face to find out the character and disposition; in China the purpose is to tell the fortune or length of life. Chinese works refer to them in the third century B.C. Modern physiognomists use the planets for their science, the signs of the zodiac, the ten stems and twelve branches, the five sacred mountains, and many other things, connecting which with the features, etc., they tell a man the good or bad fortune awaiting him, his expectation of life, etc.

DORÉ: *Recherches sur les Superstitions*, p. 225.

**PIAN DE CARPINE.** See *John of Pian de Carpine*.

**PICIDAE**, the family of the Woodpeckers. The following are found in China. *Dendrocopos cabanisi*, the Chinese Pied Wood-pecker, is common throughout the provinces and occurs in Hainan. *D. major* the Great Pied Wood-pecker, is found in North Chihli. *D. atratus* is found in Yunnan. *Picus desmursi* is found in the high mountains of Ssüch'uan. *P. pernyi* occurs in S.W. China. *P. insularis* is resident in the interior of Formosa, and in West Fukien. *Picoides juncbris* lives in the coldest and highest regions of W. China, but is not wide-spread. *Dryocopus martius* is found in Manchuria and in N. Chihli. *Yungipicus scintilliceps* is resident in N. China. *I. kaleensis* is found in Formosa and throughout S. China. *I. pygmaeus* is found in Chihli and Shantung on migration. *H. hyperythrus*, in Yunnan. *Gecinulus canus*, the Grey-headed Woodpecker of Europe, is common in N. China. *G. citrinocristatus* is found in Central

Fukien. *G. guerini* is found in the central provinces. *G. chlorophus*, in Yunnan. *G. tancolo* inhabits Formosa and the southern provinces of China. *Micropternus fokiensis* is resident in Fukien and Kuangtung. *M. holroydi* is abundant in Hainan. *Lepocestes sinensis* occurs in the interior of Fukien. *Picumnus chinensis*, the Speckled Piculet, a very tiny bird, is found in Kiangsu, Fukien, Ssüch'uan and as far as Ko-ko nor. *lynx torquilla*, the Common Wryneck, is common on migration in China and also in Mongolia. *Chrysophlegma ricketti* and *Gecinulus viridanus* are found in the interior of Fukien. Other woodpeckers have been described from Hainan. *Gecinulus hainanus*, *Chrysophlegma styani*, *Lepocestes hainanus*; see P.Z.S.

DAVID ET OUSTALET: *Les Oiseaux de la Chine*; and P.Z.S., 1900, p. 482.

**PICUL** 擔 or 石. The Chinese 'hundred-weight,' generally equal to 133½ lbs. avoirdupois.

See *Weights and Measures*.

**PIDGIN-ENGLISH**, an extraordinary jargon in use between native servants, shopmen, etc., on the one side, and foreigners who do not speak Chinese on the other. The word *pidgin* is supposed to be the Chinese attempt to pronounce the word *business*; pidgin-English is therefore 'business-English'; it is certainly not literary English. In the main it is a limited number of English words used more or less according to Chinese idiom, and also mispronounced. The fewest possible number of English words are in use: thus *my* is made to do duty for *I* and *me*. "I cannot" becomes "My no can," and "It is not my affair" is "No belong my pidgin." The senseless dialect originated with the "linguists" (q.v.), in the old Canton days when very few foreigners spoke Chinese and no Chinese knew English. With the increase of intercourse it is rapidly passing out of use and will happily vanish before long.

DYER BALL: *Things Chinese*; LELAND: *Pidgin-English Sing-Song*.

**PIGEONS.** See *Columbae*.

**PIKA**, the tailless hare. See *Lagomyida*.

**PI KAN**, 比干, a relative of CHOU HSIEN, the last Emperor of the Shang dynasty, 12th century B.C. He remonstrated with the ruler over his excesses and was promptly disembowelled.

**PILGRIMS, BUDDHIST.** This heading is sometimes used for convenience for the famous pilgrims who went from China to India in the early days of Buddhism and wrote accounts of their travels. FA HSIEN travelled from A.D. 399 to 413; HSÜAN TSANG from 629 to 645; I CHING from 671 to 695, with an interval spent in China; SUNG YÄN was sent as a lay messenger with a priest HUI SHING in 518. PARKER states that there were some sixty

and pilgrims by land or sea, in the 7th and 8th centuries. See separate articles.

**PARKER**: *China; Her History, Diplomacy and Commerce.*

**PINAL** or **PINHAL**. When the Spanish took the Philippines in 1565, they tried to open trade with Canton, but were, of course, opposed by the Portuguese. China, however, according to MENDOZA, permitted them to trade at Pinal, which he states to be thirty leagues from Canton. It is probable that the place may be P'ing hai 平海, on the south coast of Kuangtung, east of Hongkong. The foreign name for P'inghai is Harlem Bay.

**MENDOZA**: *History of China*; MORRISON: *Anglo-Chinese Calendar for 1832.*

**PINE-APPLE FIBRE**, *po-lo ma* 菠蘿麻, is obtained from the leaves of *Bromelia penguin*, which is extensively cultivated in Hainan, under tropical conditions, particularly on the east coast; also on the Leichow Peninsula on the mainland opposite. It is grown as a hedge plant and also in parallel rows in fields. At the end of their first year the trees produce leaves capable of being decorticated for fibre, but it is usual to wait till the second year, when longer leaves are obtainable, which give a better yield of fibre. About a dozen leaves are taken from each plant, and are scraped both above and below until the green tissue has been removed, revealing a skein of yellowish fibres, which is soaked in cold water for six hours, and then dried in the sun. This alternate washing and drying continues for three days, until the fibre has become sufficiently bleached and all non-fibrous tissue has been removed. The material thus prepared is next combed in order to reduce it to regular filaments of the required fineness, after which it is made into threads for weaving.

The combings are said to give excellent results for paper making. The fibre itself is of fine quality and great strength, suitable for textile purposes, but the time and labour involved in extracting it have hitherto restricted its use.

In Hainan this fibre is made into a very fine grass-cloth, and it is also sent for manufacture to Swatow. The average annual exportation is between 3,500 and 4,000 piculs of fibre, worth about Hk.Tls. 3.3 per picul. The grass-cloth is worth about Hk.Tls. 150 per picul, or nearly double the value of ramie grass-cloth exported from the Yangtze ports.

**PINTO, FERDINAND MENDEZ**, was born in Portugal in 1509 or 1510, and lived a life of extraordinary adventure.

After many wild doings elsewhere, he and a of other desperadoes came to Ningpo, and learned from a Chinese pirate that there was the north-east, an island with the tombs of

seventeen Chinese kings, all of gold. They set out thither; on the way there the Chinese deserted, but the Portuguese reached the island, plundered the tombs, were attacked and had to retreat. On their way back a gale made it necessary to throw their plunder overboard; one ship was wrecked, the other they ran ashore. The fourteen Portuguese saved were taken prisoners by the Chinese, thrown into a pond and almost devoured by leeches, then sent to Nanking, where they were whipped and barely escaped being each deprived of a thumb. They were then sent to Peking, and after two months there, were condemned to a year of hard labour, first at the Great Wall, then at Quinsay (Hangchow). Before the time was finished, however, the coming of the Manchus liberated them. They went with their liberators to Manchuria, then again to Ningpo, and thence to Japan; after many more adventures, PINTO returned to Malacca. He later made another visit to China, but it was apparently less full of excitement.

He was in Japan three times, the third visit being in XAVIER's company in the year 1548, and he was the first European to visit that land.

Most of the wealth he had acquired he gave to found a Seminary in Japan for the propagation of the faith.

His travels lasted from 1537 to 1558, during which time he says he was sold sixteen times, made a slave thirteen times and shipwrecked five times; truly a crowded twenty-one years of glorious life.

His account of his adventures was first printed at Lisbon in Portuguese in 1614. It has of course been translated into many languages; there are at least two English translations, by GENT and COGAN. It is accepted now as substantially correct, though many details are doubtless highly coloured. He returned to Europe in 1558 and died in Portugal in 1581 or 1583.

*The Voyages and Adventures of Ferdinand Mendez Pinto*, London, 1891.

**PIONEER**, the name of the first merchant steamer to reach Chungking, June 20, 1899. It was bought by the British Government and turned into a river gunboat, with the name *Kinska*. Its tonnage was 337 tons. Mr. LITTLE's 7-ton launch had reached Chungking the previous year, but she had to be tracked over the rapids, and was too small for cargo. See *Chungking*.

**P'I P'A**. See *Loquat*.

**P'I PA CHI** 琵琶記. *The Story of the Guitar*; a play by KAO TSI-CH'ENG, first performed in 1704, and considered by some as the best of Chinese plays. The plot is given in GILES' *Chinese Literature*, p. 326, and the play has been translated into French by BAZIN, (Paris, 1841). See *Drama*.

**PIPIITS.** See *Motacillidae*.

**PIRÈS, THOMAS**, an ambassador, the first from Europe to China, sent in 1518 to Peking by the court of Portugal; he had been a resident in the Indies for some years engaged in collecting drugs. The squadron of nine vessels was commanded by **FERNAND DE ANDRADA**, and it is plausibly said by contemporary writers that he was the appointed envoy, but that in view of the humiliating ceremonies required at the Chinese court he gave precedence to **PIRÈS**. It was **DE ANDRADA** who insinuated himself into the good graces of the Canton officials, and after a time it was possible for **PIRÈS** to start for Peking.

Meanwhile, however, **SIMON DE ANDRADA**, brother of **FERNAND**, had come from Malacca with four vessels, built a fort on one of the islands and allowed his men to plunder and ravage the coasts. These high-handed doings being reported to Peking, and the vassal King of Bantam appealing at the same time for vengeance against the Portuguese conquerors of Malacca, the Mission of **PIRÈS** was not a success; indeed, but for the death of the emperor, **CHENG TÊ**, he would probably have been executed; the mere style of address in the letters he brought was a deadly offence. As it was, he was sent back to Canton, orders being given meanwhile that the Portuguese should leave. They refused to obey, and a struggle took place, immediately after which the luckless **PIRÈS** arrived. He and his followers were at once thrown into prison and made responsible for all the offences of their compatriots. Of twelve followers five died of their rigorous treatment, and it was incorrectly recorded that **PIRÈS** himself also perished in prison. It seems, however, that he was banished to some part of the empire, and there married, and brought up children in the Christian faith: at least, **MENDEZ PINTO** relates that twenty years later he came across a daughter of **PIRÈS**, who knew some Portuguese and was acquainted with the church service. He died about 1543.

**HUC**: *China, Tartary and Thibet*; **MONTALTO DE JESUS**: *Historic Macao*; **MENDEZ PINTO**: c. xxvii; **RÉMUSAT**: *Nouveaux Mélanges Asiatiques*, vol. ii.

**PISCICULTURE.** See *Fishes and Fisheries*.

**PITTIDAE**, a Family of the *Passeres*. *Pitta nympha* T. & S. is a rare bird which is found in the southern provinces; it has been taken at Amoy, Foochow, Shanghai, Chefoo, Shaweihsan, in Anhui and in Formosa; (**COURTOIS**).

**PLAGUE.** Plague has been known in China under different names, such as *wên* 瘟, *i chêng* 瘟症, *poi ssé tu* 百斯萬, i.e. pest, and *shu* 鼠疫. The last, meaning rat plague, is perhaps the most

scientific and accurate, and is now adopted in all medical and lay books published in Chinese.

**HISTORY.**—The history of plague is perhaps more fascinating than that of any other known disease, but it is not proposed to enter into details here except in so far as it concerns China.

Plague is a very old disease and is mentioned in the Bible as occurring centuries before the Christian era in the land of the Philistines. Chinese history also teems with references to *i chêng*, but it is not quite certain how many of these reported epidemics are due to typhus, famine or bubonic plague. The first authentic pandemic of plague originated somewhere in Egypt (a.c. 542) and spread to Constantinople and neighbouring cities. The second one recorded began insidiously in the 11th century and developed into the great pandemic known as "Black Death," because the sick turned black before death. Much dispute has arisen as to the origin of this great epidemic. The Russian records place it in India, the Grecian in Scythia, the English in India, the Arab in Tartary and the Italian in Cathay (China). It is probable that marmots inhabiting that long chain of mountains bordering on India and Tibet were the precursors of this disease and by infecting first the household rat and then man succeeded in spreading the plague, which, though at first bubonic in character, became pneumonic later on. This pandemic spread all over Europe and most parts of China, and killed millions of people. The Great Plague of London swept over England in the seventeenth century, and has been vividly described by **DEFOE** in his great book. In India plague has appeared off and on since the 11th century, but it was not until the great outbreak of 1896 that serious attention was drawn to it in that country. **Prof. W. J. SIMPSON** (London) maintains that the extraordinary epidemic which swept over Canton and Hongkong in 1894, and two years afterwards spread all over India, had its origin in the province of Yunnan, where a Catholic priest encountered it in 1871 under the name of *yang-tsú* 瘴子. It is quite possible that this too, as in the case of the Black Death, may be traced to the marmots of the Himalayan and Altai Mountains. This view is supported by the work of American investigators, who have found plague in an endemic form among the ground squirrels inhabiting the Rocky Mountains. The last epidemic occurred in Manchuria and North China in the winter of 1910-11, known as the Pneumonic Plague, which in a few months killed over 60,000 people. This outbreak was traced to some bubonic cases in the Astrakhan district (Russia) where it has been endemic for scores of years.

**GEOGRAPHICAL DISTRIBUTION.**—Plague is an insidious disease, beginning slowly, and then,

if not suppressed in time, developing with unusual virulence. The outbreak in 1894 at Hongkong has maintained its course to the present time, and has invaded India, South China, Cochin China, Japan, Formosa, Australia, the Philippine Islands, South America, West Indies, United States, Cape Colony, Madagascar, Egypt, Asia Minor, Persia, Mauritius, Straits Settlements, Russia, West Africa, Siberia, Marseilles, Hamburg, and even England. The total number of deaths due to it approximate ten millions, of which six millions have occurred in India. With increase of knowledge of its cause and prevention, however, there is every sign of its dying out. Taking the two cities of Bombay and Hongkong, hotbeds of plague some years ago, we find that in 1915, only 599 cases were reported in the former city and 144 in the latter.

**CAUSES.**—The actual organism of plague is a small, non-motile, straight bacillus discovered by KITASATO in 1894. It grows and stains in a characteristic manner, is easily killed by heat but can withstand very great cold. Besides man and the rat, it may attack all sorts of rodents as well as rabbits, and dogs and even cats. When once it enters the human body it rapidly multiplies in number, and if death occurs the bacillus may be found in almost every organ of the body. The usual form met with is the bubonic variety, caused by the rat flea. Thanks to the excellent work of the Indian Plague Commission and painstaking researches carried out in different parts of the world during the last twenty years, our knowledge of the plague has immensely increased. The following is a summary :—

1. Both the black rat (*Mus rattus*) and the brown rat (*Mus decumanus*) are the principal agents by which bubonic plague is carried from place to place. Just before an epidemic occurs, these rats may be seen dying in large numbers, and migration and increased mortality of these animals are ominous signs of coming plague in a community.
2. The rat infects man through the rat flea (usually *Xenopsylla cheopis*, but sometimes *Ceratophyllus fasciatus*), which appears to convey the germ in a mechanical manner.
3. There is no fear of man infecting man in the bubonic type. In pneumonic plague, on the other hand, the greatest danger is experienced, owing to direct infection through the breath.
4. It is quite possible that fleas and other insects attached to the baggage or clothing of infected persons may contribute to the spread of the disease, but a more potent factor is the migration of infected rats, carrying with them innumerable fleas.

5. Insanitary conditions have little or no relation to the occurrence of plague, except in so far as they favour infestation by rats. In pneumonic plague, insanitary habits, such as spitting and overcrowding, tend to spread infection.
6. Bubonic plague is more prevalent in warm weather, whereas the pneumonic type is most dangerous in winter.

**TYPES OF PLAGUE.**—Three types of plague may be distinguished :—

Bubonic, Pneumonic and Septicemic.

(a) The Bubonic variety may be seen in a mild or severe form. In the former case (*Pestis minor*) the patient suffers for a few days from fever with swelling of the glands and perhaps suppuration, and there is no danger. Such cases often occur at the beginning of an outbreak. The severe bubonic variety constitutes 80 per cent. of all cases. The stage of invasion is characterized by headache, backache, stiffness of limbs, a feeling of anxiety and restlessness, and depression of spirits. The fever gradually rises until the fourth day, when it drops a few degrees and then rises again. The tongue turns brown, the patient feels very ill and may die.

Swelling of the glands (buboes) is usually present in the groin, sometimes in the arm-pit, sometimes in the neck. Bacilli can always be detected in the fluid obtained by puncturing the buboes.

Suppuration of the buboes is a good sign. Red spots (haemorrhages) frequently appear on the skin, and when extensive are bad omens. Nearly ten per cent. of untreated cases of bubonic plague recover in an epidemic, but if serum is used, 20-25 per cent. may be saved.

(b) Pneumonic or Pulmonary Plague was considered a rare type until the Manchurian outbreak of 1910-11. It begins with sudden fever, shortness of breath, headache, bone-ache, cough and discomfort in the chest region, after an incubation period of 2 to 3 days. Very soon the fever increases, the pulse becomes fast and small, marked signs of lung involvement are observed, and a pink, liquid, frothy sputum is coughed up containing enormous numbers of plague bacilli. Owing to difficulty of breathing, the patient becomes blue in the face, signs of bleeding in the mucous membranes appear, and the patient dies in 2 to 4 days after the first appearance of symptoms. No authentic case of recovery has been recorded. It is perhaps the most virulent type of all known diseases.

(c) The Septicemic type may be the result of bubonic or pneumonic infection. Haemorrhages are common, and the bacilli are always present in the blood.

**HOW TO DETECT PLAGUE.**—This must be left to the trained doctor, and requires the maintenance of a laboratory where the appliances for the detection of plague and other infectious diseases are at hand. Plague itself is easily diagnosed, as the organism causing it has peculiar features. Unless proper measures are adopted, the first few cases may be overlooked, leading to disastrous results. In all suspicious cases, the medical man examines under the microscope either the bloody contents of a bubo or the phlegm coughed up by the patient. Once diagnosed the necessary notification and preventive measures will be undertaken by the medical attendant.

**PLAGUE PREVENTION.**—The prevention of plague is based upon common-sense laws for the prevention of most infectious diseases, such as, the establishment of isolation hospitals, laboratories, trained sanitary staffs, and education of the general public in matters of hygiene.

On the principle that bubonic plague is primarily a rat disease, any measures which are taken should be directed towards the extermination of these pests and their allies, the fleas. For this purpose, all new buildings should be made rat-proof so as not to allow any loophole for rats to breed; infected old buildings should either be rebuilt or have their floors and ceilings made rat-proof; godowns in particular should be rearranged so as to house as few rats as possible. In this work rat traps and poisons (preferably made with phosphorus) may be freely used. There is no need to curtail seriously the freedom of human beings, for, apart from rats, these are negligible in the dissemination of bubonic plague. Hitherto most authorities have laid too much stress upon the human and too little upon the rat factor as a means of combating plague. All facts point to the need of dealing with the rat population in an infected district rather than interfering with the free movement of the travelling public. The extension of infection into clean territory may be prevented by supervision of outbound shipping, destruction of rats in ships by fumigation, rat-proofing of railway-cars, inspection of cargo, etc. To these precautions additional safety may be secured by restrictions regarding loading and the use of rat-guards, etc. A simple workable method of plague prevention, which has been adopted by the Shanghai Health Department under Dr. STANLEY, may be mentioned here:—

*Public Measures.*

1. Survey of plague deaths among man and rats.
2. Careful storage of refuse in ratproof receptacles, and daily removals.
3. Rat-proofing of houses, temporary and permanent.

4. Rat destruction by trapping and poison, beginning at the periphery and working towards the centre.
5. Preventive inoculation, beginning with the sanitary staff.

*Individual Measures....* Motto:—No rats, no plague. A house that is rat-proof is plague-proof!

1. Rid your house of rats by trapping and poisoning.
2. Make your house as rat-proof as possible.
3. Provide no food for rats. Keep everything clean, and store everything in properly covered iron receptacles.
4. Use solid floors wherever possible.
5. Inspect regularly openings for drains, furniture, etc.
6. Burn all trapped or poisoned rats. Send those found dead to the Health Office, using tongs for handling.
7. Get vaccinated if exposed to infection.
8. In case of difficulty communicate with the Health Officer.

Prevention of Pneumonic Plague entails a different method of procedure. Here the routine examination of rats is unnecessary unless cases of plague have occurred among them before. Being essentially a man-to-man infection, pneumonic plague must be strictly controlled from the beginning. Patients suspected of the disease must be at once removed to the isolation hospital and the diagnosis made from the sputum. Those who have been living with the sick must be taken to the quarantine station, and examined frequently every day. As soon as definite signs of plague appear in any one, he must be segregated in a similar way. All members of the hospital and sanitary staff must wear properly fitting gauze masks. These masks are easily made from a piece of gauze 2½ feet long, covering a piece of cotton wool (4 inches square), and divided into three slips at either end for tying over the head. This mask is the best protection against infection and may be changed daily. Disinfection of the infected quarters should be undertaken as ordered by the authorities.

Preventive inoculation is usually done with HAFKINE's vaccine, and has been proved successful in bubonic cases. During the pneumonic epidemic no vaccine of any sort proved effective. Serum treatment has saved 20-25 per cent. of cases in India. No other medicine is of any avail in Plague. See *Plague Conference; Tarbagan.* [W.]

**PLAGUE CONFERENCE, INTERNATIONAL.** The plague carried off 50,000 people in Manchuria in the winter of 1910-11, and the Chinese Government thereupon invited the eleven foreign powers represented in Peking to send specialists to meet in Conference and discuss both the nature of the

disease and methods for prevention. Some forty delegates and deputies met at Mukden from April 11 to April 28, 1911, under the presidency of Dr. WU LIEN-TEH. A Report was published. See *Plague*.

REPORT OF THE INTERNATIONAL PLAGUE CONFERENCE, 1912.

**PLAIN**; the Central plain or Great plain of China has been formed by the alluvial deposits of the Yangtze and the Yellow River. It is some 900 miles long, stretching from Peking to Hangchow, and its width varies from 150 to 500 miles; the total area is about 200,000 square miles. It includes most of Chihli, part of Shantung, the larger half of Honan, all Kiangsu and part of Chëkiang. The Grand Canal traverses it from one end to the other.

**PLANCHETTE**, a fortune-telling device used in some parts of China. A question is written on paper in the temple and immediately burnt at the altar; two men, holding the ends of a V-shaped instrument with a projecting style, write the answer of the god on a trayful of sand.

GILES: *The Civilization of China*, p. 67.

**PLAYFAIR, GEORGE MACDONALD HOME**, a native of Dublin, was appointed student-interpreter in China in July, 1872. He held various posts as Acting-Consul or Consul.

He was a student of botany and made a fine collection in Pakhoi and from Formosa, including quite a number of novelties. What he has been best known by is his *Cities and Towns of China*, a most useful work, to a great extent a revision of Bror's *Dictionnaire des Villes Chinoises*. The book appeared in 1879 and an enlarged edition was published in 1910.

BRETSCHNEIDER: *History of European Botanical Discoveries in China*.

**PLOCEINAE**, a sub-Family of the *Ploceidae*. It comprises the Weaver-birds, etc. The following species are found in China. *Munia topela*; *M. oryzirora*, the Java Sparrow; *M. sinensis*; *Uroloncha acuticauda*; all these occur in S. China. The Java Sparrow has been taken in S.E. China where it is occasionally seen. *M. topela* and *M. acuticauda* are abundant from the Lower Yangtze southwards.

**PLOVERS**. See *Limicolae*.

**PLUMAGERY**. Enamelled headdresses for women, with kingfishers' feathers "inlaid," are made at Canton and Ningpo, and ornaments of silver or copper filagree, in the shape of combs and earrings. A beautiful effect is produced by alternating azure, ultramarine and sapphire blues with filagree flowers and dragons, interspersed with

artificial pearls. This plumagery bears a striking resemblance to that of the Aztecs.

NINGPO CUSTOMS REPORT, 1869.

**PLUMS**, *Prunus* sp., 李 *li*. For some unknown reason the plum is not very much cultivated in China. The best are found in Shantung. A remarkable fruit grown there is called *li-hsing* or plum-apricot, apparently a hybrid, grafted on seedling plum stock. The fruit is large, red and very sweet and aromatic. The best are grown in the neighbourhood of Ch'ing-chow fu 青州府.

MYER: *Agricultural Explorations*, etc.

**PLUM-TREE PASS**. See *Mei-ling Pass*.

**PLYMOUTH BRETHREN MISSIONS**. The "Open" Brethren have a number of representatives in China, more or less connected with communities in the British Isles, the home addresses given in the *Protestant Missionary Directory* being in Bath and Glasgow. There is but little organisation either in Great Britain, or on the field, between the various groups of missionaries, who are returned in the Directory under the heading, Christian Missions in Many Lands.

The first worker to arrive in China was Mr. R. STEPHENS who began in 1889 in Shih-tao, (石島) about ninety miles south of Chefoo. Weihaiwei was occupied in 1892, and there are in all four stations in Shantung.

Mr. STEPHENS in 1897 began work in Inner Mongolia, and the six stations now occupied in Chihli, are apparently the result of this effort.

A third work was begun in 1893 when Wu Ch'êng Chên in Kiangsi (since given up) was occupied. Kiukiang was made a station in 1894, and there are now eleven centres in this province, the largest being in Nan ch'ang fu 南昌府 (opened 1897), where Mr. and Mrs. H. C. KINGHAM of the Brethren Mission with their child were killed in a riot in 1906.

The number of Brethren Missionaries at the above mentioned twenty-one stations was eighty-one in 1917, but there are in addition a number of quite independent workers, holding Brethren views.

It is characteristic of all of them, that they do not publish statistics or periodical reports. In the case of the work mentioned above, accounts appear from time to time in some of the journals and newspapers issued by the Open Brethren in Great Britain, through which subscriptions for the work are also received.

**POETRY**. Chinese poetry begins with the *Odes* which form the *Shih Ching*. They are 305 in number, and it is said they were culled by CONFUCIUS from 3000 to which he had access, and that some of them were composed as far back as the time of the Great Yü, who founded the Hsia

dynasty in 2205 B.C. They are short ballads, generally having four words to the line and mostly rhymed. They are in four sections, (i), popular ballads of the feudal states, specimens of which were sent by the vassal lords to the Emperor that he might judge of the manners and morals of the people, hence called *kuo feng* 國風, "the manners of the states." (ii), Odes sung when the noble entertained his vassals. (iii), Odes sung at gatherings of the feudal nobles themselves. (iv), Odes used at the funerals and memorial services of the CHOU sovereigns. All have the marks of primitive poems, in their simplicity, the homely vigour of their metaphors, their ruggedness, and their archaisms; and, but for the notes given with them, it would in some cases be impossible for present-day scholars to understand them. They are very valuable from the light they throw on the manners of that remote period, but the sense of their simple, natural beauty has been greatly obscured by the zeal of commentators, who have read into them the most far-fetched political meanings, much as some divines have "spiritualised" some parts of Scripture. Every line of the *Odes* has been studied by Chinese scholars as carefully as European scholars have gone into the Greek and Roman classics, and divines into the Bible. Forming one of the Five Scriptures they are memorized by every advanced student, and are a storehouse of allusion for all forms of literature. It is noteworthy that they are ballads of peace.

From the time of CONFUCIUS to the second century B.C. the poetry is of a totally different character from the *Odes*, the metre being so irregular and wild as to be irreducible to rule. Sometimes rhyme is used, but most frequently not; in fact, the poetry only differs from prose in its poetical imagery and elevation of language. The most famous poet of this period is CH'ü YÜAN 屈原 (fourth century B.C.), who wrote the famous *Li Sao* 離騷 or Lament, a long poem of "nine songs" on his own misfortunes as a loyal minister of State, fallen on evil days through the jealousy of fellow-officials.

His nephew, SUNG YÜ 宋玉, also an official, was a famous poet of the school CH'ü YÜAN founded. His poems with those of his uncle and some written by CHING CH'ü 景差, are known as the *Elegies of CH'ü* (q.v.). This style of poetry continued right into the Han dynasty, and CHIA I 賈誼, TUNG FANG-so 東方朔, and others have left us poems from the second century B.C.

With the establishment of the Han dynasty, Confucianism finally triumphed over its rivals; and with the renewed cult of the classics, the influence of the *Odes* made itself generally felt on the poetry of the time. With MAI SHANG 枚乘, (died 140 B.C.), modern poetry may be said to begin, as he virtually

introduced the five-syllabled line. Two of the Han Emperors, the fourth and the sixth, were famous poets. In the 25 years when the Han dynasty was tottering,—the CH'EN Chien-an period,—we meet with seven poets called after the period, one of them a descendant of CONFUCIUS (20th generation). Sometimes the notorious TS'AO TS'AO 曹操, and his son, TS'AO CHIH 曹植, are added to make nine.

In the time of the Three Kingdoms, (3rd century A.D.), another set of seven poets is met with, known as the Seven Sages of the Bamboo Grove. The most famous of these were LÜ LING 劉伶, and HSIANG HSIU 向秀, the author also of a valuable commentary on CHUANG Tz'u, left unfinished at his death. In this whole period the best known name is that of T'AO CH'EN 陶潛, born 365 A.D. His most famous poem is probably *The Peachblossom Fountain*.

Chinese poetry reached its perfection in the T'ang dynasty (A.D. 600-900). In 1707 a complete collection of the T'ang poems was published, arranged in 900 books, and containing about 49,000 poems. The Chinese variously divide the poetical work of this time into three or four periods. The greatest poet of all was LI (T'ai) PO 李(太)白, a native of modern Szech'uan, (A.D. 705-762), who lived the typical Bohemian's life, gay, dissipated and drunken, with a tragic end. "An Immortal banished to earth," was the dictum of a courtier on him. TU FU 杜甫 (712-770), the scholarly poet *par excellence*, was great in other departments of literature also, but unsuccessful as an official. HAN YÜ (768-824), usually known as HAN WEN KUNG 韓文公 is one of the most famous names in Chinese literature. In addition to much exquisite prose he wrote an immense amount of poetry, mostly in lighter vein. PO CHÜ-I 白居易 (772-846), at one time President of the Board of War, wrote, amongst many beautiful things, the famous poem of *The Everlasting Wrong*. SÜ K'UNG-T'U 司空圖 (834-908), a famous Taoist, and a Secretary of the Board of Rites, is known as the last of the T'ang poets. His works are highly philosophical and difficult to interpret. These are but a few among many famous names. Quite a number of these poets show clearly the influence of Buddhist and Taoist ideas. That art which conceals art is at its best in T'ang poetry.

Under the Sung dynasty poetry became more conventional, form was worshipped too exclusively, and there were fewer poets who were only poets,—i.e., every literary man as such was also a poet. The greatest names are OU-YANG HSU 歐陽修 (d. 1072), CH'EN T'UAN 陳搏 (d. 989), YANG I 楊億 (d. 1030), and SHAO YUN 邵雍 (d. 1077). KAO CHÜ-NIEN 高菊潭, is known by one poem, a simply poignant little lyric, reminding one of HEINE.



The Mongol dynasty's poetry fills eight large volumes, but in quality it was not by any means equal to that of the preceding dynasties.

In the Ming dynasty quantity is still great, but great poets are few and far between. The first name is also the best, *viz.*, HSIEH CHÊN, 謝榛 (1369-1415).

In the Ch'ing dynasty, YÜAN MÊI 袁枚 (1715-1797), is one of the most popular writers, and far and away the best of the few poets.

The poetry of every age, including the *Odes*, contains the work of poetesses as well as poets.

As to the form of Chinese poems, most of them are exceedingly terse; the lines are few and short. The twelve-lined poem, *p'ai lü* 排律, is considered ideal, and was the one set at the great public examinations (until 1905, when the old system was abolished); and eight-line compositions are also favoured. The four-line poem known as the *chüeh* 絕 or *stop-short*, which reached perfection under the T'angs, is very difficult, but much admired. According to some, the name implies that the poem ends abruptly, leaving the reader to continue the train of thought suggested. Another explanation is that the four-line poem was regarded as composed of two couplets severed from the eight-line poem, selected and combined within certain limits at the will of the poet, though others hold that the four-line poem is the foundation on which the *lü* and *p'ai lü* have been built up.

The rhymes in the *chüeh* are generally arranged as in the quatrains of FITZGERALD's *Omar Khayyam*, the first, second and fourth rhyming.

In addition to the above, there are many other forms, some very ancient; these are often grouped under the generic name of *Yo ju* 樂賦, showing that they are intended to be set to music, or to be chanted or recited to some musical instrument.

There is nothing corresponding to an epic in Chinese poetry, nor to drama as we understand it, though songs are introduced into all Chinese plays; nor are there long satires like the *Dunciad*; and the long narrative poems are generally neither very poetical nor very elevating. Pastoral poems are also wanting, agriculture having been the occupation of the people for milleniums, to the exclusion of pastoral pursuits. There are didactic compositions in plenty; but the most beautiful of all Chinese poems are those descriptive of Nature, and showing a passionate love for all her moods.

In Chinese poetry every line is complete in itself, *i.e.*, there is no *enjambement*. From the T'ang dynasty down, the line is generally of seven or five syllables; in the former the caesura occurs between the fourth and fifth syllables, and in the latter, between the second and third. The *Odes*, as has been noticed, are mostly in four-word lines, but this form is now seldom used. Three-

word lines are met with occasionally, a famous example being the Trimetrical Classic, and a poet of the Ming dynasty is said to have written a thousand pieces in this form. It is also common in the doggerel with which China abounds, from nursery rhymes to some petty mandarin's exhortation to the "silly people." The T'ang poets mostly used five, and seven-word lines, but some wrote in "ancient style."

Rhyme is apparently considered essential. Most of the *Odes* have rhymes, and in those cases where they are lacking it is probably that they have been lost through changes in pronunciation, and many Chinese scholars have advocated forcing the rhyme by altering the pronunciation of the characters when reciting the *Odes*. A Sung scholar named WU I 吳棫 reduced this to a system and published a work with the title of the 'Rhyme mender,' *Yün pu* 韻補. Great attention has been paid to the whole question of rhymes, and rhyming dictionaries are common. One of the oldest extant is the 廣韻 *Kuang yün*, the earliest known edition of which is of the time of the Sung dynasty; this gives the rhymes as used in the T'ang and Sui dynasties, which differ widely from those of the *Odes*. The rhymes which are obligatory on poets and versifiers of the present day are, however, those of K'ANG HSI's *Thesaurus*, 佩文韻府, and these, again, differ from the current pronunciation. The Chinese language is weak in rhyming endings, owing to the paucity of sounds, and this shortage is increased by the rule that all rhymes must agree also in tone; but the poets are very ingenious in overcoming this defect.

With regard to the *tones*, for the purposes of poetry they are of two classes, the *even* and the *oblique*. In the strictest forms, these must occupy fixed places in the lines, being so arranged that an even word in one line corresponds to an oblique in the text. But this is not always insisted upon. Sometimes only the last words correspond, except in the first and last lines of the poem, where agreement is compulsory; and if the first line begins with an even, the second must begin with an oblique tone and vice versa. Also, in seven-word metre, the second, fourth, and sixth sounds must conform to rule, and in five-line metre, the second and fourth. In modern poetry the tone must be satisfied in the rhyme also, as mentioned above, but in ancient forms this was not the case. It is a disputed point among Chinese *literati*, whether any attention was paid to the tones of the rhymes used in the *Odes*, and there is evidence that the tonal system of the Chinese was not complete till somewhere about the fifth century of our era.

The most marked feature of Chinese poetry, as of all Chinese fine writing in general, is parallelism. It recalls in many ways the Hebrew poetry,

and Chinese parallels, like the Hebrew, may be of several kinds, antithetic, or corresponding, or constructional; but they are much more exact, thought not only answering to thought, but word to word, tone to tone, and particle to particle.

All these things, the monosyllabic uninflected words, the shortness of line, and of poem, the balance of tones, the restrictions as to rhymes, and the strict parallelism, make a fine Chinese poem a kind of mosaic, or of word-embroidery, which is more suitable for expressing some dainty fancy or passing mood, than for dealing with lofty subjects, or long narrations. The polish is very high, but could not be sustained to great length; or being so sustained, would probably pall upon the reader.

Original poems are regularly inserted by writers of Chinese novels, as a relief from the prose, in the same way as songs are introduced into the dramas.

Owing to the terseness of the language, the wealth of classical and historical allusions, and the great divergence between Western and Eastern civilization, it is almost impossible to translate a Chinese poem into a Western tongue, without the delicacy being destroyed in the process.

LEGGE: *Chinese Classics*, vol. iv; GILES: *Chinese Poetry in English verse*; BUDD: *Chinese Poems*; D'HERVEY SAINT DENYS: *Poésies Modernes*; DAVIS: *Poetry of the Chinese*; ALLEN: *Book of Chinese Poetry*; CHALMERS: *Rhymes of the Shi King*, China Review, vols. vi and ix; CORDIER: *Bibl. Sinica*, col. 790. [C.E.C.]

**POISONED BREAD.** See *Ah Lum*.

**POLAM BRIDGE.** See *Bridges*.

**POLECAT.** See *Mustelidae*.

**POLITICAL PARTIES.** The political party system of China had its origin in a revolutionary Society or *T'ung Mêng Hui* (Alliance Society), which was formed by Chinese revolutionaries under the leadership of Dr. SUN YAT SEN in Japan in 1901. The Revolution of 1911 brought this party into direct political action in China. It stood for complete party government through a cabinet responsible to the national parliament. It was strongly opposed to YÜAN SHIH-K'AI. Its program did not obtain ready acceptance; accordingly in August 1912, the party name was abandoned and the membership associated itself with several smaller political groups, in the formation of the *Kuo Min Tang* (Democratic party).

The *Kuo Min Tang*, formed in this manner as a coalition party, obtained a majority in the national assembly elected in 1913. The party supported local self-government, national centralization and government through a party cabinet. Being held responsible by President YÜAN SHIH-K'AI for the attempted revolution during the summer of 1913, the party was dissolved by presidential order on

November 4th of that year and its members were ejected from the National Assembly.

The *Chin Pu Tang* was formed in 1913 out of various smaller groups for the purpose of opposing the *Kuo Min Tang* in Parliament. Among its founders were LIANG CH'Y-CH'AO and HSIUNG SHIH-LING. The party was allowed to exist after the dissolution of the *Kuo Min Tang*.

When President YÜAN SHIH-K'AI embarked on his adventure of establishing an empire he was opposed by the leaders of both the *Chin Pu Tang* and *Kuo Min Tang*. This latter party, while officially dissolved, nevertheless had maintained its actual existence. During their joint efforts in opposition to the monarchy in 1916, it was agreed by both parties to dissolve their corporate existence and to act henceforth in unison for the welfare of the country. However, as soon as the parliament had been re-convened in August 1916, the old groupings reasserted themselves; and while the names were not officially used, they continued to stand for actual societies of public men. The members of parliament formed numerous groups, some of which were associated with one, some with the other party, while others proclaimed themselves non-partisan. A list of these groupings is hereto appended. In August, 1917, the *Chin Pu-tang* officially re-assumed the use of its name. While no such formal action was taken by the *Kuo Min Tang* the same result was produced in its case. In political opinion and action the *Chin Pu Tang* contains the more moderate elements, some of whom lean toward constitutional monarchy. The membership of the *Kuo Min Tang* contains the more radical democrats. However, great diversity of political opinion exists in both parties.

*List of Political Clubs at Peking, collected from the Chinese Press.*

- Yüan Lu 淵廬, non-partisan.
- Shang Yu Hui 尚友會, non-partisan.
- I Yu Shé 益友社, an offshoot of the *Kuo Min Tang*.
- T'ao Yü 綽園, a branch of the I Yu Shé (*Kuo Min Tang*).
- Ching Lu 靜廬, non-partisan.
- P'ing Shé 平社, " "
- Su Yüan 蓀園, " "
- Hêng Shé 衡社, " "
- Chêng Hsüeh Hui 政學會, a branch of the I Yu Shé (*Kuo Min Tang*).
- Ping Ch'ên Chü Lâ Pu ("1916 Club") 丙辰俱樂部, a branch of the I Yu Shé (*Kuo Min Tang*).
- Hsien Yu Hui 憲友會, a branch of the Yen Chiu Hui (*Chin Pu Tang*).
- Hsien Fa Hsieh I Hui 憲法協議會, a branch of the Yen Chiu Hui (*Chin Pu Tang*).
- Hsien Fa Yen Chiu Hui 憲法研究會, an offshoot of the *Chin Pu Tang*.

**POLO, MARCO.** The great traveller was born at Venice in 1254, the son of NICOLÒ POLO of noble blood. His father and uncle travelled to the borders of Cathay and visited KHUBILAI Khan. He sent them back on an embassy to the Pope. They started to return to the East in 1271, taking young MARCO with them and reached the court of KHUBILAI about May 1275. MARCO pleased the Khan and was employed in the public service, travelling far and wide, and acting also for three years as Governor of the great city or district of Yangchow. The three POLOS came to Venice again in 1295. Three years later, in a seafight between the Venetians and the Genoese, MARCO with 7,000 more was taken prisoner. It was while he was a prisoner that he dictated his travels to a fellow-prisoner. In August of the next year, 1299, he became free again, and we know little of his later life. The probable date of his death is 1324.

His book is one of the greatest and most interesting of all books of travel, fascinating to all students of geography and the Mediaeval East. The great edition in English is Colonel YULE's, revised by CORDIER.

**POLYANDRY.** The taking of a single wife for a number of brothers is a common and respectable form of marriage among the Tibetans. It is no doubt grounded in the low morality of the race, but it can be defended by them on very reasonable grounds. In the mountain pastures where it obtains, above 12,000 or 13,000 feet up, labour is almost impossible to women. Even life without labour is extremely difficult for them, where robbery is common and husbands must be at work away from home. Life there is also nomadic, and women are impedimenta whenever camps are struck. At those altitudes also the rearing of children is a difficult matter. Having but one wife and family among brothers simplifies the question of property, which need not be constantly divided into smaller and smaller holdings.

In spite therefore of the repugnance which the practice arouses in the western mind, travellers have been obliged to point out some advantages of the system under the conditions where it is found. Missionaries, both Roman Catholic and Protestant, might give much information on the subject, but they are probably restrained by delicacy and by their relations with their Societies.

Defecation is the right of the eldest brother, and the first-born child is by courtesy regarded as his.

The practice is found in a looser form among all Tibetan communities, even where there can be no plea of necessity, except in the populous valleys of Eastern Tibet, where children are desired, and here polygamy is the rule instead.

It has been stated that a kind of polyandry is practised among the lower classes near Amoy.

BABER: *Western China*, p. 97; WILSON: *A Naturalist in Western China*, vol. i; JOURNAL N.C.B.R.A.S., vol. xx, p. 35.

**POLYGAMY.** In China legal polygamy is not possible. A 'secondary wife' is taken without scandal if the first wife has no son; and many rich Chinese do not look for this excuse. But the true wife always preserves her status, and the others are concubines merely.

**POMEGRANATES**, *Punica granatum*, 石榴 *Shih liu*, are not indigenous in China but were introduced from Central Asia at the beginning of our era.

In Shantung a large number of varieties is found, from dwarf plants with a few small fruits to trees 15 or 20 feet high bearing fruits a pound or more in weight. Some varieties have the fruit white outside and red inside; others have it white within and without.

Most pomegranates in China are, however, grown for ornament, not for the fruit, and the flowers are double. The colours of these vary from white through pale red to very dark.

The Chinese think the fruit has medicinal value.

MEYER: *Agricultural Explorations*, etc.

**POMELOS.** See *Oranges*.

**PONGEE**, 本機, *pén chi* or 木機 *pén chih*, the former meaning 'own loom,' the latter 'home woven.' A kind of silk, on which the firm's name is stamped with the above characters following it.

FAUVEL derived it from 繡車 *p'êng ch'é*, the wheel on which the thread is reeled.

The export of pongee for 1916 was pcls. 24,266, value Hk.Tls. 7,813,378.

**PONTAIN**, an island mentioned by MARCO POLO, and identified by FAUTHIER and YULE with Bintang, south of Malacca Point.

**POO T00.** See *P'u't'o*.

**POOTUNG**, 浦東 *p'u tung*, 'East of the (Huang) p'u.' To the dweller in Shanghai this generally means the part of Shanghai across the river, opposite to the Bund. It is however the name of the whole district lying between the Huang p'u (Whangpoo) and the sea, as far south as the Chékiang border.

**POPULATION.** The question of the population of China has been a vexed one for many decades: the margin of difference between maximum and minimum estimates is very great. Thus the Customs Returns for 1910 give a population of almost 440 millions, whereas the Minchengpu census of the same year found only 331 millions. With the addition to the former of Sinkiang, Tibet, and the

dependencies, the former becomes 448 millions, and with the same addition, plus Manchu Military Organization and a necessary addition to Ssüch'uan (vide *China Year Book*, 1916), the later figure is brought to 342.6 millions, a difference of over 100 millions. The China Inland Mission in their publication *The Chinese Empire* (1906) adopt the figures of the "census" of 1902, described in the bulletin of the American Geographical Society for December 1902 as having been made with more than ordinary care and acceptable as a satisfactory approximation of the population, but by ROCKHILL as "nothing more than a guess of the Chinese Board of Revenue" as "there is not a scintilla of evidence to show that any census was taken for the purpose of the apportionment of the indemnity to the Powers."

The following comparisons will show how wild the estimates of some observers have been, or how incautiously statements have been accepted. Thus *The Chinese Empire* states, (p. 31) that the population of Soochow is 700,000 (in 1906); RICHARD'S *Comprehensive Geography* (p. 159) gives it at 500,000 (in 1908) and the *Customs' Decennial Report* for 1911 states that it was in 1909, 256,524, by official census. Canton is generally credited with "one and a half to two millions of people, with 125,000 boat people in addition," and the *Customs' Decennial Report* of 1901 goes so far as to say, "The estimate of 2,400,000 is probably not over the mark for the numbers afloat and ashore"; but long-resident missionaries at the same time estimated the land population at not more than 600,000 to 700,000 and the boat people at 50,000. In the *1891 Decennial Reports the Foochow Report* gave the population of Fukien as from six to eight million, while the *Amoy Report's* figure was 30,000,000. Ssüch'uan is credited with nearly 72,000,000 in the latest *Customs Reports*, but there is a foot-note to the effect that HOSIE estimated the population at 45,000,000. PARKER, who knew the province as well as HOSIE, agrees with him that its population has been greatly over-estimated (vide *China: Past and Present*), and so did the Lyons Commercial Mission.

From the earliest times of their history the Chinese have made every few years enumerations of the adult population of the Empire. The history of the census in China may be divided into two parts. During the first, extending from the first recorded count in the 23rd century B.C. (when the figures were 13½ millions—WANG TAO) down to 1712 A.D. with a few exceptions, the number of tax-paying households alone was recorded. In the second period the total number of individuals is supposed to have been taken. It was the Manchu dynasty which first set itself to ascertain the numbers. Although an Imperial edict in 1712

ordered the total number of inhabitants to be given, no such return was given until 1741, after repeated orders by the Emperor, when the number was found to be 143,412,000.

With regard to early times, MA TUAN-LIN gave the population in the ninth century B.C. as 13,700,000, living north of the Yangtze, a figure approximating to that of the first census, but representing (according to WELLS WILLIAMS, *The Middle Kingdom*, vol. i, p. 260) 65% of the number for China as it now is, which would therefore have had nearly 22,000,000 souls at that time. During the Han dynasty, from A.D. 1 to 156, when the territory over which the ten censuses taken by that line was substantially the same as at the present day, the population varied between 60 and 60 millions, and in A.D. 606, when China was again united under one rule, the figure was 55½ million; in 756 A.D. it was about 61 million (according to BIOT, *Journal Asiatique*, 1836, as quoted by ROCKHILL), who states that the population was about the same when China was again united under the Sungs at the end of the eleventh century (during which ten censuses were taken). A century later, after the Mongol conquest, the number, kept down by terrible warfare, had not increased. Under the Ming, according to ROCKHILL, the population increased very slowly; in 1578 (when the last Ming census out of 21 in all was taken), at a time of profound peace and prosperity, the population was 63,600,000 souls.

Under the rule of the Manchus enumerations were made nearly every year. PARKER has recorded them, as shown in the *Tung hua lu* (東華錄) in the *Journal of the Royal Statistical Society*, vol. LXII, Part I.

From 1651 down to the present time the figures of the returns vary with such extraordinary rapidity, so unlike anything noted in the earlier enumerations, that they must be regarded as fanciful (ROCKHILL).

An exhaustive study of the question may be found in *The Middle Kingdom*, chapter v. WELLS WILLIAMS is numbered among those who accept the very highest figures; he argues as to the probability of their being approximately correct, from the intensity of cultivation, the high birth-rate, plurality of wives, overcrowding, and other considerations. W. W. ROCKHILL, on the other hand and to a lesser extent E. H. PARKER, disbelieves the figures. No attempt will be made by the present writer to give any estimate, but the following table, showing minimum and maximum figures, will be found interesting. The 3rd column is that supplied in 1885 to ROCKHILL by the Board of Revenue, and the 4th is that of the 1910 census, taken by households, and not by heads.

	I. Minimum	II. Maximum	III.	IV.
Anhui ...	14,080,000	34,000,000	20,596,988	14,077,683
Chekiang ...	11,380,000	26,300,000	11,684,348	13,942,685
Chihli ...	20,980,000	32,670,000	17,937,005	22,970,664
Fukien ...	8,660,000	30,000,000	23,502,791	8,656,678
Honan ...	22,890,000	35,810,000	22,117,036	22,376,516
Hunan ...	18,000,000	28,600,000	21,005,171	20,588,187
Hupch ...	21,260,000	35,280,000	23,600,492	21,366,144
Kansu ...	3,800,000	10,380,000	5,411,188	3,807,888
Kiangsi ...	11,000,000	26,530,000	24,541,406	16,264,374
Kiangsu ...	16,380,000	37,800,000	21,269,889	16,379,042
Kwangai ...	5,140,000	8,120,000	4,161,327	5,426,356
Kwangtung ...	23,700,000	32,000,000	29,740,055	23,696,366
Kweichow ...	5,000,000	11,800,000	7,669,181	9,366,914
Shensi ...	9,420,000	17,050,000	10,791,341	9,422,371
Shantung ...	25,810,000	38,000,000	36,548,704	25,813,685
Shensi ...	6,730,000	10,310,000	3,276,967	6,726,064
Szechwan ...	46,000,000	79,500,000	71,073,730	54,506,600
Yunnan ...	4,000,000	12,720,000	11,721,676	8,049,673
Total ...				
China Proper	271,770,000	505,770,000	377,626,298	302,111,244
Manchuria ...	12,740,000	20,000,000		12,742,380
Mongolia ...	1,800,000	10,000,000		1,800,000
Sinkiang ...	1,000,000	2,490,000		1,768,660
Tibet ...	2,200,000	6,800,000		2,106,496
				99,000,000
	289,510,000	544,760,000		329,517,700

\*Infants under six not enumerated, but estimated by ROCKHILL.

The authorities for the above are as follows:—

Maximum figures: 1902 estimate of Board of Revenue, followed by the *Statesman's Year Book* for many years, but now abandoned in favour of the figures of the census of 1910. Nevertheless, these figures are given here, as it is on their authority that the population of China is so often referred to as being "well over 400 millions." The maximum figures from the *Statesman's Year Book* are for Honan, Hupei, Kansu, Kiangsi, Shansi, and Tibet. Those for Chékiang, Kiangsu, Kuangsi and Shensi are from *The Middle Kingdom*, vol. i, p. 264, and are stated to be from *Customs Reports* made in 1882. High as they are, they should supposedly be still higher in the generation that has passed since then. The *Customs Annual Reports* for 1910 give the highest figures found, in the case of Anhui, Kuangtung, and Shantung; the Minchengpu census of 1910 has the highest for Chihli, Hunan, and Kweichow, for Fukien the *Amoy Customs' Decennial Report* for 1901, for Yunnan, RICHARD'S *Geography*, and for Szechuan the Russian investigator POPOFF, who got his figures from the Peking Government. For Manchuria the authority is *The Chinese Empire*, and for Mongolia, Dr. A. WILLIAMSON and Dr. EDKINS are quoted in the same book.

As regards the minimum figures, the 1910 census is responsible for Anhui, Fukien, Honan, Hupei, Kansu, Kiangsu, Kuangtung, Shansi, Shantung, and Shensi. The *Statesman's Year Book* gives the figures, (as from the same authority as above) for Chékiang and Kuangsi (and in these cases an increase should be allowed for, as the date given is 1902). For Hunan, the *Customs Decennial Report* of 1911, for Kiangsi, Mr. CLANNELL (*Report*

on Kiangsi); for Kweichow and Turkestan *The Chinese Empire*, for Szechuan, Sir A. HOSIE, for Yunnan, the *Mengtze Customs Report*; for Manchuria the 1910 Census; for Tibet and Mongolia, RICHARD'S *Geography*, are the authorities.

One point should be noted: it is a mere figure of speech to talk of China's four hundred millions: the Chinese Government does not claim a population of more than about 330,000,000 for all China proper. The latest published figures are 332,639,000 (*Vide Shanghai Times* of 20th February, 1917). On the other hand ROCKHILL's estimate of 270,000,000 only (1914) seems somewhat low.

*Rate of Increase:* ROCKHILL has examined the progress between 1743 and 1783, a period during which the enumerations were all presumably made in the same manner. He finds that from 1743 to 1749 the annual rate of increase was 2.90 per cent., from 1749 to 1757 it fell to 0.91 per cent., to rise between 1757 and 1761 to 1.37 per cent., falling again to 0.73 per cent. between 1761 and 1767, and to 0.57 per cent. from that date to 1771. The next change is phenomenal: Between 1771 and 1776 it was 5 per cent., but between 1776 and 1790 it fell, without any known reason, to 0.86 per cent., to rise again between that date and 1783 to 2.34 per cent. The average rate of increase during the whole period was 1.83 per cent. Compare this with Japan, where, though much more favourable conditions exist than in China, the average yearly increase of the population from 1872 to 1899 was only 1.04 per cent. Compare also with India, where the census of 1911 revealed that the population (315,132,000) had increased in ten years by seven per cent., or 0.70 per cent. annually. The Chinese rate of increase can hardly be higher than these.

[N.S.]

S. WELLS WILLIAMS: *The Middle Kingdom*, chap. v; E. H. PARKER: *China Past and Present*, chap. ii; W. W. ROCKHILL: *Report of the Smithsonian Institute*, 1904, pp. 659-676; *An Enquiry into the Population of China* (R. P. TENNEY), U.S. CONSULAR REPORT on the Chinese Census of 1910 (July 13, 1911); BRITISH CONSULAR REPORT on the Province of Kiangsi, 1903, (in which are interesting notes on the population question generally); CUSTOMS DECENNIAL REPORTS, *passim*; *The Chinese Empire*, *passim*.

N.B. It will be noticed, as illustrating the incertitude of returns, that there is a discrepancy between the two versions of the 1910 Census (line 13 of this article and Table IV above). The first, 342.6 millions, is from Mr. TENNEY's Report, and the second, 332.6 millions, is from ROCKHILL's figures (*vide American Geographic Society's Journal* for September 1912).

POPULATION, FOREIGN. The following list is tabulated from the CUSTOMS REPORTS, the figures being for the year 1916.

American, 5,580; Austrian, 296; Belgian, 286; British, 9,099; Danish, 397; Dutch, 277; French, 2,374; German, 3,792; Hungarian, 34; Italian, 400; Japanese, 104,275; Norwegian, 327; Portuguese, 2,293; Russian, 55,235; Spanish, 366; Swedish, 423; Non-Treaty Powers, 159: TOTAL, 185,613.

**PORCELAIN**, 磁 *tz'ü*. The word is from the Portuguese *porcellana*, a cowrie shell, which was so called because its shape resembled the rounded back of a little pig; porcelain at its first introduction to Europe reminded people of the polished shell and it accordingly received the name *porcellana*, porcelain.

There is no accepted definition of porcelain. It is pottery, very hard, compact and fine, especially it is translucent. The Chinese do not include translucency in the connotation, but call opaque pieces *tz'ü* if they give out a clear, resonant note on being struck. The gradual passage from simple pottery to real porcelain makes a definite boundary line impossible. The difference is in the scientific skill with which the ingredients are mingled, the intimacy of the blend and the intensity of the firing process.

The materials used are kao-lin and pe-tun-tze. The former is a clay formed by the decomposition of the felspar of granite rocks; it is infusible at the highest furnace temperature. It is sometimes called china-clay; the Chinese name is simply the name of the district from which the clay is got; (see *Kao-lin*). Pe-tun-tze is weathered granite or other crystalline rock containing felspar and mica, to which quartz sand may have to be added. It is fusible in the furnace. Sometimes it is called china-stone; the Chinese name means 'white briquettes,' because of the shape in which it is prepared for handling; (see *Petuntze*). The resulting porcelain depends largely on the quality of these materials and on the proportions in which they are mixed. For on these two things depends the temperature necessary to be used, and the temperature again decides what colours it is possible to lay on.

A vessel having been moulded by hand or thrown on the wheel is first left to dry in the air; in most cases the glaze is then applied and the vessel is subjected to a single firing,—the *grand feu* as it is termed. If enamel colours are to be applied, one or more subsequent firings will be necessary. The glaze is prepared by mixing certain special varieties of pe-tun-tze with an impure lime. It is almost transparent, so as not to conceal the whiteness of the porcelain, but sometimes colours may be mingled with it, for pieces which are to receive no further decoration. It may be applied by sprinkling, blowing or brushing it on, or the vessel may be dipped in it. The glaze is more easily fused than the paste of the porcelain, and on being fired these unite

intimately. Sometimes colours are laid on the clay vessel after it has been either air-dried or once baked, and *before* glazing. The more common method of decoration is by the use of enamels, which are a flux of lead silicate coloured with various metallic oxides; these are applied *over* the glaze, and fixed by subsequent firings.

The Chinese and some foreign authorities date the earliest beginnings of porcelain in the Han dynasty, which covered two centuries before and two after our era began. Most foreign students consider the latter part of the T'ang dynasty as the earliest date, towards 900 A.D. But even of that period there are no specimens extant, the earliest being the productions of the Sung dynasty, A.D. 960-1260, and these are extremely scarce. Until a century later than the fall of that dynasty there was no painted decoration, and all colouring was in the glaze. During the Ming dynasty, from 1368 to 1644, the decoration was nearly always by coloured glazes or by painting under the glaze, although enamels over the glaze were introduced. From the end of the Ming dynasty to the present, over-glaze enamel decoration has been most used and has been brought to perfection.

Some of the terms connected with ceramics will be found in their own places in this book: see *Enamel*, *Sang de bœuf*, etc.

During the last thirty years or so there has been much scientific study of Chinese art and a craze also for collecting examples. One result has been the immense multiplication of books on Porcelain. Some are mere popular guides calculated to mislead; for an example, one book gives the simple or silly dictum that when "the empty double ring is found," (as the mark at the bottom of a piece) "it is a certain sign that the piece was made during the reign of K'ANG HSI." Other works are scientific, sympathetic studies by men who know; while some are glorious descriptions with artistically coloured pictures of the best examples in the great collections; these are inaccessible to most men through their costliness. The few works referred to below are the more important of the more easily obtainable books. The chief collections of porcelain accessible to the public are the FRANKS Collection at the British Museum, the SALTING Collection at the Victoria and Albert Museum, the GRANDIDIER Collection at the Louvre in Paris and the Collection in the Metropolitan Museum at New York. See *Chinaware*; *Pottery*; *Ching t'ê chén*.

BUSHELL: *Chinese Art*; and *Chinese Pottery and Porcelain*; GULLAND: *Chinese Porcelain*; MONKHOUSE: *Chinese Porcelain*; DILLON: *Porcelain*; HOBSON: *Chinese Pottery and Porcelain*; HIPPLISLEY: *A Sketch of the History of Ceramic Art in China*; JULIEN: *Histoire et Fabrication de la Porcelaine chinoise*; GOREAU and BLACKNER: *Chinese*.

*Porcelain and Hard Stones*; LAUFER: *The Beginnings of Porcelain in China*, 1917.

**PORCELAIN TOWER, THE**, 報恩寺 *pao en sui*. See *Pagodas*.

**PORPOISE**. The flesh is much prized for its flavour, but is also regarded as very poisonous. With many precautions as to cutting away certain parts of the flesh, long boiling, etc., it is eaten with more or less impunity. It enters the rivers in the early spring, ascending the Yangtze a thousand miles, as far as the rapids. Those caught in rivers would appear to be more poisonous than those taken in sea-water.

MACGOWAN: *Chinese Recorder*, vol. xvii, p. 45.

**PORTA DO CERCO**, the barrier between Macao and the Chinese territory. It was the scene of an engagement on August 19, 1840, when the British attacked and scattered a camp of hostile Chinese troops, both by fire from ships and by a landing party. The Portuguese remained strictly neutral.

**PORT ARTHUR**, 旅順口 *Lü shun k'ou*, at the southern point of the Liao-tung peninsula. It was so named by Admiral SEYMOUR in 1860, when the British forces were in Ta-lien Bay, because it was discovered, so to speak, by Lieut. ARTHUR (afterwards Admiral ARTHUR, C.B.) while seeking for a suitable harbour. It was formerly China's chief naval arsenal, but was taken by Japan in the war of 1894. Russia obtained a lease of it in 1898 and strongly fortified it. In the war between Russia and Japan it was attacked by the Japanese fleet on February 8, 1904, and was besieged on the land side from May 1904 to January 1, 1905, when it capitulated.

The Japanese name for it is Riojun. It is the headquarters of the Japanese civil and naval administration of the Kuantung province.

The town is divided into two parts, called 'old' and 'new'; the old dates from the Chinese days; the new from the Russian occupation. The harbour is always free from ice. The West Harbour was made a free port on July 1, 1910. The town is indirectly connected by rail with Dairen, the journey taking one hour and a half. The population, not including military forces, is over sixteen thousand, the larger half being Japanese and the rest nearly all Chinese.

The Russo-Japanese War gave occasion for an enormous mass of literature; those referred to below are a few dealing especially with Port Arthur.

JAMES, D. H.: *The Siege of Port Arthur*; ASHMEAD-BARTLETT: *Port Arthur, the Siege and Capitulation*; NORREGAARD: *The Great Siege*; TRETYAKOV: *My Experiences at Nan Shan and Port Arthur*; NOJINE: *The Truth about Port Arthur*; VILLIERS: *Port Arthur*; SMITH, W. R.

*The Siege and Fall of Port Arthur*; SEYMOUR, E. H.: *My Naval Career and Travels*.

**PORT EDWARD**. See *Weihaiwei*.

**PORT HAMILTON**, 巨文島, a small group of islands south of Korea, occupied by Great Britain in 1885, and evacuated February 1887 on a guarantee from the Chinese Government that neither the islands nor any other portion of Korean territory should be occupied by a foreign power.

HERSLET: *China Treaties*, 3rd ed., p. 499.

**PORTUGUESE RELATIONS WITH CHINA**.

Portugal has the honour of being the first of the European nations to open up direct intercourse with China. In 1516 PERESTRELO, sent from Malacca in a native ship by d'ALBUQUERQUE, came on a voyage of enquiry. The next year DE ANDRADE with four Portuguese and four Malay ships, reached St. JOHN'S (San ch'üan) and was allowed to enter Canton. Unhappily, a year afterwards the good effect of his conciliatory behaviour was destroyed by the arrival of his brother SIMON, who conducted himself in such an arrogant and truculent way that the Chinese were driven to oppose him. He had built a fort, but was blockaded, and escaped with difficulty; while his brother was driven away, and the envoy from Portugal whom he had brought, THOMÉ PIRÉS (q.v.), was put in prison and perhaps died there. Shortly after another envoy arrived, but was attacked and most of those with him killed. Earlier than this, about 1517, Portuguese had reached the Fukien coast, perhaps under MAS-CARENHAS, and traded at Chinchew, (Ch'üan chou) and Foochow. A colony was also established at or near Ningpo, named Liampo. In time, however, the licentious and overbearing conduct of the colonists became such that in 1545 imperial orders were given to attack them, and it is stated that 12,000 Christians perished, including 800 Portuguese, while 35 of their ships were destroyed. In 1549 a similar massacre took place at Chinchew, through the same cause: those who escaped fled to the island of Lampacao, near Macao.

In 1557 they gained permission to occupy the extremity of the 'island' or peninsula of Macao, the Chinese building a wall across the isthmus, with a single gate in it. From the beginning the position was only held by means of gifts or bribery. The sum officially paid to the Chinese was at first Tls. 1,000 per annum; in 1691 it became Tls. 600; in 1740 it became Tls. 500, which was paid till 1849.

The relations of Portugal and China are almost confined to Macao matters; but about 1850, when piracy was exceedingly troublesome, the Portuguese did almost all the conveying of Chinese ships on the coast.

The coolie traffic, which had been such a disgrace to Macao, was brought to an end in 1874.

Name of the Governors and other officials.	Position they held in Macao	Date when they assumed charge as the Portuguese Representative in China
VISCONDE DE S. JANUARIO	Governor	1874, as Minister
JOSÉ MARIA LOBO D'AVILA	Governor	Dec. 7, 1874, as Chargé d'Affaires
CARLOS EUGENIO DA SILVA	Governor	Jan. 10, 1877, as Chargé d'Affaires & Aug. 1, 1877, as Minister
JOAQUIM JOSÉ DA GRAÇA	Governor	Nov. 28, 1879, as Minister
JOSÉ ALBERTO CORTE REAL	Colonial Secretary	Mar. 24, 1883, as Chargé d'Affaires
THOMAS DE SOUZA ROZA	Governor	May 14, 1883, as Minister
FIRMINO JOSÉ DA COSTA	Governor	Oct. 13, 1886, as Minister
JOAO JOSÉ DA SILVA	Acting Governor	Oct. 19, 1888, as Chargé d'Affaires
FRANCISCO TEIXEIRA DA SILVA	Governor	Feb. 9, 1889, as Minister
CUSTODIO MIGUEL DA BORJA	Governor	Mar. 14, 1891, as Minister
MANUEL DE PAES SANDE CASTRO	Colonial Secretary	May 10, 1891, as Chargé d'Affaires
ALBANO ALVES BRANCO	Acting Governor	Mar. 18, 1893, as Chargé d'Affaires
ALFREDO PINTO LELLO	Colonial Secretary	June 8, 1893, as Chargé d'Affaires
JOSÉ M. DE SOUZA HORTA E COSTA	Governor	Mar. 28, 1894, as Minister
ALFREDO PINTO LELLO	Colonial Secretary	Feb. 18, 1897, as Chargé d'Affaires
EDUARDO RODRIGUES GALHARDO	Governor	Apr. 18, 1900, as Minister
ARTHUR TAMAGNINI BARBOSA	Acting Governor	July 25, 1900, as Chargé d'Affaires
ALBANO DE MAGALHAES	Governor	Aug. 12, 1900, as Minister
JOSÉ M. DE SOUZA HORTA E COSTA	Governor	Mar. 17, 1902, as Chargé d'Affaires
ALFREDO PINTO LELLO	Colonial Secretary	Dec. 17, 1902, as Minister
ARNALDO DE NOVAES REBELLO	Governor	

(II).—List of the Ministers and *Chargés d'Affaires* of Portugal in China, since direct representation was established in Peking.

JOSÉ DE AZEVEDO CASTELLO BRANCO, Envoy Extraordinary and Minister Plenipotentiary to China. From January 24, 1902, until October 10, 1902.

GABRIEL D'ALMEIDA SANCTOS, *Chargé d'Affaires ad interim*. From October 10, 1902, until December 2, 1907.

MARTINHO DE BREDERODE, *Chargé d'Affaires*. From December 2, 1907, until September 10, 1911.

BARAO DE SENDAL, Envoy Extraordinary and Minister Plenipotentiary to China and Japan (with residence in Tokio). From April 20, 1908 until 1910.

HENRIQUE O'CONNOR MARTINS, *Chargé d'Affaires ad interim*. From September 10, 1911 until May 21, 1913.

J. BATALHA DE FREITAS, Envoy Extraordinary and Minister Plenipotentiary to China and Japan (with residence in Peking). From May 21, 1913.

#### POSTHUMOUS MARRIAGE. See *Marriage*.

\* **POST OFFICE, CHINESE.** Early in the "sixties," during the first few winters after Foreign Representatives took up their residence at Peking, the Legation and Customs mails were exchanged between Shanghai and Peking, under the auspices of the Tsungli Yamen, by means of the Government couriers employed for the transmission of official despatches. It was then found convenient to arrange that the Customs should undertake the responsibility of making up and distributing these mails, a practice which, for the overland service during the winter months, involved the creation of Postal Departments in the Inspectorate and in the Customs Houses at Shanghai and Chinkiang, and, similarly, for the transmission of mails by coast steamers during the open season, the opening of quasi-postal Departments in the Tientsin and other coast port Custom Houses. At that early date it could be seen that out of this simple beginning might be elaborated a system answering other and larger requirements on the principle of a National Post Office. This idea gradually shaped into form and had already so much ingratiated itself in the official mind that in 1876, when the Chefoo Convention was being negotiated, the Tsungli Yamen authorized the Inspector General to inform the British Minister, Sir Thomas WADE, that it was prepared to sanction the establishment of a National Postal System and willing to make it a Treaty stipulation that postal establishments should be opened at once. Unfortunately, through, so to



postal clause was omitted from the official text of speak, a conspiracy of silence, the insertion of the the Treaty, and thus the project was postponed *sine die*. Meanwhile, however, the experiment was persevered with and warmly encouraged by the Imperial Commissioner Li Chung-t'ang, who promised to "father" it officially as soon as it proved a success. Hence the more formal opening of Postal Departments at various Custom Houses, the 1878 experiment of trying a Native Post Office alongside the Customs Post, the establishment of Customs couriers from Taku to Tientsin, and from Tientsin to Peking, and the Customs winter mail service overland from Tientsin to Newchwang, from Tientsin to Chefoo, and from Tientsin to Chinkiang, as also the introduction of Customs postage stamps in 1878.

The growing importance of the Service thus quietly built up and its convenience for regular communications with Peking and between Treaty ports were not only appreciated by the Foreign public, but were also recognized by the Foreign Administrations having postal agencies in China. In 1878 China was formally invited to join the Postal Union. In the same year, while on a visit to Paris, the Inspector General was sounded by the French Minister for Foreign Affairs as to a possible way of withdrawing the French Post Office in Shanghai; and while, more than once, the British Postmaster General at Hongkong expressed his readiness to close the Hongkong Post Office agencies along the coast, arrangements were actually discussed for the absorption by the Customs Department of the Municipal Post Office at Shanghai. But no definite response to these overtures could be given, or final steps taken, before the Chinese Government had declared its intention to undertake national responsibilities; and the Customs Department continued to satisfy only certain wants and prepare the system for further development till, 20 years after the Chefoo Convention, the Decree of the 20th March 1896 appeared. This Decree created an Imperial Post Office for all China, to be modelled on Western lines, the organization and management of which were confided to Sir ROBERT HAIR, who from that date acted in the double capacity of Inspector General of Customs and Posts.

This long hesitation on the part of the Chinese Government formally to recognize and foster an institution known to have worked with such profitable results in Foreign countries, from both public and revenue standpoints, may be to some people a matter of surprise. But it must not be forgotten that from immemorial times the Chinese nation had possessed two postal institutions: one, the 官站 (or Imperial Government Courier Service), deeply rooted in official routine; the other,

the Native posting agencies, long used and respected by the people. Both gave employment to legions of couriers and were still considered necessary to the requirements of an immense nation; they could neither be suppressed, transformed, nor replaced at a stroke. The Imperial decision therefore only gave final sanction to a new and vast undertaking, but abolished nothing.

In connexion with the establishment and working of the service in its experimental stage, the Inspector General has placed on record the valuable services of two commissioners, Mr. H. KORSCH and Mr. G. DETRING, the former for preliminary investigations and suggestions, and the latter for initiating and superintending courier arrangements and office details while Commissioner for Postal Affairs at Tientsin. On the issue of the Imperial Decree the Customs Statistical Secretary at Shanghai, then Mr. KORSCH, was appointed to act also as Postal Secretary and, under the Inspector General, superintend postal work generally. In the following year it was found necessary to have the Postal Secretary at the Inspectorate General in Peking and Mr. J. A. VAN AALST, then Acting Chinese Secretary, was additionally entrusted with the duties of Acting Postal Secretary. At the beginning of 1899 as the work had greatly increased and the Inspector General himself could not afford so much time to it as before, Mr. VAN AALST was appointed Postal Secretary, to assume, under the Inspector General, entire charge of the Postal Department in order that he could devote his time and energy exclusively to postal business. He remained in charge till the autumn of 1901 and under him the bulk of the pioneer work of the system as it now exists was accomplished. The Money Order and Parcel Post services were introduced and detailed staff working rules for all branches of postal work were issued. Above all a regular system of extension was inaugurated. Hitherto postal facilities had been confined to the Treaty Ports. Now each Treaty Port Post Office was considered the central Office of a postal district throughout which subsidiary Offices began to be opened, all subordinate to, and superintended by, the Treaty Port Office. In each district the Commissioner of Customs was Postmaster "ex officio." Under him was appointed a special staff, foreign and Chinese, to transact postal duties, the foreigners being mostly detailed from the regular Customs staff. Mr. VAN AALST was succeeded by Mr. T. PRAY, a Frenchman, who with only a short break has piloted the service ever since. To his able administration and skilful organization is due in large measure the credit for an efficient service functioning over the length and breadth of China, from Corea to Kashgar and from the River Amur to the borders of Tonkin and Burmah.

Under the control of the Inspector General, the Post Office organization was naturally developed on the same lines as the Customs, this being especially so as regards staff. English became the official language of the foreign and senior Chinese staff, all official correspondence, unless with other Administrations, being in English or Chinese. In course of time it was found necessary at the larger centres to relieve the Commissioners of Customs of their postal duties and responsibilities. Postal Commissioners were installed and progress and development became still more rapid. At the same time the fact was not lost sight of that the control of the Service must one day revert to the Government and in any changes in organization the way was gradually prepared for this step. The transfer was actually accomplished on May 28th, 1911, when, under Imperial Decree, Mr. F. A. AGLEN, then Officiating Inspector General, handed over the Service to the Ministry of Posts and Communications. The separation was brought about at the instance of SHENG Kung Pao (SHENG HSÜAN-HUAI), then President of the Ministry. Mr. PIRY was appointed Postmaster General (總辦) with control of the staff and the executive similar to that exercised by the Inspector General of Customs in the Customs Administration, but subordinate in rank to a Chinese Director General (局長) the titular head of the Service. The first Director General was LI CHING-FANG, then Acting Senior Vice-President of the Ministry. Since the separation it has been arranged that Mr. PIRY's successor shall bear the foreign title "Associate Director General" instead of Postmaster General. His Chinese title and functions, however, will remain unaltered. In appointing a Frenchman to be head of the Service on separation from the Customs, China was fulfilling certain obligations to France. An exchange of notes between the two Governments in 1898 stipulated that when the Chinese Government organized a definite postal service with a high functionary at its head it proposed to call for the help of foreign officers and declared its willingness to take account of the recommendations of the French Government in respect to the selection of staff. This engagement was made more explicit by a further exchange of notes in 1902.

A detailed account of the postal operations of all these years would make an intensely interesting volume. The Imperial Decree of 1896 gave sanction to a national post office but this was not sufficient to bring the idea into favour with provincial authorities without whose assistance progress and development were impossible. Further, from the day of its birth the new organization had to contend with keen competition from the two older postal systems, and long and persevering effort, combined with the

introduction of better services and the use of steam communication, was necessary before it could in any measure establish itself in the estimation of the commercial classes and thus overcome the natural and deep-seated prejudice against it. Indeed the full confidence of the public and officials was not gained till the service came directly under the Ministry of Communications. A few months thereafter followed the Revolution and only then were the I Chan services finally abolished in favour of the Post Office. A number of native postal agencies still linger on, most of them undertaking in addition some mercantile business and making their profits mainly by transmitting bank drafts, sycee and trade parcels. These establishments have all along been allowed to function practically without restriction alongside the Post Office and it is expected that a Postal Law or some other Government enactment will ultimately be necessary to deal with them. These are only a few of the special difficulties which the service has had to contend with in the course of its development. Many others could be cited: annual floods, perpetual brigandage and piracy, famine, plague, riot, rebellion, civil war and, from beginning to end, a debased currency. All these have made development a continual struggle and, in view of this, the record of achievements must be considered extraordinary. The manner in which communication is maintained between all points is especially praiseworthy. Every available means of transport is used: contract steamers on the coast and large rivers; railways where they are opened; steam and motor launches, junks, hong-boats and post-boats on inland waterways; and, on the numerous overland routes, mounted or foot couriers, mules, carts, and wheelbarrows. As roads in inland China are mere paths in dry weather and tracts of deep mud in rain, the great proportion of overland transportation is done by couriers. Overland lines are established even in most out-of-the-way places; on many, couriers with light mail (letters and postcards and newspapers paying letter rates) run day and night and, whatever difficulties may have to be surmounted, these services are seldom or never interrupted. The daily stages for couriers vary but often rise to 100 li (33 miles); the speed maintained averages 10 li per hour. In all 6807 couriers were employed at the end of 1916. These men run from point to point in all weathers according to fixed schedules, incidentally braving dangers from wild beasts, robbers, floods and often local disturbances. While they are now less interfered with by highwaymen than formerly, still every year adds to the toll of murdered and wounded.

A network of courier lines exists all over Manchuria and is gradually spreading over Inner Mongolia. A mounted courier service across the

Gobi Desert connects Kalgan with Urga and Kiachta, the total distance of 3,620 *li* (1,206 miles) being done in eleven days. Sinkiang (Chinese Turk-estan) has now over 50 postal establishments and 15,690 *li* (5,230 miles) of courier lines. From Kuan-yintang (Honan), the present terminus of the Lung-Hai railway, a continuous chain of day-and-night couriers, for the most part mounted, runs through Tungkwan, Sianfu, Lanchowfu, Ansichow, and thence via Tihwafu (Urumtsi) to Kaahgar on the borders of Russian Turkestan. The total length of this line is 10,843 *li* (3,614 miles) which makes it the longest couriers' line in the world. The time taken when there are no delays is 40 days. Heavy mail matter (parcels, books etc.) for Sianfu and other points on the line is transported on mules: it amounts to an average of over one ton daily. The service of heavy mails through the Yangtze gorges to Chengtu, the capital of Szech'uan, and on to Tibet shows no less enterprise. Before merchant steamers ventured up the river to Chungking, a fleet of fast post-boats was specially built to ply between Chungking and Ichang through the dangerous rapids. Even though full advantage is taken of whatever steam service there now is, thirty-two post-boats are kept busy, carrying over 20,000 bags of mail matter annually. Wrecks are not uncommon but mails are nearly always recovered. For the sake of speed, light mails for Chengtu and the West are carried overland all the way from Hankow by day-and-night couriers. Hankow letters are delivered in Chengtu (1023 miles) in 13 days and in Tatsienlu (1313 miles) in 18 days. From Tatsienlu a line continues 375 miles further to Batang, the chief town of the Tibetan Marches. In normal times this is linked up with the Tibetan system by a line across the border to Chamdo so that there is direct overland communication from Peking to Lhasa.

These facts illustrate in a general way the efficiency and extent of the service. In the more populous and industrial districts the network of lines is very highly developed. Every town of any size or importance is postally connected, the fastest means of transport being always availed of, railway, steamer, launch, boat, or courier. In Kwangtung province there are 1025 Offices and agencies established and 31,021 *li* (10,340 miles) of courier lines with 13,669 *li* of steamer and boat lines: in Chihli, 935 Offices and agencies and 33,048 *li* of courier lines; in Kiangsu, 561 Offices and agencies and 8,554 *li* of courier lines with 12,076 *li* of steamer and boat lines. Even distant and poverty-stricken Kweichow possesses 196 offices and agencies with 15,296 *li* of courier lines. In further development, attention is being concentrated on linking up country villages round all important centres by a system of rural box-offices at which

special couriers call every two or three days. There are already several thousand of such established and they will be given the status of agencies as the increase of their mail matter warrants it.

In the domestic Money Order system the Post Office renders the public a convenience which is specially appreciated. On account of the innumerable and ever fluctuating mediums of exchange, as well as the dangers connected with transmitting specie overland, money order operations are a constant source of anxiety to the Postal Authorities, but so far they have met with unqualified success. The basis of exchange is the full value silver dollar, the same as is used for other postal purposes. Conditions in China necessitate a somewhat unique procedure. Stamps to the value required are affixed in line on the money order form. The form is then cut in two with scissors in such a way that each part bears one half of each stamp. One part then serves as the Money Order and the other as the Advice. Though cumbersome in practice the service is winning great popularity; the value of money orders issued increased from six million dollars in 1911 to almost sixteen million in 1916.

Naturally the advent of railways has proved a great boon and the Government has been far-sighted enough to recognize the value of the Post Office as a national asset not only in spreading light and learning, but also in tending to overcome the old inter-provincial barriers of jealousy and misunderstanding, and in forming and strengthening national aspirations and national unity. The principle has been decreed that on all Government railways accommodation shall be provided free for the carriage of mails and parcels. On private-owned railways mails are carried by contract. Launches licensed under the Customs Inland Waters Regulations must also carry mails free, not necessarily parcels; Chinese steamers on the other hand are under contract. The following table shows the record of progress in quinquennial periods since 1901.

	1901	1906	1911	1916
Offices and Agencies	176	2,096	6,201	8,797
Articles of mail matter posted	3,500,000	37,000,000	125,000,000	250,432,275
Parcels posted	42,000	400,000	954,000	2,232,100
Courier lines	—	153,000	319,000	421,000 <i>li</i>
Steamer & boat lines	—	17,000	45,000	64,700 <i>li</i>
Money Orders issued	—	\$2,308,000	\$5,900,000	\$15,965,000

**Organization and Staff.** The service comprises the following postal districts which as a rule correspond with the provinces of the country :

<i>District</i>		<i>District</i>	
<i>District.</i>	<i>Head Office.</i>	<i>District.</i>	<i>Head Office.</i>
Chihli	Tientsin	Kiangsi	Nanchang
Shansi	T'aiyüanfu	Kiangsu	Nanking
Honan	Kaifeng	Shanghai (Local)	Shanghai
Shensi	Sianfu	Anhui	Anking
Kansu	Lanchowfu	Chèkiang	Hangchow
Sinkiang	Tihwafu	Fukien	Foochow
Manchuria	Moukden	Kuangtung	Canton
Shantung	Tsinan	Kuangsi	Nanning
Ssüch'uan	Chengtu	Yünnan	Yünnanfu
Hupei	Hankow	Kueichou	Kueiyang
Hunan	Changsha	Tibet*	Lhasa

Each district is administered by a postal Commissioner stationed at the District Head Office.

The seat of control is the Directorate General of Posts in the Ministry of Communications, Peking. The Directorate General falls into two sections, the office of the Director General and the office of the Postmaster General (Associate Director General). The duties of the former relate to the formation of general policies and the functions of "intermediary" between the executive department and the Minister of Communications by whom he is appointed. The Postmaster General (Associate Director General) has full charge of the staff and the executive of all postal affairs. Postal Commissioners are controlled by, and are directly responsible to, him, and negotiations with foreign administrations are conducted through him. His office comprises the following principal departments: (1) Chief Secretary's Department; (2) Domestic Development Department; (3) Audit Department; (4) Union Department; (5) Chinese Department and (6) Postal Supply Department, which last for convenience is in Shanghai. Commissioners or senior members of the staff are appointed to take charge of these departments and while so in charge are called Secretaries.

Postal establishments apart from Head Offices are classified according to their importance and functions as follows: First Class Offices, Second Class Offices, Third Class Offices, Sub-offices, Agencies and Box-office Agencies, the last two being merely shops where stamps are sold and letters are posted to be collected by a passing courier or postman.

The various ranks of the executive staff are: Commissioners, Deputy Commissioners, Assistants, Postal Officers, Clerks, Yu-wu-shêng (郵務生) and

Sorters. The total of the whole staff as on December 31st, 1916, appears as follows:—

Foreign Executive Staff	... 122
Chinese	... 4,714
Agents	... 7,185
Postmen	... 5,075
Couriers	... 6,807
Miscellaneous	... 1,097
Total	... 25,000

The foreign staff, which includes men of fourteen different nationalities holds most of the highly responsible posts but the more intelligent Chinese are rapidly advancing to the highest ranks. Several are already in posts requiring considerable administrative ability, one being in charge of a province as Acting Commissioner and several others acting as Deputy Commissioners. Entrance to all ranks of the Chinese executive staff is by competitive examination; promotion thereafter follows by selection on a basis of seniority combined with considerations of merit. The service affords scope and prospects for all classes of workers, whatever their educational qualifications. All grades of Chinese are under guarantee by bond; the lower ranks also deposit a small sum monthly towards a cash security.

Before the issue of the Imperial Decree authorizing the formation of a national post office in China, various alien administrations had already established postal agencies in certain treaty ports for the convenience of their nationals stationed there. In the absence of an officially recognized Chinese Post Office these foreign agencies, especially those at Shanghai, may be considered to have been justifiable; but China was always anxious to avoid giving ground for any increase in their number and so the question of her entry into the Universal Postal Union was kept continually in view. Within one month of the inauguration of her service, she formally notified her intention to become a member of the Union and from 1st January 1897 undertook the necessary obligations in respect of Union mails handed to her for distribution. Actual adhesion to the Convention, however, was postponed. As years passed and China came more into touch with other countries, it became necessary to conclude postal agreements with various administrations. These agreements were based as far as possible on the regulations of the Union Conventions so that the way was well prepared for final entry into the Union as soon as the time for this step was considered ripe. In the meantime the presence and increasing number of foreign post offices became more and more felt.

\* Temporarily closed since the Revolution.

French, British, German, Russian and Japanese offices were opened at numerous Treaty Ports, some even at inland places where they were not required and where they continue to curtail the legitimate business of the national post office. China ultimately joined the Union on 1st March, 1914, the regulations of the Universal Postal Convention of Rome becoming operative from the 1st September following. From the latter date China further declared her adhesion to the Parcel Post Convention of Rome.

Under the agreements concluded by China previous to her adhesion to the Union, the foreign Agencies in China were officially recognized and used as intermediaries for the exchange of mails between China and the various countries of the Union; but, when she became a member of the Union China held this official recognition to be incompatible with her new position on the ground that the maintenance of postal establishments of one Union country on the territory of another Union country is contrary to the principles of the Union. A protest was lodged at Berne but without any practical effect. The question is a diplomatic one and can only be settled by direct negotiations with the governments of the countries concerned. The following list shows the number of alien Post Offices in China to date, certain having been opened even after China joined the Union:

France	14	Japan	125
Germany	12	Russia	14
Great Britain	12	United States	1

The Customs postal experiment started in 1861

had not only to be carried on for over 30 years against numerous difficulties and without the avowed

support of the Government; but even after its formal recognition in 1896, without any special financial help from it. The Customs

Service had alone, from the beginning, to support the enterprise, lending to it the assistance of its staff and such resources as it could spare. No other Government institution of the time could possibly have undertaken the task, and history will show that the independent and quiet creation of such an Administration, so important in this conservative country, was by no means the least of the services rendered by the Customs to China. In 1904, the Government, confident at last of the ultimate success of the National Post Office, notified the Inspector General of the issue of a subsidy for its working. The amount actually received was about Tls. 330,000 a year. This was inadequate, however, for at the time of separation the postal debt to the Customs amounted to over two million taels, although only the cash advances were recorded. But when separation took place it was expected that the fixed allowance together with the increased

service receipts would meet all requirements. The allowance however was stopped at the Revolution when the foreign legations placed an embargo on Customs revenue. Almost simultaneously the 1 Chan services, which cost three million taels annually, were abolished, and the Post Office was called upon to replace them without any special provision being made for this extra demand upon its resources. The greatest economy was practised and with some little help from the Ministry it was possible to carry on till receipts further improved and the crisis passed. The service showed a profit for the first time in 1915, the surplus being some \$250,000. In 1916 the receipts exceeded expenditure by some \$700,000 although new premises to the value of \$300,000 were erected. The outlook therefore is bright and the Authorities have every prospect of being able soon to proceed with numerous long-delayed schemes of improvement, especially the building of office premises, those at present in use being nearly all rented and not providing adequate accommodation.

In spite of the enormous distances and the

difficulties of communication a uniform domestic tariff for mail matter in China Proper is adhered to, the rate being 3 cents per 20 grammes, which must thus be considered the cheapest postage in the world.

[Compiled from ANNUAL REPORTS and OFFICIAL CIRCULARS of the Post Office.]

**POTANIN, GRIGORI NICOLAEVICH**, born in 1835 in a Cossack village on the Irtysh, was an exile to Siberia in 1872, was pardoned in 1874, and in 1876 began his series of explorations in Central Asia. He made four important journeys in Mongolia, S.W. China, etc., and brought home valuable collections of natural history specimens. A good résumé will be found in BRETSCHNEIDER.

BRETSCHNEIDER: *European Botanical Discoveries*.

**POTATO**. The Dutch introduced the potato into China, and in the south it still has the name *Ho-lan shu* 荷蘭薯, Holland tuber.

**PO TO LI**, 波多力. In the Canton dialect and probably in the old pronunciation this would be *P'o-to-lik*, and it seems to be a transcription of the Syrian word *butrik*, that is, Patriarch. In the *T'ang History* the king of Fu-lin was so called. In the *Wei History* his capital is called An-tu 安都 and he must therefore be identified as the Patriarch of Antioch. See *Fu-lin*.

HIRTH: *China and the Roman Orient*; HIRTH and ROCKHILL: *Chau Ju-kua*, p. 104, note.

**POTTERY**, 陶器, a term which includes all vessels made of clay and fired in a kiln,—earthenware, stoneware and porcelain. The Chinese have made pottery from the most remote days, and of

course they claim for themselves the invention of the potter's wheel. It is ascribed to SHUN or even to HUANG TI, who had among his officers a Director of Pottery. In more historical times the founder of the Chou dynasty is supposed to have had a Director of Pottery, and in the work called *K'ao kung chi* 考工記 of that dynasty, there is a description of the two methods, turning on the wheel and moulding. It is supposed that common clay was used for this early pottery, and it is doubtful whether there was any kind of coloured glaze on it; but unfortunately no examples are now left. For the difference between pottery and porcelain see *Porcelain*. The export of pottery for 1916 (as distinct from chinaware, as porcelain is called) was of the value Hk.Tls. 1,092,081.

BUSHELL: *Chinese Pottery and Porcelain*; LAUFER: *The Beginnings of Chinese Porcelain*, 1917.

**POTTINGER, HENRY**, Sir, (Bart.), was born in 1789. In May, 1841, he was appointed by the British Government as Sole Plenipotentiary and Minister Extraordinary, and Chief Superintendent of Trade, and sent on a special mission to China, to succeed Captain C. ELLIOT (q.v.). Finding continued action to be necessary against continued Chinese obstruction, he went north with Vice-Admiral PARKER in command of the fleet; Amoy, Chinhai, Ningpo, Chusan, Shanghai, Chinkiang and Nanking were taken, and the war ended with the Treaty of Nanking.

He then became first Governor of Hongkong, from August 10, 1841, to May 8, 1844. In this office he was severely judged by the colony.

He died at Malta in 1856.

EITEL: *Europe in China*.

**POWDER BLUE** (*bleu fouetté*), a style of porcelain decoration in which powdered cobalt pigment is blown upon the raw surface before glazing. It shows best as a monochrome.

BUSHELL: *Chinese Art*.

**PO YEN** 伯顏, a Mongol chieftain whose native name was BAYAN (q.v.), signifying great or noble. He was born A.D. 1237 and died in 1275.

**PRATT, A. E.**, an English naturalist who spent from 1887 to 1890 exploring the Upper Yangtze and other districts. His main work was the collecting of zoological specimens, but he also brought back some five hundred species of flora, of which one hundred and fifty were new. The book in which he recorded his travels is *To the Snows of Tibet through China*, London, 1892.

BRETSCHNEIDER: *European Botanical Discoveries*.

**PRAYA**, Portuguese *praia*, a beach. A word used for a quay, embankment, etc., as the Praya in Hongkong. In Shanghai and elsewhere the same kind of thing is called a Bund.

**PRAYER-FLAGS** are pieces of cloth hung up in the open air, on which are inscribed charms and exorcisms. They are considered very efficacious in Lama worship, and are to be found in front of lamaseries, shrines, on private houses and by the roadside.

HACKMANN: *Buddhism as a Religion*.

**PRAYER-WHEELS** or **CYLINDERS**, used in Lama worship, consist of a long strip of paper, inscribed with charms and prayers and wound round a cylinder which revolves by a handle. When the cylinder is set in motion the paper revolves and the prayers are supposed to operate. Not only are they swung by the hand, but they are sometimes set revolving in a stream or hung in the wind.

HACKMANN: *Buddhism as a Religion*.

**PREFECT**. See *Chih fu*.

**PREFECTURE**, 府 *fu*. The largest division in a province. The terms 2nd and 3rd class Prefectures were sometimes used for Chou 州 and T'ing 廳 respectively. There were on an average ten in a province, Shensi having seven only, the smallest number, and Yunnan fourteen, the largest. The total number was 184. The *fu* was abolished by the Republic.

See *Chih fu*; *Government, Republican*.

**PREFECTURE-APOSTOLIC**, (Roman Catholic term), intermediate between a Mission and a Vicariat. When a diocese or a Vicariat is dismembered the new territory is generally made first into a Prefecture, to be raised to a Vicariat when its evangelization has made a certain amount of progress.

The Apostolic Prefect is usually a simple priest but with special powers, bound to be in residence, and obedient to the Propaganda.

There is only one Prefecture-Apostolic in China, that of S. Kaneu.

**PRÉMARE, JOSEPH HENRY**, a celebrated Jesuit missionary and scholar. The time and place of his birth are not known, though Havre and 1666 are perhaps right. He sailed in the *Amphitrite* from Rochelle on March 7, 1698, in company with ten other missionaries. From the beginning he studied Chinese not merely for the ordinary use in preaching, but with the desire to write, and to find in Chinese literature a support and argument for the Christian faith. Such ideas were of course repugnant to the narrower minded, and the Jesuits, in this matter of viewing the classical literature as in the matter of the rites, were much disliked and suspected.

Of all the noted Jesuit missionaries of the period he was the most eminent as grammarian and philologist, with only GAUDEL as his rival in profound knowledge of Chinese.

His most important work is the *Notitia Linguae Sinicae*, one of the most satisfactory books on the subject. His idea was a new one at the time, being that Chinese should be learnt not by theory and on the lines of a Latin grammar, but by practice. The subsequent history of this great work is interesting. PRÉMARE was in correspondence with FOURMONT in Paris, and thought to give him pleasure by sending him the manuscript of the new grammar in 1728. But the pleasure was marred by the fact that FOURMONT also had written a grammar, or more correctly speaking had plagiarized one from the Spanish work of VARE. In great grief he hastened to have his own work, *Grammatica Sinica*, deposited in the Royal Library before the actual arrival of PRÉMARE's manuscript; he was then able to make a comparison between the two grammars, shew that they were much alike with a balance in favour of his own, then publish his own which had the priority, with the comparison as a preface, while the *Notitia* was left to be forgotten in the Library.

PRÉMARE was dead when FOURMONT's book appeared, but he had heard how FOURMONT was treating his work and wrote in pathetic remonstrance. But the manuscript lay forgotten for nearly a century till RÉMUSAT discovered it, or at least three volumes out of five. Copies were made of it, and it was published in 1831 "by the munificence of an English nobleman [Lord KINGSBOROUGH] and Dr. MORRISON" at the Anglo-Chinese College at Malacca. It was translated into English by J. G. BRIDGMAN, an American missionary, and published at Canton in 1847.

PRÉMARE also compiled, in collaboration with P. HERVIEU, a Latin-Chinese Dictionary, and he translated a play, *L'Orphelin de la Maison de Tchao*, the first specimen by which Europeans might get some idea of the Chinese drama. This also would have been suppressed, except that DU HALDE had a duplicate copy and published it in vol. iii of his great work. Several tracts of his are in the National Library; three of his letters are in the *Lettres Edifiantes*; a fourth, found among FOURMONT's papers, has been printed by KLAPROTH in *Annales Encyclopédiques*: it is a very candid and severe criticism of FOURMONT's *Grammar*.

The compilers of the *Lettres Edifiantes* did not pay the regard they ought to have given to PRÉMARE, compared with some other missionaries, and the consequence is that not only time and place of birth are unknown but the date of his death too. It was probably 1734 or 1735. (Macao, 1736, is found in some books).

RÉMUSAT: *Nouveaux Mélanges Asiatiques*, vol. ii; (an English translation is given in *Chinese Repository*, vol. x).

## PRESAGES, 吉凶之兆 *chi heung chih chao*.

In the West there are dying superstitions connected with sneezing, with finding a tea-leaf in the cup, etc. In China such superstitions are very numerous. A few examples are the following. A rook's cawing heard to the south between 3 and 7 a.m. denotes one will receive presents. Between 7 and 11 it would mean wind and rain; and so on. Heard from other points of the compass the interpretations would be quite otherwise. When a 'flower' forms on a burning lamp-wick it may, according to the shape, mean that the wife is with child, that a guest is coming, that someone is soon to die, and so on. The ears being hot will tell one many things, but all depends on the hour of the day, and the same applies to a pricking sensation in the eyes, to sneezing, etc.

DORÉ: *Recherches sur les Superstitions*, etc., p. 257.

## PRESBYTERIAN CHURCH OF NEW ZEALAND, Mission of the,

*Headquarters*:—Dunedin, N.Z.

*Entered China*, 1901.

*Works in Kuangtung*.

This was the first independent mission in China to be opened from the southern hemisphere. It was begun as a result of 20 years' work in New Zealand among the Chinese settlers from Canton, a number of whom introduced the first missionary to his new field by giving him a bag of gold and many letters of introduction. This man was the Rev. G. H. McNEUR, who landed in Canton in 1901. The American Presbyterian Mission (North) handed over to him and his colleagues an organized church with three chapels and two boys' schools, and a plain with an area of fifty miles by twenty, north of Canton city, was allotted to them. Jen-ho 人和 and Sam-huatien 三華店 were opened in 1902 and Ko-tong 高塘 in 1909.

In June 1916, the mission reported 16 foreign missionaries, 36 paid Chinese assistants and 351 communicants.

**PRESBYTERIAN MISSIONS.** There are in 1917 twelve Societies of the Presbyterian order working in China. Six of these come from the U.S.A., four from the British Isles, one from Canada, and one from New Zealand; also, a small Medical Missionary Society in Holland has a small share in the work of the Reformed Church in America Mission. The twelve Societies are:—

1. American Presbyterian Mission.
2. American Presbyterian Mission (South).
3. American Reformed Presbyterian Church (Covenanters).
4. Canadian Presbyterian Mission.
5. Church of Scotland Mission.
6. English Presbyterian Mission.

8. Presbyterian Church of New Zealand Mission.
7. Irish Presbyterian Mission.
9. Reformed Church in America Mission.
10. Reformed Church in the U.S.A., Mission.
11. United Brethren Mission.
12. United Free Church of Scotland Mission.

**PRESIDENT IN CHINA.** At the end of the seventh century the East India Company Directors decided to establish a Presidency in China as in England. It included the entire empire and neighbouring islands. ALLEN CATCHPOLE was chosen as the first president and WILLIAM III appointed him king's minister or Consul for the English nation.

The President had a Council of five to assist him, and the seat of the presidency was to be decided by this Council. CATCHPOLE's instructions were dated November, 1699.

Within ten or fifteen years the Presidency must have been abolished or failed by desuetude.

EAMES: *The English in China*.

**PRESIDENT OF THE REPUBLIC.** See *Government*; *Yüan Shih-k'ai*.

**PRESS, EUROPEAN.** The earliest newspaper in English published in China was *The Canton Register*, founded by JAMES MATHESON. It first appeared on November 8, 1827, and continued a weekly issue till Hongkong became British, when it was transferred to that place and became *The Hongkong Register*. This ran from 1843 to 1859. *The Canton Register* was edited by JOHN SLADE, and Dr. MORRISON wrote constantly for it till his death. In 1833 it began to issue as a supplement the *Canton General Price Current*. A rival appeared in 1835, *The Canton Press*, published weekly from November 12. It was transferred to Macao in 1839, and died there on March 30, 1844. It had a commercial supplement.

On Hongkong being ceded several English papers appeared there. *The Hongkong Register* continued *The Canton Register*; *The Friend of China* was first issued on March 12, 1842; its second number was combined with *The Hongkong Gazette*, which had been issued fortnightly from May 1, 1841. *The Friend of China* was first issued weekly, then twice a week; its editors were in turn J. R. MORRISON, JAMES WHITE, Dr. SATCHEL, JOHN CARR, and, from 1850, WILLIAM TARRANT. In 1858 the publication was stopped for several months because the editor was in trouble with the government. He moved his establishment to Canton and the paper came out as a weekly journal again, but it came to an end in 1861. Two years later it made a third start, at Shanghai, as an evening paper. In 1868 TARRANT gave place to C. TREASURE JONES, but returned to his paper again the next year. At

the end of some months, however, ill health\* and lack of support forced him to cease publishing.

The important Hongkong paper *The China Mail* was first published on February 20, 1845, edited by ANDREW SHORTREDE. At first it appeared weekly, but on February 1, 1876, it became a daily paper and has continued so down to the present. The change was made after its union with *The Evening Mail*, which had been established in 1864. Another important daily paper of Hongkong, *The Daily Press*, dates from October 1, 1857. Hongkong has had various other papers, which have become defunct: Dixon's *Hongkong Gazette* became Dixon's *Hongkong Recorder* in 1850, and then, on January 14, 1859, simply *The Hongkong Recorder*. *The Hongkong Shipping List* appeared August 1, 1855. *The Daily Advertiser*, begun in November, 1863, became, on May 1, 1869, *The Hongkong Times Daily Advertiser and Shipping Gazette*; it came to an end three years later. *The Hongkong Government Gazette*, weekly, was begun on September 24, 1853.

In Shanghai C. TREASURE JONES, sometime editor of *The Friend of China* (v. supra) edited a daily paper, *The Evening Express*. It first appeared on October 1, 1867, and lived for several years. *The Shanghai Evening Courier* was begun on October 1, 1868, with HUGH LANG as editor and many good contributors among the residents. From January 4, 1871 a weekly edition was issued under the name *The Shanghai Budget and Weekly Courier*. The editor died in 1875, and the paper was bought by the proprietors of *The Evening Gazette*, which had been founded on June 2, 1873; and it continued to appear as *The Shanghai Courier and China Gazette*, under the editorship of F. H. BALFOUR. *The Celestial Empire*, a weekly paper, was issued from the same press; it had been founded some years earlier by a Portuguese, PEDRO LOUREIRO (q.v.). BALFOUR edited this also, and drew from the two papers his volume *Waifs and Strays from the Far East*.

*The North China Herald* is the most important of the journals of China. Its first number came out on August 3, 1850, and was a folio sheet of four pages, and it gave a list of the 56 foreign residents then in Shanghai. In 1867 *The North China Herald and Market Report* was issued from the same office.

On January 5, 1867 appeared the first number of *The Supreme Court and Consular Gazette*, which, however, was soon joined to the *Herald*, whose No. 140 was issued with the new title *The North-China Herald and Supreme Court and Consular Gazette*. This was published weekly, and the editors of it were in succession HENRY SHEARMAN, SAMUEL MOSSMAN, R. ALEXANDER JAMESON, R. S.



GUNDREY, G. W. HADEN, F. H. BALFOUR, J. W. MACLELLAN, R. W. LITTLE, H. T. MONTAGUE BELL, and O. M. GREEN, (1911). The need of a daily issue was felt as Shanghai grew more important, and the editors of the *Herald* put out *The Daily Shipping and Commercial News*, which on July 1, 1864 became *The North China Daily News*, now the leading daily paper of North China, *The Herald* being its weekly edition. Before this the *Shanghai Daily Times* had had a brief existence, from September 15, 1861, to April of the following year.

*The Cycle, a Political and Literary Review*, came out at Shanghai weekly from May 7, 1870 to June 24, 1871. Its editor was Dr. R. A. JAMIESON, and it was supposed to be the official organ of the Customs Service. *The Shanghai Recorder* is another morning paper which did not last long. Its stock was sold by auction in January, 1867. The *Shanghai Mercury* was issued first on April 17, 1879 by J. D. CLARK, J. R. BLACK and C. RIVINGTON, its first editor; it is still running, the evening paper of Shanghai; it issues *The Celestial Empire* as its weekly edition.

*The Evening Gazette* came out in 1873, the first number being dated June 2. Its publication was stopped by a fire after the 80th number. F. H. BALFOUR took it up again in January, 1874, but in the next year it was incorporated with the *Shanghai Courier* (v. sup.).

The *Shanghai Evening Courier* began its existence on October 1, 1868 and lasted till 1875 when its editor and proprietor HUGH LANG died. It was then bought by the proprietor of *The Evening Gazette* and continued as *The Shanghai Courier and Evening Gazette*. *The Shanghai Budget and Weekly Courier* was its weekly edition; it ceased when the *Shanghai Evening Courier* and *The Evening Gazette* were combined.

These papers have all been especially English, and the American community, feeling the need of an American organ, issued *The Shanghai News-Letter for California and the United States*. Its first number appeared October 16, 1867. It was issued monthly till 1871, when it passed into the hands of HUGH LANG of *The Courier* who united it in 1874 to *The Shanghai Budget and Weekly Courier*, altering this title by the use of *News Letter* instead of *Courier*. In 1875 or 1876 the first editor of the *Shanghai News-Letter* founded a new weekly journal, *The Commonwealth*, by JOHN THORNE and J. P. ROBERTS, which died after an existence of six weeks.

The *China Press* first appeared in Shanghai on August 23, 1911 and is now (1917) one of the most popular and flourishing of morning papers.

Three French journals have had a short life in Shanghai. *Le Nouvelliste de Shanghai* began

its weekly career on December 5, 1870, and lived till the end of 1872. It was at once succeeded by *Le Courrier de Shanghai*, which first appeared on January 16, 1873 and came to an end after the third number. The *Progrès* first appeared on March 21, 1871; it was in opposition to the *Nouvellette*, and their violent disputes led to the ruin of both. The *Progrès* finished its career on January 23, 1872.

*L'Echo de Shanghai* appeared for a few months only as a daily paper in 1885 and 1886. *L'Echo de Chine*, the chief journal of French interests in the Far East, was founded in 1895 and is still running.

*Der Ferne Osten*, published by C. FINK, editor of the *Ostasiatischer Lloyd*, began in Shanghai in 1902 and completed three volumes. *Der Ostasiatische Lloyd* first appeared in 1886; its publication was prohibited following China's declaration of war on Germany in August, 1917.

In Macao there have been published *A Abelha da China* (The Bee of China), probably the second Ultra-Ganges paper, which first appeared in Macao on September 12, 1822. In 1824 its name was changed to *Gazeta de Macao*, and it lived some two years longer. The *Chronica de Macao* came next, from October 12, 1834 to 1837 or 1838; then *O Mucianista Imparcial*, founded on June 9, 1836, and suppressed by the government in 1838; *O Verdadeiro Patriota*, 1838; the *Boletim official do Governo de Macao*, issued January 9, 1839, and called, after the first number, the *Gazeta de Macao*. Other papers have been the *Boletim da Provincia de Macao et Timor*; *O Independente*, etc.

*The Peking and Tientsin Times* is published at Tientsin; it began in March, 1894, as a weekly paper, and a daily issue was begun on October 1, 1902. W. BELLINGHAM was the first editor and proprietor.

*The Hankow Times* was a weekly journal, the first number of which appeared on January 6, 1866; it came to an end March 28, 1868.

*The Foochow-foo Courier*, edited by amateurs and lithographed, began on October 12, 1858; there were also *The Foochow Advertiser*, *The Foochow Daily Echo* and *The Foochow Herald*, the first number of which was issued September 11, 1873.

Besides all the above newspapers and journals there are various magazines and reviews to be noticed. The earliest is the *Canton Miscellany*, the first number of which was published in 1831. The most important is *The Chinese Repository* (q.v.). BRIDGMAN was the first editor and then S. W. WILLIAMS, whose *Middle Kingdom* may be considered as an epitome of the *Repository*. It lasted from May, 1832 to December 1851. Attempts have been made to replace this very valuable periodical: *The Chinese and Japanese Repository* and *The Phoenix* were both issued in London by the Rev. J. SUMMERS; the former was first put out in July 1863

and died two years later; the latter was issued in July 1870. The *China Review*, issued bi-monthly, began to appear in Hongkong in July-August, 1872; N. B. DENNYS was the first and E. J. ETEL the second editor; it contains articles by the chief sinologues of the years during which it was published. It came to an end in 1901 with its twenty-fifth volume.

*Notes and Queries on China and Japan* was edited by Dr. N. B. DENNYS at Hongkong; it lived from January 31, 1867 to November 29, 1870.

The *Indo-Chinese Gleaner* may be mentioned, though it was published in Malacca, the Rev. W. MILNE being editor. The first volume is dated 1818, and twenty numbers making three volumes were issued. Complete sets are excessively rare, but are found in CORDIER's and MORRISON's libraries.

The *Chinese Recorder* (q.v.) began in January, 1867, and is still published as the chief organ of the Protestant missionary body in China.

The *Transactions of the China Branch of the Royal Asiatic Society* extend to six volumes dated 1847 to 1859, published at Hongkong, and are now very difficult to obtain. They must not be confused with the *Journal of The North China Branch of the Royal Asiatic Society*, which has been published regularly at Shanghai since 1859 except during the years 1861-63, when the Society's existence was suspended. The *Journal* for 1917 is volume xlviii.

The chief illustrated journal is *The Far East*, which was begun and came to an end in Japan. In 1876 a new series of it was begun in Shanghai. It appeared monthly and contained photographs illustrative of China and Japan. J. R. BLACK was both proprietor and editor.

Earlier still C. LANGDON DAVIS published in Hongkong in 1868 *The China Magazine*. He succeeded Dr. DENNYS as editor of *Notes and Queries* and he incorporated his Magazine with that paper but without illustrations, as well as his *Papers on China*, which was a monthly reprint of the best articles in other journals.

*Social Shanghai*, called by CORDIER a "Journal de dames," began in 1906 and continued till 1915. *The East of Asia* was a quarterly magazine which began in January, 1902 at the *North-China Herald* Office.

The *Temperance Union Weekly Newspaper* is an old established paper. *The National Review* has been an important weekly political paper in the new China; it was begun in 1904 by W. KIRTON and carried on by W. SHELTON RIDGE till it ceased in August 1916 in the midst of its 20th half-yearly volume.

Some more or less humorous periodicals may be mentioned. *The Shanghai Chronicle of Fun, Fact and Fiction* was born in March, 1859 and died

in the next June. Hongkong had its *China Punch*. In April, 1871 the first number appeared of *Puck, or the Shanghai Charivari*, by PETER ROBERTSON, E. H. GRIMANI and F. H. BALFOUR. Its career was brilliant, but it came to an end on August 18, 1873, because of technical difficulties connected with engraving, etc.

Among miscellaneous works may be mentioned *The Shanghai Almanac* (q.v.).

**PRICKLY HEAT**, a form of the skin disease *lichen tropicus*. A lotion of zinc sulphate is said to be the best remedy.

**PRIMATES**; three species of this Order are found in N. China. See *Monkeys*.

**PRIMITIVE**. Chinese characters are analysed into the radical, which may or may not give a clue to the meaning but shows in what part of the dictionary to look, and the primitive, which may or may not give some indication of the sound. When the sound is indicated, the term phonetic is used rather than primitive. A simple example is 洋 *yang*; the radical 'water' points to the meaning, and the phonetic *yang* gives the pronunciation; thus we have *yang*, ocean.

The Chinese, to whom a knowledge of the radicals is a prime necessity, have no name for the rest of the character. MARSHMAN seems to have been the first to study the matter. He ascertained that the language contains 3,867 primitives, but that 1,689 of them, each in combination with one radical, make seven-eighths of the language. CALLERY arranged all words under 1,040 primitives, and SOOTHILL's useful small dictionary uses about 890. WIEGER, the latest writer on the matter, defines a Primitive as a relatively simple character, having sound and meaning, and not reducible to other characters with sound and meaning. They are elements which, not being composed, compose all other characters. They may be used as either radicals or phonetics. In WIEGER's work he uses 858 'phonetic prolific elements.'

MARSHMAN: *Clavis Sinica*; WILLIAMS: *Syllabic Dictionary* (Preface); CALLERY: *Systema*; WIEGER: *Chinese Characters*, 1915.

**PRINTING**. Block-printing was first applied to the production of books at the end of the T'ang dynasty. The supposed inventor was FENG TAO (q.v.) who died A.D. 954, though it is also asserted that the invention can be traced to the Sui dynasty (581-618). Six years after FENG TAO's death the Sung dynasty was established and the printing of books from blocks became common.

The first authentic account of printing from movable types dates it at the beginning of the eleventh century, but the process did not then pass into common use.

'K'ANG HSZ, at the suggestion of the Jesuits, ordered about 250,000 types to be cut in copper. The font disappeared through the carelessness and cupidity of those in charge; CH'EN LUNG ordered it to be recut and it was much used during his reign.

It is stated that in 1850 a Fatsan bookseller cast three fonts, and having begun by printing lottery tickets went on to an edition of MA TUAN-LIN in 120 volumes. Rebels looted his plant in 1855, and foreign surgeons extracted ten types from the wounds of the loyalists.

The first fonts of Chinese type made by foreigners were cut by P. P. THOMS in 1815, for the East India Company's office in Macao, for the object of printing MORRISON'S dictionary. A small font was cast the same year at Serampore. In 1834, at PAUTHIER'S request, LEGRAND in Paris cut 3,000 matrices. A set of these was brought to China in 1844 and was much used by the American Mission Press.

The Rev. S. DYER began cutting steel punches in 1838 and cut 1,845 before his death in 1843. His work was completed by R. COLE.

WILLIAMS: *Movable Types for Printing Chinese*, Chinese Recorder, 1875, and *Middle Kingdom*, p. 600; JULIEN: *Industries de l'Empire chinois*, p. 152.

**PROPAGANDA, THE**, a brief way of referring to the Holy Congregation for the Propagation of the Faith, founded in 1622. It replaces in those lands where it has authority, as in China, all other R. C. Congregations except the Holy Office, (Congregation of the Inquisition).

In China all the Vicariats are dependent on the Propaganda; and the bishops of Macao, though suffragans of the Archbishop of Goa and nominated by the King of Portugal, receive their powers from and correspond with the Propaganda.

A Propagandist or missionary of the Propaganda is one sent direct by the Propaganda and placed by it under the immediate authority of the Vicar Apostolic.

**PROPAGATION OF THE FAITH.** See *Association de la Propagation de la Foi*.

**PROTECTORATE OF MISSIONS, THE.** From the days when LOUIS XIV of France sent the first French Jesuits to Peking, the protectorate of all Roman Catholic Missions had been a duty and privilege of the French government. The arrangement had been confirmed not only by usage but indirectly in treaties. In 1882 Germany first announced that she would be responsible for her own subjects, including missionaries, and in 1888 Germany, and Italy, following Germany's lead, obtained from the Tung Li Yamèn that passports

to subjects of those powers would only be *visés* when issued by German or Italian consuls. FRANCO pointed out that this was not in accord with the treaty of 1858, articles VIII and XIII; and the Yamèn, between the devil and the deep sea, declared their intention to abide by the former rule if passports issued under the former conditions were presented. The struggle lasted for some time. The Germans were insistent and the Pope was not firm, until the German ANZER, the new bishop in S. Shantung, received liberty from Rome to make his own choice of a protector. It is stated that he,—like many German missionaries,—would have preferred to continue the protectorate of France, but that he was intimidated by the brutal urgency of VON BRANDT, the German Minister.

The placing of the Steyl mission, to which ANZER belonged, under the protection of Germany had for one result, a few years later, the occupation of Kiaochow by Germany when German missionaries were killed in Shantung.

CORDIER: *Histoire des Relations*, etc., vols. ii and iii.

**PROTECTORS, FIVE, 五霸** *wu pa*, also 五伯 *wu pei*, 'five uncles.' The word translated "protector" is not used in the *Five Classics*, though these are the books that deal with the days when the men so styled actually lived and performed the functions which gained them the title. In the *Four Books* CONFUCIUS uses it once of duke HUAN of Ch'i (LEGGE, *Analects*, p. 146). MENCIUS uses it eight times, speaking in two of the passages of "Five Protectors." (LEGGE, *Mencius*, 311, 342). Of the five he particularises only HUAN of Ch'i and MU of Ch'in (*ibid.* 57, 309). On the other hand, the *Tso Chuan* especially states, when commenting on the death of MU of Ch'in, why he was not included amongst the "Lords of Covenants,"—a phrase synonymous with "Protector." (LEGGE, *Spring and Autumn Annals*, 344). The *Tso Chuan* also speaks of "Five Protectors" (*ibid.* 346) but, inasmuch as the words are put into the mouth of a Ch'i speaker in the year 589 it would hardly refer to a ruler who only died two years before. KU WEN-FU, in his admirable *Jih chih lu*, (v. WYLIE, *Notes on Ch. Lit.*, p. 153), gives the following information (together with the Chinese authorities for each statement). There are two sets of "Five Protectors"; one is the Five of the Three Dynasties, the other, the Five of the *Spring and Autumn Annals*. The former list is made up thus:—

K'UN WU 昆吾, (Heia dynasty); TA P'ANG 大彭, (Shang); SHIH WAI 豈韋, (Shang); HUAN of Ch'i 齊桓公, (Chou); WEN of Chin 晉文公, (Chou).

There is a good deal of variety in the lists of the Five of the *Annals*. Only two names that occur in the former list are accepted by all, viz.,

HUAN of Ch'i, who died in 643, and Wên of Chin, who died in 628.

There are numerous cross arrangements of three of the following six:—

HSIANG of Sung 宋襄公 (d. 637); MU of Ch'in 穆穆公 (d. 621); CHUANG of Ch'u 楚莊王 (d. 591); HO LU of Wu 吳闔閭 (d. 496); FU CH'AI of Wu 夫吳夫差 (473); KOU CH'EN of Yüeh 越勾踐 (d. 465).

The variety of this list shows at once that there is no fixed criterion of what really constituted a "Protector." The *Tao Chuan* s. B.C. 679, commenting on an assembly of state rulers presided over by HUAN of Ch'i says "Huan's Protectorship dates from this." (LEGGE, *Spring and Autumn Annals*, p. 93). LEGGE points out that with the exception of a special imperial ambassador who presided, exactly the same nobles met in the previous year. Tso, therefore, seems to place the emphasis on the performance of a function that really belonged to the emperor.

As to the utility of the institution; Chinese opinion seems to be much divided. CONFUCIUS, in his one use of the word, speaks highly of KUAN CHUNG who raised his prince to the protectorship and so saved China from Tartar domination. On the other hand MENGZIUS in at least three places (LEGGE, *Mencius*, pp. 72, 311, 342) speaks with great scorn of the sham goodness of the Protectors. In a very thoughtful essay, which SÜ-MÄ CH'EN esteemed so highly that he has copied it into his pages in *extenso*, CHIA I discusses the causes of the overthrow of CH'IN SHIH HUANG TI. He points out that through the Protectors, the Chou dynasty was enabled to prolong its rule over China for centuries, and contrasts this with the sudden downfall of the Ch'in dynasty. Was it for the good of China that the Chou dynasty continued its nominal rule for those centuries? Wên of Chin was, one thinks, the one Protector who might have been taken over the empire. His descendants on to TING KUNG who died in 475, were by far the most powerful rulers in China. If they had had the added prestige of empire, some amount of suffering might have been spared to the border states between Chin and Ch'u.

The word "Uncle" is used for the "Protectors," e.g., in the article in the *Jih chih lu* which has been so useful in the compilation of this note, apparently because it was the honorific title that the kings in self-depreciation used when writing to or speaking to the Protectors. [G.G.W.]

**PROTESTANT MISSIONS.** The Rev. JOSHUA MARSHMAN of Serampore, India, is often regarded as the first Protestant Missionary to the Chinese, because, with the help of an Armenian born in

Macao, he printed and published the whole Bible in Chinese from the Serampore Press in 1817. (See *Bible*).

The work of Protestant Missions in China may be divided into four periods:—

I.—Preparatory period, 1807-1841.

II.—From the opening of Hongkong (1841) till the Boxer year (1900).

III.—From 1900 to the establishment of the Republic (1911).

IV.—From 1911 to the present time (1917).

I.—(1807-1841). The first Protestant Missionary to land in China was Dr. ROBERT MORRISON (q.v.), of the L.M.S. who arrived at Canton in 1807, and took up his residence at the E. I. Company's factory. At this time, it was death for a Chinese to teach his language to a foreigner, and forbidden to a foreigner to venture outside the narrow limits set for the E. I. Company.

The first German Protestant Missionary was Dr. K. F. A. GÜTZLAF (q.v.), who was sent out by the Netherlands Missionary Society in 1827.

The first American to represent Protestant Missions was the Rev. E. C. BRIDGMAN (q.v.), who arrived in Canton in 1830. (See *American Board for Control of Foreign Missions*).

Other beginnings were made somewhat later by the Church Missionary Society, the American Church Mission, the Reformed (Dutch) Church in America, etc. The first church member was received in 1814, but progress was exceedingly slow, and the number of deaths among the missionaries and retirements on account of health was proportionately very great. The work was mostly done among the Chinese in the East Indies, the Straits, etc., and a good foundation was laid, especially in translation, but it was not till the opening of Hongkong (1841) and of the five Treaty Ports (1843) that a footing in China itself can be said to have been secured. The opportunity these events gave was at once seized, and more workers, and other Societies arrived.

II.—(1841-1900). In 1843, when the first Missionary Conference was held at Hongkong, fifteen missionaries were present; but in 1865, when the China Inland Mission was formed to evangelize the interior, the Protestant missionaries were 112 in number, nearly all resident in the five Treaty Ports. The church members numbered 3,132.

The Treaty of Tientsin (1858) had granted permission to foreigners to travel inland, and Christianity was to be tolerated; while by the Treaty of Peking (1860) missionaries were permitted to buy land, to erect buildings and to reside in the interior. These concessions having been obtained by *force majeure*, it was natural that

Mission activities should be regarded as veiling political propaganda, and this, added to the intense pride and conservatism of the *literati*, and the gross superstition of the common people, made work in the interior intensely difficult. A drought, a flood, a plague of locusts, even a missing child or a mule suddenly deceased, was apt to be ascribed to the wrath of the gods at the propagation of Christianity, or to the wizardry of the missionaries themselves.

Under these circumstances everything was haphazard. The missionaries established themselves anywhere where they were permitted to remain—often after much rioting and persecution; they preached to such as would listen, and baptized the few whom they believed to be sincere. They opened little schools and dispensaries, assisted in famine relief and other good works, and after a time active opposition would die down. Thus China gradually became dotted with Mission stations, sometimes many days' journey apart, representing every Protestant sect, and employing widely different means and methods, but each drawing to itself a number of adherents. Foreign and Chinese Christians were alike tolerated, but no more, and from time to time outbreaks would occur, and martyrdoms sometimes follow.

A good deal of "overlapping" took place, and two or three Missions would settle in the same place or even the same city. In most cases convenience, and not rivalry (as some affirm) decided the matter; a place which would tolerate one set of foreigners, was not likely to object to more, and some of the prejudice had already been lived down. Except in cases where opposite extremes of Protestantism were represented, newcomers were generally welcomed by the other missionaries.

In spite of difficulties the work progressed, so that at the Third Conference held in Shanghai in 1890, the number of missionaries was reported as 1296, with a church membership of 37,287.

Every year the number of agents and of converts increased; new hospitals were built; new schools were opened, developing sometimes into Colleges and in two or three cases into Universities; all manner of philanthropic agencies were introduced such as schools for the blind and deaf, industrial missions, leper homes, orphanages, etc.; Mission presses multiplied; translation and writing of religious and educational books pushed forward; Bibles, tracts and Christian periodicals were sent out in increasing numbers. All these things, coupled with the aggressive actions of certain Foreign Powers, and the Reform Movement in Peking, had by 1899 so alarmed the Manchu government, then in the hands of the Empress-Dowager, that a clean sweep of all foreigners was attempted. (See *Boxerism*). In the persecution that was opened by

the murder of the Rev. S. W. M. BROOKS in Shantung on the last day of 1899, of Protestants alone 221 foreigners were massacred and 1909 Chinese converts, while much Mission property was destroyed and many Chinese lost their all or suffered severe persecution. The Chinese Government paid compensation after order was restored, so far as was possible.

That after nearly a century of missionary activity such a persecution was possible, led many to search for defects in previous methods of work. The lines of least resistance had been taken, with the result that the converts were mostly from the humble classes of the community. Moreover, the Christians, even when they had been educated by the foreign teachers, were unable to take office, because as *Christians*, they could not take part in the Confucian and other rites. After almost a hundred years of free Bibles, free doctoring, and countless discourses in street-chapels and market places, the class which led and formed Chinese opinion—the officials and *literati*—were as ignorant as ever of the real meaning of Christianity, and of the missionary's character and motives. With one or two honourable exceptions (see *Christian Literature Society; International Institute*), the attempt to influence the educated classes in favour of Christianity had either been thought hopeless, or regarded as less important than the direct "saving of souls." The profound impression made on the young Emperor, KUANG HSÜ and the Reform party by such men as Dr. TIMOTHY RICHARD and Dr. GILBERT REID, had been followed by the *coup d'état*, and the Boxer movement; and it was evident that some better co-ordinated methods must be evolved.

III.—(1900-1911). After the Boxer movement a new respect was felt for Christianity, for the missionaries who returned as soon as possible to their old stations, and for the Chinese Church, which as a whole stood firm in the hour of trial. The occupation of Peking by the Allied Forces, the flight of the Emperor and Empress-Dowager, the punishment of officials responsible for the massacres, and the imposition of indemnities, also taught the Chinese a lesson, and by the awakening of a keen desire for Western learning, so as to defeat the foreigners on their own ground, gave fresh impetus to the movement for using higher education as a prominent part of mission work. The missionaries themselves were convinced that far too little emphasis had been placed in the past on education, and to remedy this defect as economically as possible, various Societies embarked on various Union schemes, which, starting in the field of Higher Education, were to have far reaching consequences (v. *infra*).

The Report of the Centenary Conference held at Shanghai in 1907 gave figures for the year 1905

as follows—Missionaries, 3,445; Church Members, 173,254.

IV.—The Revolution of 1911, while it upset ordinary routine work for a time, gave a great impetus to missions. Except in Shensi, where the Ko lao Hui got the upper hand of the Revolutionaries with whom they had allied themselves, the foreigners were protected. Many of the agitators were in fact or in name Christians (mostly Protestant); large numbers had been in Mission schools, or had imbibed Western ideas from contact with Christians; and the great majority of the Chinese Church was in sympathy with the movement, for they could not forgive the Manchus for the Boxer war.

With the declaration of Religious Liberty, Christianity became fashionable for a time; timid converts found it easy to avow themselves; and it was to the Christian elements that the New China turned for advice as to the new education and new laws to be established.

The chief developments of the last few years may be summarized as follows:—

1.—The Union schemes begun after the Boxer movement have extended and are still extending. They are of three kinds, (a) the coalescing of similar Missions, owing to the union of Home bodies; (b) the union of Missions from different countries belonging to the same denomination; (c) the close co-operation of different branches of the Church in some special side of the work.

The last presents problems which the other two do not raise, and these have not as yet been fully solved, but nevertheless, beginning with Higher Education they have spread so as to embrace Medical work and training, Institutional, Industrial and latterly Evangelistic work, the last named dating from the visit of Mr. SHERWOOD EDDY to China in 1914.

2.—The great increase in postal facilities and railway communications has revolutionized Missions as well as everything else. Chinese Christians and foreign missionaries from all parts meet and confer in a way impossible before. It seems also, as if the heroic age of Chinese Missions was past, and as if business acumen is to some extent taking the place of the initial fervour. Systematic enquiries how to prevent over-lapping, how to promote efficiency, how to secure wise and equitable use of funds, and the proper distribution of forces, with the gathering of statistics, etc., show that the scientific spirit is abroad. The dangers attendant on the worship of organization and method, need not be pointed out; many missionaries are well aware of them, while appreciating the advantages that system always gives.

3.—The Great Protestant Missionary Conference at Edinburgh in 1910 resulted *inter alia* in the holding of a number of Conferences in China

in 1913, and these in their turn led to the establishment of the China Continuation Committee (*q.v.*).

4.—The Chinese Church is taking a larger share of responsibility, financial and otherwise. The rise of an educated Christian community, some members of which belong to the third and even fourth generation of Christians, with the new ideas brought in at the Revolution, has resulted in a feeling among the Church members that they are capable of criticizing their foreign teachers and their methods, and occasionally a restive spirit has been manifested, and Independent churches started in a spirit of rivalry; but the great body is loyal to its foreign teachers and their Societies, who rejoice to see their converts beginning to shoulder the burdens and responsibilities of the Christian community.

5.—While the philanthropic agencies have scarcely touched the fringe of Chinese need, they have been a valuable apologetic for Christianity and it is now conceded that their greatest value has been educational, i.e., they are showing the Chinese how to set about doing similar things for themselves; especially is this the case in education and medicine. While other factors have doubtless contributed to the spread of Western education, it is to the missionary that the leavening of the interior is mainly due.

In the *China Mission Year-book* for 1917 the following figures are given:—

There were in 1916, 143 Protestant Missionary bodies working in China, in addition to 46 independent missionaries. Of these bodies 26 have more than fifty agents, the C.I.M. leading with 1,077, and the A.P.M. coming next with 427.

97 Societies are engaged in some one special kind of work, e.g., distribution of the Scriptures, or educational or philanthropic work, and do not organize churches; most of the remainder engage in several forms of pastoral and evangelistic activity, medical, educational, philanthropic and literary being the chief.

Number of Foreign Missionaries	6,164
Chinese Assistants ...	19,067 (1916)
Communicants ...	330,026 "
Total Christian constituency ...	511,142 "

CENTENARY HISTORY OF PROTESTANT MISSIONS, 1907; CHINA MISSION YEAR BOOKS, 1910-1917.

[C.E.C.]

PROTET, AUGUSTE LEOPOLD, born February 20, 1808, at Saint-Servan, was rear-admiral in the French navy, and met his death in the attack on Nan-ch'iao (Nanjao) in the T'ai P'ing rebellion, May 17, 1862. He was buried in Shanghai, and a statue has been put up in his honour in front of the Municipal Hall in the French Concession there.

**PROVERBS.** What foreign writers have chosen to collect as proverbs are very abundant in China; but it may be questioned whether such sentences as "Everything is difficult at first," "Our daily bread depends on Heaven," "Do good regardless of consequences," etc., which are taken at random from a foreigner's collection, are rightly so called. The best known collections are those by W. SCARBOROUGH, *A Collection of Chinese Proverbs*, A. SMITH, *Chinese Proverbs*, and those in various volumes of the *China Review* by T. W. PEARCE, Sir J. H. STEWART-LOCKHART, M. SCHAUB, and Miss C. M. RICKETTS.

**PRO-VICAR**, (Roman Catholic term), is a priest charged temporarily with the rule of a Vicariat-apostolic. In some Missions the Vicars-general of the Vicar-apostolic are called by this term.

**PROVINCES.** See *Eighteen Provinces*.

**PRUNUS.** See *Apricots, Plums, Cherries*.

**PRUSSIAN BLUE.** The manufacture of this chemical was first introduced into China by a Chinese sailor during the 19th century. A curious use for it is to give green tea its colour.

**PRYER, WILLIAM BURGESS**, died in 1890, while British Consul at Sandakan. He had been the first curator of the Museum at Shanghai, (Royal Asiatic Society, North China Branch), and was the author of various papers on zoological subjects.

**PRJEVALSKY, NICOLAI MIKHAILOVICH**, a celebrated Russian explorer who was born on March 31, 1839, of noble parents, near Smolensk. In 1867 he joined the East Siberian Army. He made four great journeys in Central Asia and died at the beginning of a fifth, at Karakol, on October 20, 1888. The accounts of these journeys were written in Russian, but have been translated into French and German. The results of his explorations were very important to science, both to geography and to natural history.

**BRETSCHNEIDER**: *European Botanical Discoveries*; **CORDIER**: *Bibliotheca Sinica*.

**PSALMANAZAR, GEORGE**, an extraordinary swindler, who posed as a native of Formosa and published the *Historical and Geographical Description of Formosa, an Island subject to the Emperor of Japan*, in 1704. The work was most circumstantial and most sensational; it contradicted the sober statements of the Dutch missionary CANDIUS; it described human sacrifices, 18,000 annually, filled the island with elephants, rhinoceri, camels and sea-horses, and illustrated all with wood-cuts. The writer not only tickled the public love for the marvellous, but also pandered to the hatred and suspicion then felt with regard to the Jesuits.

He came to London in 1703 and was a lion for a time. He translated for the Bishop of London (COMPTON) the Catechism into Formosan. At the Royal Institution he sustained a public discussion with Father FONTENAY, for 18 years a missionary in Formosa.

Later he was sincerely penitent, and after admitting the fabulous nature of the *Description* he settled down to a quiet and respectable life of hard work as a writer, in his humility and remorse publishing anonymously. In BOWEN's *Complete System of Geography* (1747) he contributed two chapters on Formosa and alluded to his former work as fabulous. At eighty years old he was much visited by Dr. JOHNSON and was much regarded for the earnestness of his piety and the regularity of his devotions.

His *Memoirs* appeared in 1765; but to this day it is unknown who he really was, from what parents he came and what was his country; though some accounts state that he was born in Languedoc and was named N. F. DE B. ROBES.

FARRER: *Literary Forgeries*.

**PSITTAGI.** See *Parrots*.

**PSYCHIC PHENOMENA IN CHINA.** There are numerous instances of recognized forms of abnormal psychic activity in Chinese legends, and many actual cases have been observed by explorers and missionaries.

They may be roughly grouped as follow:—

(1) *Multiple Personality (Demonic Possession)*. Cases of rapid and intermittent change of character are frequently referred to. There is a Chinese theory that the "animus" (魂, 魂) can issue from the body during trance, leaving the body sustained by the "anima" (魄, 魄). Exorcism is a regular feature of Taoist practice and several Christian missionaries have claimed to have successfully applied apostolic methods.

(2) *Autoscopic Practices*.—A form of spirit pencil or planchette, consisting of a suspended stylus which can oscillate and write characters in a dish of sand by the automatic or subliminal impulses of persons holding it, is to be seen in some temples. Some of the Taoist classics are said to have been automatically composed in this way. The method of divination by stalks can be autoscopic if proper methods are used.

(3) *Hypnotism*.—Father DORÉ states that at Wuhu old women invoke the dead to enter hypnotised boys (cf. LANE's *Modern Egyptians*). Similar methods were employed in the Boxer trouble to produce enthusiasm and insensibility to pain. It would seem that there is a general belief in the possibility of thus getting into contact with "Masters," i.e., *sages*.

(4) *Auto-Hypnosis*.—A method of exercises for the production in oneself of abnormal psychic conditions (ecstasy, etc.), has long been used by the Taoists, entitled *kung-fu*, 工夫 i.e., leisure.

AMOT : *Mémoires sur les Chinois*; GILES : *Adversaria Sinica; Historic China and Other Sketches*; NAVIUS : *Demon Possession and Allied Themes*; DORÉ : *Researches into Chinese Superstitions*; CHATLEY : *Chinese Philosophy and Magic*; Journal Roy. Soc. Arts, 1911; *Magical Practice in China*, N.C.B.R.A.S. Journal, 1917. [H.C.]

**PUFFINS.** See *Tubinares*.

**P'U HSIEN**, a Bodhisattva. See *Samantabhadra*.

**PU K'UNG** 不空, a Buddhist monk of Ceylon or N. India, whose name was Amôcha, who came to China in 733 and was honoured by several successive emperors of the T'ang dynasty at Ch'ang-an. He is noted as the founder of the Festival of Departed Spirits, held on the 15th day of the 7th moon.

**PUMELO.** See *Pomelo*.

**PUNISHMENTS.** Those recognised by the *Chinese Penal Code* at the end of the Manchu dynasty were : 1. Flogging on the back of the thighs with a flat piece of bamboo. 2. Exposure in the cangue (q.v.). 3. Banishment to a given distance, permanently or for a given time. 4. Death by strangulation, beheading or the so called 'lingering death.' See *Law*.

**PUNISHMENTS, BOARD OF**, 刑部, was established at the capital (K'ai-fêng fu) by T'ai Tzu, first ruler of the Sung Dynasty. (960-976 A.D.). The power of life and death was thus taken away from the Provincial officials, who had often abused it. (See *Six Boards*).

**PUNTI**, 本地 *pén ti*; of the soil; native, as opposed to foreign; often used for *local*, especially of southern dialects, as *Punti* language, dictionary, etc.

**PURĀNAS.** A class of Brahmanic writings, containing ancient doctrines of philosophy, mythology and asceticism.

**PURE LAND SCHOOL**, 淨土宗 *ching t'u tung*, an important School of Chinese Buddhism. It is also known as the Lotus School (*Lien tung* 蓮宗) and as the Short Cut, (*k'eng ch'ao* 橫超). JOHNSTON treats of it under the name Amidism.

The teaching of this school is that moral and mental effort may be replaced by simple faith in AMITABHA and constant invocation of his name (O-mi-to Fo). It is, as might be expected, a very popular School.

The 'Pure Land' is the Paradise of the West, where AMITABHA reigns and receives those who have called upon his name. But in calling it the Western Heaven all notions of geography should be forgotten; each of the BUDDHAS has his heaven in some region of the universe, but these regions are outside of space. The particular doctrine of the school is based on one of the vows made by AMITABHA : "When I become BUDDHA," said he, "let all living beings of the ten regions of the universe maintain a confident and joyful faith in me; let them concentrate their longings on a rebirth in my Paradise; and let them call upon my name, be it only ten times or less; then, provided they have not been guilty of the five heinous sins, and have not vilified the true religion, the desire of such beings to be born in my Paradise will surely be fulfilled. If this be not so, may I never receive the perfect enlightenment of Buddhahood."

The Sūtra in which these vows are recorded states that the man who with steadfast faith calls on the name of AMITABHA (O-mi-to Fo) for a week or even a day, may face death with calm confidence, because AMITABHA will assuredly appear to him and bear him away to a new birth in Paradise; and the commentators assert that on the other hand no amount of virtue unaccompanied by invocations of the name will suffice to secure an entrance into Paradise.

This contrasts strongly with the original teachings of Buddhism, but the short cut to bliss naturally became so popular that no School of Buddhism in China could afford to condemn it, and nearly all the monasteries to-day are tolerant of the Pure Land School teachings.

HUI YÜAN, who lived from 333 to 416, is generally regarded as the founder of the School, though the doctrine was found in China at a much earlier date. He founded a monastery in Hupei, and, because there was there a pond where white lotus grew, the brotherhood received the name of the White Lotus sect. This had to be discarded later as a name for the whole Society, since it became the name of a much dreaded secret political faction. See *Buddhist Schools*.

JOHNSTON : *Buddhist China*.

**PURPLE MOUNTAIN** (紫金山) *Tzu chin shan*, a long, low hill rising to about 1,200 feet, east of Nanking and close to the city. With modern arms it commands the city, and much fighting took place on it both in the Revolution of 1911 and in the uprising in 1913.

**PUSA.** The Sanskrit word *bodhisattva* (q.v.) is written in Chinese *p'u t'i sa t'o* and is nearly always abridged by Chinese writers into *p'u sa*,



pronounced poo-sa in English. While properly meaning a *bodhisattva* the term is roughly applied by foreigners to any god or idol.

**P'U SUNG LING**, 蒲松齡, the author of *Liao Chai Chih I* (q.v.). His literary name was LIU-HSIEN 留仙, 'last of immortals' and he was also known as LIU-CH'UAN, 'willow-spring.' He was a native of Tzû-ch'uan in Shantung and was born early in the seventeenth century.

**PUTCHUK**, 木香 *mu-hsiang*, the root of *Aucklandia costus* or of *Aplotaxis auriculata*, has a strong peppery odour. It is used as a tonic and gentle stimulant. Broken putchuk is used in the manufacture of joss-sticks and the powder to preserve clothes.

**P'U T'Ō** or **POOTŌ** (普陀), the sacred island of the Buddhists in the Chusan group. The full name is *P'u t'Ō lo ka* (普陀洛伽). The sacred mountain Potaloka is the hill from which Avalokiteśvara looks down. The cult of this bodhisattva spread to Tibet, where a second Potaloka was created at Lhasa, and to China where the bodhisattva became Kuan-yin, (q.v.) and a new Potaloka (P'ut'o) arose.

The fame of P'ut'o shan dates from 847 A.D., when a Buddhist ascetic from India, worshipping Kuan Yin in the Chao-yin cave there, beheld a vision of the goddess.

About ten years later a Japanese monk, named EGAKU, sent by the Empress-dowager of Japan on a religious mission to China, visited the island. It soon became a favourite resort of devout pilgrims and numerous anchorites lived in solitary hermitages. Not only were other manifestations of the goddess vouchsafed, but miracles of healing took place in the waters of the sacred well near the cave, one as late as the beginning of the 16th century. The Sung Emperors were greatly interested in the island, and the Yüan Emperors sent presents from time to time. Under the Ming dynasty the monks suffered so much from Japanese pirates that they all removed to the mainland, save one who remained in charge of the ruined buildings.

In 1515 a small monastery was rebuilt, and in 1572 a monk from Wu T'ai shan, with Imperial help, set about rebuilding others.

The Ming Emperor WAN-LI presented a complete Buddhist Tripitaka to the monks. In 1665 Dutch pirates, driven out of Formosa by Koxinga, plundered the temples at Pu-t'o, and set fire to many of the buildings. These, with other depredations by Chinese and Japanese pirates, compelled the monks once more to abandon the island. In 1688, however, they returned and under the patronage of K'ANG HSI rebuilt many of the monasteries and temples.

In the earlier period, the monks at P'ut'o followed the rules of the Lü or Vinaya school of doctrine but in 1131 the teaching of the Ch'an or Dhyāna school was introduced, and in the 17th century it entirely superseded the Lü rule.

At the present time there are nearly a hundred monasteries and temples on the island, besides a pagoda and sacred rocks, with over a thousand monks. The two principal monasteries are the P'u chi or Ch'un ssü first mentioned in the island records in 1699, and the Fa-yü or Hou ssü. No building is older than the 14th century. The T'ai tsu pagoda was erected by a monk in 1334, of stone brought from the neighbourhood of the T'ai hu near Soochow. The Fan-yin cave is famous for possessing relics of SAKYAMUNI BUDDHA placed there by a Benares pilgrim in 1626.

R. F. JOHNSTON: *Buddhist China* (1913).

**P'U T'Ō SHAN**. See *P'ut'o*.

**PYGOPODES**, an Order containing the Divers and Grebes. The following species are found in China. *PODICIPEDIDAE*: *Podiceps philippensis*, the Indian Little Grebe or Dabchick, frequents the rivers and lakes, but in cold weather sometimes withdraws to the coast. *P. nigricollis*, the Eared Grebe, in winter, in all the northern provinces, and down to Amoy. *P. cornutus*, the Slavonian Grebe. *P. cristatus*, the Great Crested Grebe, common on the coast in the south; goes north to Chihli and beyond in summer. *P. halbelli* the Eastern Red-necked Grebe. (*COLYMBIDAE*: Divers); *Colymbus septentrionalis*, the Red-throated Diver and *C. arcticus*, the Black-throated Diver, both on the China coast.

DAVID ET OUSTALET: *Les Oiseaux de la Chine*, (Podicidae).

**PYRUS SINENSIS**. See *Pears*.

## Q

**QĀAN**, according to YUL the proper form of the title commonly written Khan. It is also written Kāan and is identical with Khāqān, which in the Byzantine historians becomes *Χαγζαβας*.

Khaqan (khakan, khagan, qagan) is said to have made its first appearance in A.D. 402, and to have the same meaning as HUANG TI, (Supreme Ruler). YUL quotes QUATREMERE to the effect that

CHENGHIS did not use the high title of Qáan, but LA COUPEURIE says that he did receive the title Khan.

Khan is the ordinary title of Mongol chiefs, and its use has spread far and the term has become degraded; while Qáan is the peculiar title of the supreme chief of the Mongols. It is, however, of no use to try to change so old a custom, and CHENGHIS Khan and KHUBILAI Khan will always be so styled.

YULE: *Cathay and the Way Thither*, vol. i, p. 149, note.

QAGAN, the title of the chief of the Northern Turks in the sixth and seventh centuries, as *jaggu* was the title of the Western Turks. The word is also written *Khakhan*. See *Qáan*.

YULE: *Cathay and the Way Thither*, vol. i, p. 58.

QUA, as in HOWQUA, MINGQUA, etc. A word of respectful meaning added at the end of a name in the south, equivalent to Mr. or Esquire. It is the word 官 *kuan*, an official or mandarin.

QUAIL FIGHTING. Quails are trained for the sport, and the combatants are pitted against one another on a railed table. Millet is thrown to them, and as soon as one picks up a grain the other begins the fight. It is the occasion for heavy betting. It is a popular amusement in the south.

QUELPART ISLAND, 濟州島 *Chi chou tao* or 耽羅 *Tan lu*, the foreign name being that of a

Dutchman. It lies south of Korea, a large island with no harbours.

QUEMOY, 金門, golden gate, the mandarin pronunciation of the characters being *chin mén*; a small island east of the island on which Amoy stands.

QUENGIANFU, the name for Hsi-an fu 西安府 in MARCO POLO. See *Quid Fu*.

QUEUE or CUE or 'pigtail,' in Chinese, *pien tzu* 辮子. The plait of long hair worn by all male Chinese throughout the Manchu dynasty (1650-1912). It, together with the shaving of part of the head, was forced on the people as a token of their submission to the Manchus. The badge of servitude was long resisted in Fukien and Swatow, and with the fall of the dynasty in 1911 the queue disappeared in all revolutionary districts, and later almost everywhere.

QUIA FU, found in the Catalan Atlas (q.v.) for Hsi-an fu 西安府; the same as MARCO POLO's Quengianfu.

QUICKSILVER. See *Minerals*.

QUICKSILVER, VEGETABLE, 草汞 *ts'ao hung*. The *Pên ts'ao Kang mu* (q.v.) states that quicksilver, identical in appearance and properties with metallic mercury, is produced from the plant called *Ma ch'ih hsien*, *Portulaca oleracea*, and it describes the process of extraction in great detail. See *Minerals*.

## R

RACCOON DOG, THE, *Nyctereutes procyonides*, is found in Manchuria and Korea, and a smaller variety on the Yangtze. It produces the fur known in trade as Chinese coon.

SOWERBY: *Journal*, N.C.B.R.A.S., vol. xlvii.

RADICAL, the usual name for that part of a Chinese character which is used as a key or classifier to fix its place in the Chinese dictionary. It often indicates part of the meaning of the character. Thus the presence of 疒 'sick,' shows in what part of the dictionary to look for the character containing it, and also indicates that the character has something to do with disease. Similarly with such radicals as 金 *chin*, metal, or 心 *hsin*, heart. In

many cases, however, the radical gives no clue to the meaning; often it is hard to distinguish from the other parts of the character; and in some cases, being chosen arbitrarily it has been chosen badly. E.g. 書 *shu*, 頁 *pai*, 著 *chê*, are characters with unsatisfactory radicals. In dictionaries both foreign and native, there is a list given of those characters the radicals of which are difficult or impossible to discern.

The Chinese name is 字部 *tsü pu*. In the *Shuo Wen* (q.v.) the number of classifiers was 540; in K'ANG HSI's dictionary they were reduced to 214. See *Primitive*.

WILLIAMS: *Syllabic Dictionary*, Introduction; WILSON: *Chinese Characters*.

RAILS. See *Gallae*.

**RAILWAYS.** *History.*—Railway enterprise in China was born at Shanghai some forty years later than its English parent. In 1863, twenty-seven Shanghai merchants, mostly British, petitioned LI HUNG-CHANG, Viceroy of the Province, for permission to build a railway connecting Shanghai with Soochow. LI HUNG-CHANG is known now as the first powerful friend of railway development. But he refused the petition, and the two cities, less than 200 kilometres apart, remained unconnected by rail for forty years more.

Another project was immediately brought forward. The Soochow line would have carried Shanghai traffic inland; the new proposal was to connect Shanghai with its port—Woosung. Begun in 1866, the agitation subsided and was revived several times until finally a contract was signed in August, 1875. On January 20, 1876 the rail was laid,—of a 26-lb. section in a track of 30 inches gauge. On February 14 following, the "Pioneer," 2,200 lbs., ran three quarters of a mile,—the first locomotive trip in China. The auspicious friendliness under which the first operations of this line took place took a sudden turn six months later, the occasion being the death of a native hit by the locomotive. In spite of this, the line was completed to Woosung before the end of the year, but the Government took the line over, and closed it down October 20, 1877. The rolling stock was shipped to Formosa and dumped on the beach.

In the meantime, LI HUNG-CHANG had been transferred as Viceroy to Chihli, and the same year that the Woosung line was torn up he granted to TONG KING-SING permission to build a tramway of eleven kilometres from the Tongshan-Kaiping Coal mines to deep water at Hsu-Ke Chuang. This permission covered the use of animals as motive power, but the officers in charge of the line planned their line otherwise from the start. For example, the English engineer, KINDER, fixed the gauge at 4 feet 8½ inches in the settled conviction that he was building a section of what was destined to be a railway system. He proceeded to construct a locomotive out of scrap iron and other local materials, with a view toward preparing the way for the regular use of steam power. The line was completed in 1881 and this locomotive, christened "Rocket of China," was set at work on the hundredth anniversary of the birth of the builder of the first "Rocket," GEORGE STEPHENSON. It is worth passing note that the first locomotive operated on the first permanent railroad in China was made in China; it is preserved in the Museum of Communications.

In 1886 the first extension to a Chinese railway was begun, the tramway above mentioned being

extended to Lutai. Here also were the beginnings of permanent railway finance. On April 12, 1887 the first railway loan prospectus in China was issued. The results of the prospectus were sufficient to extend the line to Tientsin in January, 1889, the first instance of a commercial centre in China being permanently connected with outlying points.

By Imperial edict, an Imperial Chinese Railway Administration was organized and charged with building from government funds a further extension to Shanhaikuan. In 1894 the Imperial Administration took over the entire line, exchanging government shares for private shares. It might be said that government ownership began on the Shanghai-Woosung line, but these 250 kilometres from Tientsin to Shanhaikuan were the stem upon which the government system has grown.

A further extension from Tientsin to Peking was commenced very soon. It was surveyed through Tungchow, but because of opposition the line was built *via* Fengtai to Machiapu, just south of Peking. The Boxer rebellion resulted in the line being extended into the capital city.

After the war with Japan, railroad construction was taken up as one means of correcting the proven weakness of the nation. Domestic funds were not forthcoming, and foreign sources were used. Negotiations with Russian financiers prior to the construction of the Chinese Eastern Railway through Manchuria on the north took place simultaneously with those with the French government for the extension of the Annam railways toward Yunnan on the south. Before these were concluded Germany put in her demands for the privilege of a line in Shantung running west from Kiaochow. Leases running for a period of 99 years were obtained by all three, and full control of the lines were yielded to the foreigners. The "Battle of Concessions" was at its height. In other grants China reserved the final control of the railway, and the final agreement was in the nature of a contract rather than of a cession. The first contract of this sort was negotiated during the summer of 1897, with the Belgian Financial and Industrial Society for the construction of the Peking-Hankow line.

The Russians began building in 1897, the Belgians in 1898, the Germans in 1899, but the French waited until 1904, when the other lines were already open or about to be open for operation. The construction of the Peking-Hankow line was interrupted by the Boxer outbreak, but it was finally opened for operation November 15, 1905. This line was an instant success. Under the terms of the loan contract, twenty per cent. of the earnings after payment of all expenses and fixed charges were paid to the bondholders. There was also a clause which permitted repayment of the loan after 1907

as fast as the government desired. This was availed of, and from French and English sources funds were borrowed by which the entire Belgian loan was refunded. Under the new Franco-British agreement not only was this portion of the profits saved, but the degree of foreign control was very materially lowered. Thus by 1909 both the Peking-Mukden and the Peking-Hankow lines, together some 2,000 kilometres long, were distinctly Chinese government lines.

In the meantime the profits of the Peking-Mukden line, augmented by the heavy traffic incident to the Russo-Japanese War, were set aside for a new line. This line was not only built out of Chinese funds, but was surveyed and constructed by Chinese engineers, and is officered by Chinese. The construction work equalled that of any, while the per mile cost was almost 30% less. Though it now practically reaches the Mongolian border, the first section ran only to Kalgan, some 210 kilometres from Peking. This was in operation in 1909, and with the lines to Mukden and Hankow, definitely established the integrity of a government system of railways.

Other lines found in the government system are the results of other foreign loans which will be noted later, and of the so-called "local movement."

The Peking-Mukden, the Peking-Hankow and the Peking-Kalgan lines were each conspicuous financial successes. So, to the enthusiasm for railways as a military arm was added the excitement over the discovery of a new source of revenue. Private initiative, which had built the first few kilometres, again came to the fore. Many lines serving important industrial or commercial regions were started. But there was very little practical railroad experience connected with the movement. Accounting methods were very lax, and consequently suspicions were easily aroused. The local lines began to collapse, and the central government began to take them over as scattered sections of a broad scheme of national lines covering the eighteen provinces. Many explanations may be offered why this should have aroused opposition to the reigning dynasty. But whatever the explanation, nationalization of railroads was seized upon as the chief evil purpose of the Manchus and as high justification for their overthrow. The Revolution succeeded, but evidently a national system under the Manchus was one thing and a national system under a Republic was quite another. For nothing more was heard of the opposition, and practically all the private and provincial railways have been nationalized.

*Foreign Loans.*—Nearly four-fifths of the capital invested in Chinese government railways have been secured from foreign sources. The terms

under which these sums have been secured vary considerably, but in essentials the contracts are much alike. There are the usual clauses naming the parties, the amount of the loan, the discount rate of issue, the interest rate which is payable half-yearly, and the term of loan, which runs from twenty to fifty years.

The security offered is usually a first mortgage on the line, guaranteed further by the Chinese government. In some cases certain governmental revenues are added as special security. In case interest or other capital obligations are not paid as specified, the mortgagees may take over complete control of the property until all arrears are satisfied.

The termini and general course of the line to be built are mentioned. The government appoints a Managing Director as its representative, to supervise construction; the mortgagees nominate the foreign technical staff, which nominations are confirmed by the Managing Director. Native appointments are practically at the discretion of the Managing Director. An agreement for operation under a similarly framed organization is also made sometimes.

The mortgagee acts as underwriter and trustee for sale of mortgage bonds, and receives a commission of one-fourth of one per cent. (sometimes a lump sum) for such services, and in connection with interest and similar payments. Chinese materials are to have preference if quality and terms are equal to those offered from abroad; otherwise, nationality of mortgagee is to be favoured, mortgagee to act as purchasing agent and to have a commission, commonly 5 per cent., on purchases abroad. Depositories and interest rate on balances are specified. Provision is made for amortization of the loan, beginning at a certain date.

The contract can be delegated only to persons of the same nationality as that of the mortgagee. Provisions are generally made for a reasonable postponement in case of war or other untoward event, and cancellation if there appears no prospect of fulfilment within a reasonable period.

The official text of the agreement is in the language of the mortgagees.

Several contracts carry the provision that the bondholders are to receive twenty per cent. of the revenue remaining after expenses, interest and similar charges have been paid. Among such are the Shanghai-Nanking, the Chengtai, the Kaifeng-Honan, and the Taokow-Chinghua lines. On the Tientsin-Pukow and the Shanghai-Hangchow-Ningpo lines this provision was eliminated from the final contract by the payment of a lump sum. In certain contracts for lines yet to be constructed similar provisions in the preliminary contracts have been committed in the same way.

## FOREIGN LOANS OUTSTANDING ON RAILWAY LINES IN OPERATION.

Line	Date of first issue	Lender	Amount		Rate of issue	Interest rate	Amortization begins	Term matures	Additional Security pledged
			Authorized	Outstanding Dec. 31, 1915					
Peking-Mukden	1899	British & Chinese Corporation	\$27,500,000	\$20,010,000	89	5 1/2%	1905	1944	Provincial revenues of Shansi, Shensi, Honan and Anhui up to Tfr. 50,000.
Do. Do.	1909	South Manchuria Railway	277,142	251,426	93	5 1/2%	1910	1927	
Cheng-Tai	1903	Russo-Chinese Bank	16,966,637	14,920,646	90	4 1/2%	1913	1933	
Peking-Hankow	1898	Société Financière et Industrielle Belge en Chine	\$4,500,000	None	90	4 1/2%	1903	1928	(Refunded in 1908).
Do. Do.	1909	Hongkong & Shanghai Banking Corp. Banque de l'Indo-Chine	\$54,692,208	\$52,692,208	94	5 1/2%	1910	1939	Certain Provincial revenues of Chekiang, Kiangsu, Hupei, Chihli.
Do. Do.	1911	Yokohama Specie Bank	¥10,000,000	¥10,000,000	95	5 1/2%	1921	1936	Surplus earnings of Peking-Hankow and Tribute grain conversion tax.
Shanghai-Nanking	1904	Jardine, Matheson & Co., Hongkong & Shanghai Banking Corporation	\$24,965,514	\$23,965,514	90-95 1/2	3-5 1/2%	-	1954	
Shanghai-Hangchow	1908	{ British & Chinese Corporation Do.	{ 17,030,208 Do.	{ 17,080,208 Do.	{ 83 91	{ 5 1/2% 5 1/2%	{ 1918 1924	{ 1938 1924	Surplus earnings of Peking-Mukden Railway.
Do. Do.	1914								
Kaitung-Honan	1906	La Compagnie Impériale des Chemins de fer Chinois	15,601,218	15,601,218	90-95 1/2	5 1/2%	1915	1935	
Tientsin-Pukow	1908	{ Deutsche Asiatische Bank; Hongkong & Shanghai Banking Corporation	{ 53,805,704 30,721,180 11,112,724	{ 53,805,704 30,721,180 11,112,724	{ 96 1/2-100 100 100	{ 3 1/2% 5 1/2% 7 1/2%	{ 1918 1920 none	{ 1938 1940 1912	(Term has been extended from time to time.)
Do. Do.	1909								
Do. Do.	1910								
Canton-Kowloon	1907	British and Chinese Corporation	16,500,000	16,500,000	94	5 1/2%	-	1937	
Tsukow-Chinghua	1908	Peking Syndicate	7,325,148	7,325,148	90	5 1/2%	1916	1936	
Kirin-Changchun	1908	South Manchuria	2,326,418	2,042,500	98	5 1/2%	1918	1934	Surplus earnings of Peking-Mukden Railway.

**Administration.**—Control of the Chinese Government Railways is exercised under the jurisdiction of the Chiao Tung Pu, Ministry of Communications. The Minister of Communications is a member of the Cabinet, appointed ostensibly by the President. He has supervision as well of Posts and Telegraphs, which are also government-owned, and also of Navigation matters.

The idea of railroads in China having originated among foreigners, it was a matter of course that permission to construct should be sought through the departments of Foreign Affairs. For some years foreign loans for railways were considered to be in the field of international politics which, of course, required continued oversight from the diplomats. But an appreciation of the technical aspects of railway finance, construction and operation began to grow, and in 1903 the Foreign Office

(Taungli Yamen) was relieved of railway affairs and the Board of Commerce charged with them. In 1906, a separate department was formed to control railway, postal, telegraph, and navigation affairs. This department was called the Yu-Chuan Pu, Board of Communications and Posts. It was about this time that work on the Peking-Kalgan line was begun and the decision was made to refund the loan on the Peking-Hankow, thereby saving the bondholder's share of profits and at the same time reducing the degree of control by foreigners. The name of this department was changed to Chiao Tung Pu in 1912, in connection with the general reorganization which marked the advent of the Republic.

In the re-organization just referred to it was found that each line was treated as a separate entity. The right of control reserved by the

government in the loan contracts was but slightly exercised. Each line had a different system of accounts, reflecting as a rule the practice of the nationality furnishing the loans. On some lines there could not be said to be a set of accounts, but merely a record of receipts and disbursements. In answer to the petition of WANG CHING-CHUN, it was decided to prescribe a uniform system of accounts to be followed by all of the lines subject to the jurisdiction of the Government. A commission was formed for this purpose, consisting of the chief accountants of the several lines, certain members of the Ministry, with Dr. WANG CHING-CHUN as Acting Chairman in charge. Dr. HENRY C. ADAMS, formerly in charge of Statistics and Accounts for the Interstate Commerce Commission, U.S.A. was engaged as Adviser. Altogether, six nationalities were represented on the Commission. The whole financial and accounting practices were thoroughly considered, and a Classification of Capital Expenditures was issued July 22, 1914. (Classifications of Operating Revenue, Operating Expenses, New Lines and Extensions and of Additions and Betterments, Income Account, Profit and Loss Account, Surplus Appropriation Account, and General Balance Sheet followed rapidly, all in time to go into effect as on January 1, 1915. Supplementary to the above and as an integral part of the system there were issued a set of Rules for the treatment of Train and Locomotive Mileage and a form for Annual Reports concerning railway statistics, etc.

The system of accounts thus promulgated is thoroughly modern. One special feature is that the classification of Maintenance charges has been drawn along the same lines as that of Capital Expenditures. Thus, periodically, a ratio between Investment and Maintenance costs may be computed. It is believed that in time such ratios will have considerable statistical value.

By means of periodical reports made up on the basis of the classifications given above, the Ministry may exercise considerable supervision. The principal reports which are required are monthly reports of construction, monthly reports of Operating Revenues and Operating Expenses, the Budget, and an Annual Report. The Ministry intends to combine these Annual Reports into a total for the Chinese Government Railways considered as one system. A trial report, denominated "First Preliminary Report, Chinese Government Railways," covering the first six months of 1915, was issued during 1916.

For the actual administration each line is placed under an Administrative Office. The organization and working of each Administration Office differs

according to the terms of the loan. It generally reflects the practice current in the country from which the funds are derived. For supervising the construction and operation of the railway, a foreign Engineer-in-Chief is nominated by the Mortgagee and approved by the Ministry. The appointments, functions and salaries of all other officers and employees are arranged by the Managing Director and the Engineer-in-Chief and reported to the Ministry. In the case of important officers, the approval of the Ministry must precede appointment.

The working of the railway closely follows what is commonly called the departmental system. At the head of each administration is the Managing Director who is immediately responsible to the Central Government. Usually there is an Associate Director whose duty it is to assist the Managing Director in the administration of the Railway. During the absence of the Director, the Associate Director takes charge. Sometimes a General Manager is also appointed to assist the Directors. Immediately reporting to the Directors are the departmental chiefs. As a rule, each railway has the following departments:—

The General Department.

The Traffic Department.

The Engineering Department.

The Locomotive Department, which also takes charge of the Workshops.

The Accounts Department.

For operating and engineering purposes each line is divided into a number of sections according to the length of line and density of traffic, and each section is placed under a district engineering or traffic inspector as the case may be. Below the district engineers are the section foremen and gangers who look after the maintenance and repairs of the line, while below the traffic inspectors are the station masters, train conductors, guards, etc. The Locomotive Department also divides the line into running sections, each of which is placed under a locomotive inspector, who supervises the locomotive staff and controls the engines. As each administration has only some 600 to 800 miles of line, this departmental system has proved quite suitable.

There is no distinct department for developing new business, such as exists in many countries. Questions of rates, fares and adaptation to commercial needs are in the charge of the same department which supervises transportation, i.e., the Traffic Department.

*Physical Characteristics.*—The length of railway line in China is shown approximately in the following table:—

## KILOMETRES OF RAILWAY IN OPERATION, DECEMBER 31, 1915.

Name of Line	Kilometres	Name of Line	Kilometres
<b>GOVERNMENT RAILWAYS</b>		<b>GOVERNMENT SYSTEM—cont.</b>	
Peking-Hankow ... ..	1,303	<i>Government Lines in operation but technically "under construction."</i>	3,254
Peking-Mukden ... ..	976	Kalgan-Sulyuan Extension ... ..	191
Tientsin-Pukow ... ..	1,107	Haichow-Kaifeng'ü ... ..	276
Shanghai-Nanking ... ..	327	<b>TOTAL KILOMETRES, Government System</b>	<b>5,751</b>
Shanghai-Hangchow-Ningpo... ..	270		
Peking-Kalgan ... ..	234	<b>"CONCESSIONED" RAILWAYS.</b>	
Chengtai ... ..	248	Chinese Eastern ... ..	3,060
Taokow-Chinghua ... ..	162	Kiaochow-Chinan ... ..	467
Kaifeng-Honan ... ..	186	South Manchuria ... ..	—
Kirin-Changchun ... ..	180	Yunnan ... ..	465
Chuohow-Pinghsiang ... ..	97	<b>TOTAL KILOMETRES, "Concessioned"</b>	<b>2,972</b>
Canton-Kowloon ... ..	143		
Canton-Samehul ... ..	49	<b>PRIVATE RAILWAYS</b> ... ..	<b>242</b>
Changchow-Amoy ... ..	32		
<b>Chinese Government System</b>	<b>5,254</b>		

Of the Government system 5,270 kilometres represents contiguous railroad centering on Peking. Nearly 4,700 kilometres of this are north of the Yangtze. This contiguous system may be roughly described as consisting of two main stems connected by two cross lines, with a few branches attached. One of the stems irregularly parallels the coast of the Northern half of China extending from Mukden through Tientsin and Shanghai to Ningpo. The other stem is in the interior and extends from Fengchen near the Mongolian border through Peking to Hankow. This will shortly be opened

south of the Yangtze to Changsha. One connection of the stems occurs between Peking and Tientsin; the other halfway to the south between Haichow and Cheng chow, the junction of the Kaifeng-Honan with the Peking-Hankow. When present plans for construction in the near future have been realized South China will be served very much as the North is now. A third parallel stem will serve the interior provinces, and other lines will intersect these and penetrate further inland. The most important projects with some of the terms concerning them are listed in the following table:—

## PROJECTED LINES UNDER CONTRACT.

CONTRACTING PARTY	Line		APPROXIMATE KILOMETRAGE	LOAN ARRANGEMENTS			
	From	To		Date	Term	Amount	Interest Rate
Four Nation Group (1) ... ..	Wuchow	Kuangtung	900	{ 1911	40	£8,000,000	5%
	Hankow	Kueichow fu	500				
La Compagnie Générale de Chemins de fer en Chine ... ..	Lanchow fu	Honanfu	900	{ 1912	40	Fr. 250,000,000	5%
	Kaifeng fu	Kiangsu coast	700				
Chinese Central Railways Limited (London) ... ..	Tientsin-Pukow R. (Southern Section)	Sinyang	560	1913	40	£3,000,000	5%
La Société Belge de Chemins de fer en Chine ... ..	Tatung fu	Chengtü fu	1600	1913	40	£10,000,000	5%
La Société Française de construction de chemins de fer en Chine ... ..	{ Nanking Hweichow fu connections with Pinghsiang, Hangchow, Wuhu, Kwangtchow		900	{ 1914	45	£8,000,000	5%
British & Chinese Corporation ... ..			200				
Banque Industrielle de Chine ... ..	Yanchow	Yunnanfu	1100	{ 1914	50	Fr. 600,000,000	5%
	Yunnan fu	Chungking	800				
Fauling & Co. (London) ... ..	Shasi	Shing Yi	900	{ 1914	40	£12,000,000	5%
	Changteh	Changsha	200				
Siems-Carey ... ..	Chuchow	Chinchow	1000	{ 1916	30	Contingent	5%
	Sinyangchow	Szechuan	800				

The government railway lines have cost on the average about \$75,000 per kilometre of line. They are of standard gauge, (4 ft. 8½ inches) except for 243 kilometres constituting the Cheng-Tai line. This has a gauge of one metre. Rail laid originally had a weight of 65 lbs. to the yard, but this is being relaid on certain lines with 85 lb. section. The standard sleeper (tie) has a cross section of 6"×9".

Rolling stock is of many different patterns, due to the many nationalities involved in financing the government lines, and to the variety of territory served. Goods wagons are of many types and sizes, varying from the wooden 10-ton, four-wheel design to those of 40-ton capacity with two four-wheel trucks, and with the car body built all steel.

Number and average capacity of various classes of rolling stock, December 31, 1915:—

	Number.	Average Capacity.
Locomotives ... ..	629	8,932 tons (Tractive
Carriages ... ..	1,280	48 seats [effort]
Goods Wagons ... ..	10,652	23 tons
Covered ... ..	2,391	
Open ... ..	7,982	
Special ... ..	279	

*Traffic.*—Methods of railway operation in China are not unlike those of other countries, although there are some distinctive features. For example, two firemen are commonly placed on each road locomotive in addition to the engine-driver. Train control is by the staff system. Manual block signals are installed at important stations. Operating forces are composed almost entirely of Chinese. On one line there are no foreign officers or employees. On other lines technical officers, a few technical inspectors, and a few passenger conductors are foreigners. Railway schools, which are a part of the railway program in China, are designed to prepare Chinese young men to work on railways.

The revenues earned by Chinese Government Railways during the year 1915 amounted to a little over \$57,000,000, or nearly \$10,500 per kilometre of line. These were derived 37 per cent. from passengers, 57 per cent. from goods, and 6 per cent. from other sources. Passengers are divided into three main classes, First, Second, and Third. On the lines between Ningpo and Tientsin a fourth class, coolie, is also carried and amounts to nearly one-fourth of the total number of passengers these trains carry. Excursion rates are offered at times under all of these classes, but the amount of business of this character so far is negligible. Third class passengers comprise over 87% of the total; first class less than one per cent. Rates vary considerably on the different lines, but, for the system, the average in 1915 was

Total business	1.06 cents per kilometre. .
First class	3.12
Second class	1.72
Third class	1.06
Coolie class	.49

For statistical purposes, goods traffic is divided into seven classes,—Products of Agriculture, Animals, Mines, Forests, Manufactures, Materials for other Railways and Service Stores. On a tonnage basis mineral products are by far the most important, constituting over half of the total. The great bulk of this is coal. The only lines upon which minerals are not a leading class are those parallel to the coast south of Tientsin.

From a revenue standpoint, however, agricultural products take the lead with over a third of the total. Mining products come second with over a quarter of the total. Under this head salt is a very important commodity, although the revenue from that source is only about one-third that from coal. Revenue from manufactures has risen to about one-fourth of the total.

Rates vary widely not only as between classes of commodities, but also as between different lines. The average rate on all business on all lines of the government system is about one and a half cents per ton kilometre. The extremes of which this is the average are the Shanghai-Nanking line with an average rate of less than half a cent per ton kilometre, and the Canton-Samshui whose average goods rate is over six cents per ton kilometre. The rate on mineral products on the Shanghai-Nanking line average only one-fifth of a cent per ton kilometre. Taking the system as a whole, the lowest average commercial rate is on mineral products, and the highest on animal products; the first named being about one cent and the latter two and three-quarter cents per ton kilometre.

The tariffs applying on Chinese Government Railways are issued independently for each line. Accordingly they differ considerably, but in general they recognize some five hundred commodities. These are grouped into class commodities, and special commodities. Special commodities are those to which especially reduced rates are accorded, in order to induce movement. The special rate may apply throughout the system or only between designated points. On most of the lines special rates as yet are not very numerous.

Class commodities as a rule are grouped in four or five classes. These may be further differentiated as to whether the shipment requires an entire wagon or is of a smaller quantity. The term "classes" considered in this connection signifies merely the convenient grouping of commodities which bear the same rate. It has nothing whatever to do with the inherent nature of the commodity, such as the statistical grouping above. There are still other



distinctions which have a bearing on rates. A higher rate is commonly charged for the use of a covered car than for that of an open car. As a result shippers in carload lots favour the open car which, when loaded, is covered with matting, and send with their shipments a coolie to act as caretaker. Shippers in small lots are led to favour the forwarding companies. The railroad is not an insurer of a shipment, except under special rates. Further, rebates are sometimes paid if the shipments of a single concern exceed certain amounts. Hence forwarding companies figure largely as go-betweens, who combine small consignments for individuals, furnish the coolie to accompany car to destination, and receive their remuneration in the rebate or by a charge. Class rates are for the most part on a strictly distance basis with a minimum of from 20 to 35 kilometres. The zone system finds an occasional illustration. Demurrage rates vary from \$3.00 to \$10.00 per car per day, with "free time" limited to 12 hours and even as low as 4 hours. Hence shipments are commonly unloaded by station forces into "go-downs," (warehouses) at the expense of the consignee.

*Results of Operation.*—The leading results of the operations of the government railway system are reflected in the following table for the year ending December 31, 1915. The calculations are on varying bases however on account of the status of the Kalgan-Suiyuan line.

	TOTAL	PER KILOMETRE OF LINE
Investment Assets ... ..	\$409,523,352	\$75,226
Operating Revenue ... ..	57,063,000	10,477
Operating Expenses ... ..	30,258,532	5,516
Operating Percentage ... ..	53	—
Net Operating Revenue ... ..	26,804,468	4,961
Surplus after fixed charges ...	9,671,534	1,841
Number of Locomotive Kilometres ... ..	29,334,839	5,388
Number of Train Kilometres ... ..	20,494,650	3,763
Number of Passenger Originated ... ..	25,230,978	4,635
Number of Passenger Kilometres ... ..	1,901,524,065	351,514
Average number of Passengers per passenger train ...	199	—
Number of Tons of Goods Originated ... ..	8,084,640	1,485
Number of Ton Kilometres ... ..	2,250,774,630	416,076
Average tons goods per goods train ...	206	—

**AUTHORITIES:** *Railway Loan Agreements of China*, Ministry of Communications; *Accounting Rules*, idem; *First Preliminary Report, Chinese Government Railways*, idem; *Second Preliminary Report, Chinese Government Railways*, idem; *HENSLY'S China Treaties*; *The China Year Book*, 1916; *KENT: Railway Enterprise in China*.

**RAMIE.** See *Fibres, Textile*.

**RAMS, CITY OF.** A name of Canton (*q.v.*).

**RAPE-SEED, 菜子** *ts'ai tsü*. In Central and W. China a number of plants are grown for their oil, and according to WILSON fully 75% of the oil commonly used is the product of two members of the cabbage family, *Brassica juncea*, var. *oleifera*, and *B. campestris*, var. *oleifera*. The latter is *Tu-yu-ts'ai* 大油菜, the former *Hsiao-yu-ts'ai* 小油菜 i.e. great and small oil-vegetable. Both kinds are loosely designated rape, but this was never met with by WILSON. Throughout the entire Yangtze valley, during the winter months, enormous areas are given over to the cultivation of these two plants. Though the latter is the earlier of the two, the other is the more widely grown. These plants are in flower in March and thereabouts and the crop is harvested in April, the seeds being crushed and steamed and the oil obtained by expression. In the far interior the use of the oil as an illuminant equals its culinary value, and it also enters into the composition of Chinese candles, but as the use of foreign kerosene oil is so greatly increasing in China, more "rape-seed" oil is freed for exportation abroad. Thus 856,000 piculs were exported in 1912 and 1,110,000 piculs, worth Tls. 3,218,000 in 1915. The crop is very useful to the people; it ripens before the planting of rice and cotton; its young shoots and leaves are nutritious as food, fresh or salted, the woody stems make good fuel and the refuse cake is a good manure. The yield of seed ranges between 13 and 16 bushels per acre or about 640 lbs., of average worth \$6.19, and 8,000 lbs. of stems worth as fuel \$5.16. The yield of oil is 32%. All vegetables are fried in rape oil. Its principal use in modern industry is as a lubricant; its high viscosity, which can be increased by blowing hot air through it, renders it peculiarly suitable for this purpose. It is also used for soft soap manufacture; for greasing the ends of loaves before baking; and in steel-plate manufacture, the heated plates being dipped in it to harden them. The value in London at the end of 1915 was £34 to £36 per ton.

Oil is also expressed from the seeds of other members of the cabbage family, notably the kales. The exports for 1916 were Rape-seed, pcls. 623,984, value Hk. Tls. 2,007,595; Rape-seed Oil, pcls. 32,584, Tls. 270,510.

**IMPERIAL INSTITUTE BULLETIN**, vol. xii, No. 3; **WILSON: A Naturalist in West China**; **KING: Farmers of Forty Centuries**.

**RATTAN.** Various species of Asiatic climbing palms belonging to the genus *Calamus* are split and used for making the seats of chairs, etc. This is called rattan or cane, from the Malay *rotan*.

**RAUX, NICOLAS JOSEPH**, a Lazarist missionary, born at Ohain in Cambrai diocese, May 14, 1754. After the Society of Jesus was suppressed in 1773, the Propaganda appointed the Lazarists (Congregation of the Mission) to take the place of the French Jesuits in Peking. P. RAUX was sent out to be the Superior of the Mission. He reached Peking in April, 1785, and established himself at the Pei T'ang. He wrote a Manchu grammar and dictionary and replaced P. AMYOT at court as interpreter. He was also appointed to the office of Director (not President as FAVIER states) of the Board of Astronomy, being the first Frenchman to hold that position. One of his first acts was to procure the release of twelve foreign priests from the prisons of Peking, where six had already perished. He died in Peking, November 16, 1801.

FAVIER : *Peking*.

**RAVEN'S WING** is a porcelain glaze of bright black, *liang hei* 亮黑, shot with purple.

**REALGAR**, or arsenic bisulphide, is found at Tzuli, Hunan, where there is a considerable deposit of high grade. See *Arsenic*.

The export in 1916 was pcls. 7,124, value Hk.Tls. 63,669.

**RECALLING THE SOUL**, 招魂, *chao hun*, a very ancient and wide-spread superstition, in common use to-day. Not only is the soul of the dead called after but the soul of one who seems about to die, since it is believed that the soul can quit the body without death occurring. The practices connected with this ceremony vary a good deal: some of them may be found described in DORÉ's *Recherches sur les Superstitions*, p. 323.

**RED BASIN OF SSÜCH'UAN**. A name given by VON RICHTHOFFEN to the portion of the Province lying east of the Min or Fu river to near the Hupei boundary. It is an exceedingly rich and well-populated region.

**RED CHAMBER, DREAM OF THE**. See *Dream of the Red Chamber*.

**REDESDALE**. See *Freeman-Mitford*.

**RED EYEBROWS**, 赤眉賊, *ch'ih mei tsei*. A marauding band which arose in Shantung in WANG MANG's days (A.D. 9). They indulged in widespread depredations under pretence of loyalty to the Han dynasty. They were named from their custom of colouring their eyebrows.

**RED GIRDLES**. Members of collateral branches of the Imperial family of the Ch'ing dynasty (that is, not direct descendants of Nurhachu but descendants of his ancestors), wore a red girdle, as direct descendants wore a yellow girdle. They were called GIOROS (*g.v.*) or in Chinese 覺羅 *chüeh lo*. The direct descendants, if degraded for misconduct, also wore the red instead of the yellow girdle.

**RED ROCK**, *Hung yai pei* 紅崖碑. In Kheichow, 20 miles E. of Yung ning chou there is an inscription painted (not graven) on a rock thus named, the characters of which are unknown. It was at first suggested by CHAVANNES that it was merely a Taoist mystification, but there seems reason for taking it seriously. The Chinese have claimed for it that it dates from the Yin dynasty (A.C. 1384-1266). *T'oung Pao*, 1906, p. 696, 1910, p. 391.

**REDSTARTS**. See *Ruticillinae*.

**REEDS**, 蘆, *lu*; 葦, *wei*. *Phragmites communis* TRIN. grows wild in S. Manchuria. Its stems are cut up into various finenesses to make mats of different qualities, and are also woven whole into very large mats for covering the rafters of houses before the tiles are put on. See *Mats*.

Paper is made from *Imperata arundinacea*.

**REFORMED CHURCH IN AMERICA**, (Dutch) Board of Foreign Missions of.

*Headquarters* :—New York.

*Entered China*, 1842.

*Works in* Fukien.

From 1830 to 1857, the Reformed Church in America co-operated with the American Board of Commissioners for Foreign Missions. The cause of the separation was not a lack of harmony, but a desire on the part of the Reformed Church to assume greater and more direct responsibility in the matter of foreign mission work.

In the year 1830 the American Board sent out to Canton, Dr. BRIDGMAN and the Rev. DAVID ABEEL, a minister of the Reformed Church.

Mr. ABEEL was sent to act as chaplain to the Seaman's Friend Society for a year, and was afterwards to explore the islands, etc., and to ascertain where mission stations could best be planted. In 1834, he visited England, and his appeals led to the formation of the Society for Promoting Female Education in the East (*q.v.*).

In 1842, as soon as the treaty ports were opened, Mr. ABEEL, in company with the Rev. W. J. (afterwards Bishop) BOONE, reached Kulangsu, an island opposite Amoy, where a self-supporting medical missionary, Dr. CUMMING, shortly after joined them.

In 1844, six new workers arrived, four of whom had come from working among the Chinese, mostly Amoy men, in Borneo.

Members of the London Missionary Society arrived in Amoy in this same year, and representatives of the English Presbyterian Church in 1850, and these three missions have ever since occupied the Amoy region, setting an example of union in Mission work which was for many years unique.

The work went on but slowly at first; two old men were baptized in 1846, and another convert

added in 1847. Even in 1850, the number was only five, but by the end of 1854 it had increased to forty-two. The Rev. JOHN V. N. TALMAGE arrived in 1857, and for forty years his strong personality was at the service of the mission.

This year marked the severance of the Mission of the Reformed Church from that of the American Board, when the latter handed over its share of the Amoy work to the former.

In 1862, the English Presbyterians and the General Synod of the Dutch Reformed Church, united to establish a single Chinese Church of the Presbyterian order, and the Amoy Presbytery was formed by the union of three Churches of the American Mission, and two of the English Mission, independent of either parent Society and self-supporting.

In 1892 this body had so increased that it was necessary to divide it into two presbyteries, which meet yearly to constitute a synod.

Work was begun among the Hakkas near the Canton boundary in 1882, and it was continued until the field was taken over by others, the stations being handed over to the English Presbyterians at Swatow.

The Church built at Amoy by the Dutch Reformed Church in 1848, is believed to be the first erected in China for Protestant worship.

*Education.*—The English Presbyterians unite with the sister Church in higher educational work—the Union Middle School, which renewed its work with a different status in 1914 by the name of Talmage College, being in the charge of the Reformed Church, while the Union Theological College is in the charge of the English Mission.

There are boys' boarding schools (Primary) at Amoy and at Changchiu City (漳州) there are both a boys' and a girls' boarding school, as also at Tong-an (同安) in addition to a number of day schools.

The Mission is affiliated with the Fukien University which opened its Arts Course in 1915.

*The Medical Work* of the Mission begun in 1842 by Dr. CUMMING (later joined by Dr. HEPBURN) subsequently lapsed for many years, but was established on a permanent basis in 1887. A hospital was built at Sio-khe (小溪) but from 1895 it was closed for some years, through the lack of a physician to take charge. Two hospitals were built in Amoy, one for men in 1898, and one for women in 1899, this latter being paid for by friends in the Netherlands. Both these hospitals were rebuilt with double capacity in 1915-1916, the whole of the money being given by Chinese who appreciated the medical work. In the Philippines \$6,000 was contributed and more than \$6,000 in Amoy itself. The Chinese have also guaranteed to provide for the maintenance of the work in the two hospitals.

**Statistics for 1916:—**

Foreign missionaries ... ..	34
Chinese staff ... ..	196
Communicants ... ..	2,059
Baptized non-communicants	1,456

**REFORMED CHURCH IN THE U.S.A.,**

Board of Foreign Missions of.

*Headquarters*:—Philadelphia, Penn.

*Entered China*, 1899.

Works in Hunan.

This Mission represents what is known as the German Reformed Church in U.S.A., formed by German settlers of Calvinistic faith, with some French and Swiss elements.

This church began its work in China by sending the Rev. WILLIAM E. HOY of their mission in Japan to establish work in Hunan. Three stations have been occupied, namely Yo-chou 岳州, in 1901, Lake-side, where the chief school is, about four miles from Yo-chou, and Shên-chou fu 廣州府, opened 1904.

In June 1916, the Mission reported—

Missionaries ... ..	29
Employed Chinese Staff ... ..	75
Communicants ... ..	316
Baptized non-communicants ... ..	35

**REFORMERS.** This title is specially used among foreigners for a band of officials and scholars who influenced KUANG HSÜ to issue a series of edicts in 1898 for the reformation of the Empire. Their leader was K'ANG YU-WEI, and other names were LIANG CH'I-CH'AO, HSÜ CHIH-CHING, etc. Of these, YANG SHÊN-HSIU and YANG JUI (Censors), T'AN SÄU-TUNG (Son of the ex-Governor of Hupei), LIN HSÜEH, and LIU KUANG-TI (Hanlins) and K'ANG KUANG-JÊN (brother of K'ANG YU-WEI) were beheaded by order of the Empress-Dowager without trial. CHANG YIN-HUAN was banished, HSÜ CHIH-CHING sentenced to life-long imprisonment, while K'ANG YU-WEI was to be sought for, put to torture and killed by the 'slicing' process (*ling ch'ih*). But he is still living. (See *K'ang Yu-wei*).

**REFORM MOVEMENT.** See *Kuang Hsu*.

**REGENT, PRINCE.** In 1862 and during the minority of T'UNG CHIH the title used was *I Chêng Wang* 攝政王. The term used by WANG MANG as Regent (a.c. 6) was *Chu Shih* 居攝.

**REGENT'S SWORD,** the foreign name on maps for the Liao-tung Peninsula, terminated by Dalny and Port Arthur.

**REGIS, JEAN BAPTISTE,** a Jesuit missionary to China, was born in France in 1664 according to the *Catalogus Patrum*, through RÉMUSAT says date and place are unknown. He began his famous geographical work in 1708 by the orders of K'ANG HSI, and in eight years, with the assistance of several other missionaries, he had made maps of a large

part of China, from Chihli to Yunnan. Details of his methods of work are given by DU HALDE. He had a very good knowledge of Chinese, and translated the *I Ching* 易經 into Latin; it was published in 1834-39 at Tübingen. He died in 1738.

RÉMUSAT : *Nouveaux Mélanges Asiatiques*.

**REGULIDAE**, the Goldcrests, two species of which are found in China. *Regulus japonensis* is found in Manchuria and in the northern provinces of China; in eastern Siberia it is replaced by *R. cristatus*; *R. himalayensis* has been taken by DAVID in Mu-p'in and north of Ch'eng-tu. *R. goodfellowi* is found in Formosa.

**REGULUS**. See *Minerals*, (*Antimony*).

**RE-INCARNATION**. See *Metempsychosis*.

**RÉMUSAT, JEAN PIERRE ABEL**, was born in Paris in 1788 and died there in 1832. When a child he was accidentally blinded in one eye. With very little assistance he mastered Chinese, and at twenty-three published his *Essai sur la langue et la littérature chinoises*. In 1814 he was appointed to the Chair of Chinese in the *Collège de France*. He was Member of many learned Societies in France and abroad, and enjoyed many honours; but his life was full of intrigue and his character does not seem to have been very admirable. He wrote many works on Chinese and kindred subjects, a full list of which is given in *Chinese and Japanese Repository*, vol. i, p. 81.

**REPTILES**. The Chinese Alligator (*Alligator sinensis*, FAUVEL) is especially interesting as it is the last remaining species representing the former periarctic distribution of the order; and it appears to be rapidly on the way to complete extinction. It is a small alligator, rarely exceeding 6 feet in length, torpid, and devoid of the ferocious nature usually associated with the alligator. It appears to be found only in the lower part of the Yangtze river and its affluents. Through the winter it lies dormant buried in the mud. Its existence was first notified by SWINHOE in 1870, and in 1879, FAUVEL, a former Curator of the Shanghai Museum, described it.

The order of turtles and tortoises is well represented in China. Many species of the family of soft-shelled fresh water turtles (*Trionychidae*) are found in the muddy waters of the rivers and creeks throughout the country, *Trionyx sinensis* being a common article of diet and known as 'Terrapin.' Of the true tortoises (*Testudinidae*) there are many species. A unique genus is that represented now by one species only, the Big-headed Tortoise (*Platysternum megacephalum*, Gray). It is occasionally found in South China, and is easily recognised by its large head and long tail. Three marine turtles inhabit the China seas, including the Green or Edible Turtle (*Chelone mydas*, L.), and

the Hawksbill Turtle (*Chelone imbricata*, L.), which is the source of the tortoise-shell of commerce. The fishing and preparation of tortoise-shell appears, however, at the present time to be mainly in Japanese hands.

A large number of the Order of that elusive creature the lizard are met with in China, from the pretty little *Eremias argus*, which is so common in the arid and sandy northern wastes in the neighbourhood of the Great Wall to the almost crocodile-like Water Monitor (*Hydrosaurus salvator*, LAUR.) of the extreme South. The lively little lizard, *Gecko japonica*, is found practically, all over the country, sometimes upside down on the ceiling chasing flies which it captures by means of its rapidly protruded glutinous tongue. *Gecko verticillatus*, which grows to about one foot in length, is found in South China, where it feeds not only on insects but on young rats, bats and other lizards: it is a beautiful creature, the upper part of the body being grey or yellowish with red spots and vermiculations. *Calotes versicolor* is a large chameleon-like lizard found in South China, reaching 14 inches in length, mostly tail; when irritated, or swallowing its food, head and neck become brilliant red, whilst the usually brownish tint of the body changes to pale yellow: the males are very pugnacious and change colour as they fight. *Liolepis reevesii* is another beautiful lizard of southern China, about 18 inches long when full grown, the orange eye-like black-edged spots on the back making it a brilliant creature. The *Ophisaurus harti* of Fukien province is a most interesting legless lizard, with curious lateral folds, and somewhat analogous to the slow-worm. In practically every loose stone wall in country districts of Chekiang province *Eumeces elegans* and *Lygosoma laterale* may be found, representing the ubiquitous skink family, and often associated with the sapphire-tailed *Tachydromus septentrionalis*. In the Yangtze delta the only lizards that are at all common are *Eumeces sinensis* and *Gecko japonica*. Less than 100 species of lizards have been described from China; so that it is to be expected that a fair number remain to be described.

Concerning snakes, few of the family of Blind snakes (*Typhlopidae*) are found in China, probably because they are hard to find owing to their burrowing habits and small worm-like appearance. *Typhlops braminus* is found in South China and as far north as Fukien province.

Two big Pythons (*reticulatus* and *molurus*) are found in the southernmost part of China, measuring when full grown upwards of 20 feet in length. They are reported to be eagerly consumed as an article of diet, 'python steaks' being reputed a delicacy. In many cities in China snakes of many varieties are offered for sale as food; the poisonous species are

sold to druggists for the manufacture of medicines and hold an important place in the prodigious Chinese pharmacopœia. For some men the collection of snakes seems to be their sole occupation, different species being cast indiscriminately into the same basket—a wicker basket with a constricted neck the opening of which is covered with a cloth. The collector usually breaks the fangs of poisonous snakes before putting them into the basket. When exposing his wares to a possible purchaser he fearlessly plunges his hand among the writhing mass and pulls out a 'beauty,' expatiating on its fatness in a way common to the peripatetic tradesman all over the world. They usually fetch prices up to 20 Mexican cents: but for the poisonous species sold to the medicine shops up to a dollar may be obtained.

Many species of the harmless Colubrine snakes are found, from *Zamenis mucosus* (7 ft.) to the little worm-like *Calamaria septentrionalis*. The latter is called by the Chinese the 'two-headed snake' on account of the white collar round its tail simulating that round the neck, so that it is quite difficult at a short distance to be sure which is the head. Some species, such as *Coluber tamiurus* and *Lycodon rufosonatus* are found practically all over the vast extent of China. The former species is commonly found under the wooden floor of Chinese houses, even in large cities, where it feeds on rats; while, in the south, it is found in the darkness of caves, subsisting on bats. The numerous graves which are so prominent a feature of the Chinese landscape afford seclusion for many snakes, though the mongooses, badger, civet and weasel often displace them. *Zaocys dhumnades* also has a wide distribution: it is an active snake and climbs trees readily in search of a nestful of young birds or eggs—the butcher-bird or ahrike is, however, sometimes a match for it, one of these snakes having been seen nicely spiked on a tree to serve for the bird's subsequent meals.

The series of snakes with posterior poison fangs (*Opihoglypha*), which are not, however, dangerous to mankind, are well represented in China, not only by the *Dipsadina* but also by the *Homalopina* (oriental fresh-water snakes).

The venomous *Proteroglypha* (with anterior poison fangs) are represented by terrestrial forms (*Elapina*) and marine forms (sea-snakes). Among the former is the Cobra which is often found up to the 30th parallel of latitude; in fact in the sacred island of Poctoo in the Chusan group it is one of the commonest snakes, though, strange to say, not specially feared by the natives. The Chinese variety differs somewhat from the Indian and is usually almost black in colour with about 13 pale yellow cross bands, but the 'spectacle' mark is almost always distinct, as is also the dilatable neck. This variety is common to the South of China and Malaysia, and is usually not of a fierce disposition.

Many species of sea-snakes, all of which are poisonous, are found in the China seas, often at considerable distances from land.

Of the Blunt-headed snakes a new species, *Amblycephalus sinensis*, has recently been described by the Shanghai Museum.

All the Vipers of China are Pit-vipers, so called from having a curious little pit between the nose and the eye; a dangerous group of reptiles which includes the American Rattlesnake. The Chinese species do not possess rattles but belong to the genera *Ancistrodon* and *Trimeresurus*. *Ancistrodon blomhoffi* is the only poisonous snake found in North China, but at least six other species of these genera are found south of the 30th parallel of latitude, one of which, *Ancistrodon acutus*, grows to 6 feet in length and has a prodigious development of poison fangs, being called by the Chinese the 'five pace snake' from the reputed rapidly fatal effects of its bite.

Fukien is a rich collecting ground for reptiles as it is situated where the faunas of the Oriental and Palearctic regions freely intermingle.

For further information see BOULENGER: *Catalogue of Snakes in British Museum*; BOETTGER: *Mat. herp. Faun. von China*; GÜNTHER: *Reptiles of British India*; STANLEY: *Journal, N.C.B.R.A.S.*, 1914, p. 21 and 1916 p. 83; STREJNEGER: *Herpetology of Japan*; WALL: *Proc. Zoological Society, London*, 1903, vol. 1, p. 84. [A.S.]

**RESIN, 松香 *sung hsiang*.** Most of the resin exported from China ports comes from Kuangtung, whence it goes to Hongkong and thence to northern ports. There are two kinds, the dark yellow and the light yellow, the latter being used by pewtermen for soldering. The trade is small, 20,000 to 30,000 piculs annually, but might be developed, especially in Kuangsi. Resin is also used at Hongkong in soap making.

The export in 1916 was picls. 50,633, value Hk. Tls. 179,551.

**REVOLUTION, THE.** SUN YAT-SEN, K'ANG YU-WEN and others had worked for many years for the overthrow of the Manchu dynasty, and they were leaders of Societies having that object; though some aimed at a constitutional Monarchy and others at a Republic. In 1911 the time was ripe for revolution. Floods in the Yangtze valley and SŨNG KUNG PAO's railway schemes, were important factors in preparing the people for revolt; but it was precipitated by the accidental discovery of the anti-dynastic plot through the explosion of a bomb at Hankow. The Revolutionaries decided to act at once, and on October 10 obliged LI YÜAN-HUNG to become their leader. The next day they seized Wuchang and the Hanyang Arsenal, and though the Peking government at first regarded it as a local

affair, within a month fourteen Provinces had declared their independence, mostly without bloodshed.

On October 19 the Second National Assembly met, and the government had to face their peaceful demands as well as the armed opposition in the provinces. The Assembly obliged the Regent to agree to nineteen articles, which, while they left the dynasty standing, took from it its absolute power. The Regent even swore on behalf of the Emperor that the agreement should be observed; but the people of the South had no faith in the word or oath of Manchua. YÜAN SHIH-K'AI, who had been dismissed in disgrace some years before, had to be recalled, and as Premier he tried to make the Manchus on the one hand understand the temper of the people, and on the other to persuade the people to be content with a constitutional monarchy. Fighting resulted in the loss of Hanyang to the Revolutionists, with the destruction of Hankow native city; but on the other hand they got possession of Nanking and declared it the capital of the Republic. An armistice followed, and a peace Conference in Shanghai, T'ANG SHAO-I acting for YÜAN and WU T'ING-FANG for the Revolutionaries. Meantime delegates from the revolted Provinces met at Nanking to draw up a Constitution and to organize a provisional government. SUN YAT-SEN returned to China, and of seventeen voting provinces sixteen chose him as First President of the Provisional Government of the Republic of China. He went to Nanking to take up office, and LI YÜAN-HUNG was made Vice-President.

Peace negotiations came to a deadlock; parts of the provinces were out of control and suffered much from brigandage, and the Manchu princes were divided as to fighting or yielding, when forty-six Generals of the Northern Army united to demand the abdication of the Emperor and the setting up of a Republic. To what extent YÜAN SHIH-K'AI prompted this action is unknown; it left the Manchus no alternative, and the Emperor abdicated on February 12, 1912. He was permitted to retain his title and some personal prerogatives and the Imperial family was granted an allowance of Tls. 4,000,000 per annum. SUN YAT-SEN at once resigned the provisional Presidency and YÜAN SHIH-K'AI was elected the first President of the Republic.

In June-August, 1913, there took place what has received the name of the "Second Revolution." This was a 'punitive expedition' organized by extreme members of the Kuo min tang with the object of removing YÜAN from the Presidency. The chief occasions alleged for this rebellion were (1) the murder of SUNG CHIAO-JAN, a member of parliament, for which the government was considered guilty; (2) the signing of a large loan with foreign

banks without the previous sanction of Parliament. The expedition never got near Peking, but Nanking paid for the revolt by three days' looting by the troops of CHANG HSÜN.

The documents connected with the Revolution are conveniently collected in the CHINA MISSION YEAR BOOK, 1912.

#### RHENISH MISSIONARY SOCIETY.

*Headquarters* :—Barmen, Germany.

*Entered China*, 1847.

Works in Kuangtung Province.

This Society was moved to send out workers to China through the influence of Dr. GÜTZLAFF (*q.v.*), and the Revs. F. GENAEHR and H. KOESTER were warmly welcomed by him on their landing in Hong-kong in 1847. They were at first wholly guided by the advice and example of this devoted but somewhat unpractical "Apostle of the Chinese," but after a time, Mr. GENAEHR, decided to act independently, and proceeded to the mainland, and worked at a village not far from the Bocca Tigris; and this district Tung-kun 東莞, has ever since been the principal centre of the Rhenish Mission.

From the beginning, the Society had many trials and discouragements. Mr. KOESTER died six months after arrival. The work was hindered by clan quarrels, and the T'ai P'ing rebellion, and was completely interrupted for two years by the war which broke out between England and China in 1856.

In 1864, Mr. GENAEHR and two of his sons died of cholera, contracted through sheltering a poor woman suffering from that disease, whose relatives had cast her out.

In 1866 the Rev. ERNST FABER (*q.v.*) arrived with other re-inforcement; but by death, ill-health and other causes, the staff was reduced to two in 1880, and some of the work (including that in Canton city) passed to the Berlin Mission, and some to the Basel Mission.

In 1914, the work was again hindered by the outbreak of the European War.

In spite of all these discouragements, some solid work has been done. One of the first missionaries, (Mr. GENAEHR), early founded a Theological Seminary in the Tung-kun district, in connection with which his seventeen years of missionary life were chiefly spent. It afterwards was put under the care of his son, Rev. IMMANUEL GENAEHR.

In addition to evangelistic work, the Mission has schools with nearly 600 scholars (1915), including a Middle School for Boys at Tung-kun, and a Girls' boarding school at Taiping 太平. In 1886, medical work was begun at Tung-kun, and a few years later, the first medical missionary of the Society arrived. The hospital was moved in 1903 to a healthier position outside the city. There is

also, a Leper Asylum here, which reported 256 inmates in 1916.

Statistics, 1916 :—

Foreign Missionaries	... .. 35
(of whom three were prisoners of war in Japan and fifteen in Germany, detained by the European War).	
Stations	... .. 6
Employed Chinese Staff	... .. 99
Communicants	... .. 1,743 (1914)

**RHINOPITHECUS.** See *Monkey*.

**RHO, JACQUES**, 羅雅各 *Lo ya-ko*, a Jesuit Father born at Milan in 1593. He reached Macao in 1622, and is said to have saved the Colony by his courage and coolness when it was threatened by the Dutch. In 1624 he entered China and went with P. VAGNONI to Shansi. Called to Peking to assist in the correction of the calendar, he shared the immense labours, the trials and the success of SCHALL. He died prematurely and somewhat suddenly in 1638.

HAVRET: *La Stèle chrétienne de Si-ngan-fou*, II, p. 29, note.

**RHUBARB**, 大黃 *ta huang*. The best rhubarb comes from the region north-west of Sungpan (Sach'uan) and from the neighbouring part of Kansu, where it grows wild among scrub and near rocky watercourses between 7,500 and 12,500 feet altitude. This is *Rheum palmatum*, var. *tanguticum*, but there is a second-grade rhubarb, *R. officinale*, also in the market, found near Tachienlu, on the Tibetan border; and a very inferior rhubarb is cultivated in the forests of N.W. Hupei. Rhubarb has been known in China for 5,000 years. Exportation 1915, Pcls. 14,000, value Tls. 223,000; 1916, Pcls. 8,017, Tls. 131,281.

**RICCI, MATTHEW**, 利瑪竇 *Li Ma-t'ou*, was born at Macerata near Ancona, October 6, 1553. He entered the Society of Jesus at Rome when he was 19, and when only half-way through his theological studies he was sent to India. He therefore owed his success rather to personal qualities than to great learning, for after the age of 25 he had neither time nor opportunity for further studies in philosophy, etc.

He reached Goa in September 1578, and four years later was sent on to China, settling first at Chao ch'ing fu in Kuangtung.

At his first arrival in China or rather in Macao, he planned to reach Peking and make himself acceptable at court, judging that by this means the whole of China would be opened to missionary work. While he studied the language therefore, he sought to make friends with mandarins who had influence at Court.

Early in 1599, accompanied by P. CATTANEO, he left Nanking in the suite of a friendly mandarin

bound for the capital. On arrival he was introduced to an official of the Palace. On account of the war with Japan, however, it was impossible to get presented to the Emperor, and the missionaries returned to Nanking, which was reached after a year's absence. Nothing discouraged, RICCI sent CATTANEO to Macao to get suitable presents for the Emperor. He then started again for Peking on May 6, 1600, with P. PANTOJA and Frère BASTEN as his companions, travelling by the Grand Canal on the junk of an official whom he knew. At Lin ch'ing chow 臨清州 he was stopped by MA T'ANG of the Customs House, who seized what he fancied of the presents, accused the missionaries of meaning evil to the Emperor and put them in prison. After six months' confinement they were surprised by an imperial order that they with their presents should be sent to Peking at once. They reached the capital on January 4, 1601.

WAN LI was delighted with the presents—clocks and other things not seen before in China, and he wanted to see the missionaries also, but the Board of Rites forbade it. In response however to a humble request from RICCI he gave to the Fathers permission to rent a house in Peking and gave money from the Treasury for their maintenance. Having secured a house in the Tartar city P. RICCI received many visits from officials and *literati*, some of whom were merely curious while others were eager to enquire about mathematics and other sciences. RICCI took the opportunity to teach religious truth as well and in four years' time there were already more than two hundred converts. Among them were the three scholars LI CHIH-TSAO called LI LEON of Hangchow, a man of rare ability, who translated into Chinese Euclid, Aristotle and other western authors, besides producing a number of original works on mathematics, etc.; HSÜ KUANG-CH'Í, called PAUL HSI, of Zikawei; and YANG CH'Í YUAN.

With the help of P. P. PANTOJA and FERREIRA the Mission at Pao ting fu was opened, and frequent excursions were made into the neighbouring villages.

RICCI's attitude with regard to what is called ancestral worship and other Chinese ceremonies gave rise later to the controversy about Rites, (see *Rites Controversy*).

Besides his own particular work in the capital RICCI had the general management of all the work of the Jesuits in China. His health gave way under the strain and he died on May 11, 1610, aged 59. The Emperor gave for the burial of the missionary some ground and buildings which had belonged to a eunuch condemned to death. This is the earliest ecclesiastical property acquired by foreigners in China; it is the cemetery called Cha-la, outside the P'ing tsu mén, west of the city, where RICCI's tomb may still be visited.

The following is the complete list of the works composed or translated by RICCI, in collaboration with the doctors HSÜ PAUL and LI LÉON; they are almost all now lost.

時人十規 *Chi jên shih kuei*.

交友論 *Chiao yu lun*, 1595. (De Amicitia).

西國記法 *Hsi kuo chi fa*. Nanch'ang, Kuang-si, 1595. (Art of cultivating the memory).

萬國輿圖 *Wan kuo yü t'u*. Peking, 1602. (General geography).

天主實義 *T'ien Chu shih i*. Peking, 1601. (Catechism). Republished in Shanghai.

典義 *Tsou eu*. January 27, 1601. (Memorial to the throne asking leave to stay in Peking).

四行論略 *Ssu hsing lun lüeh*. 1601? (Treatise on the four elements; only known from RICCI's correspondence).

乾坤體義 *Ch'ien k'un t'ü i*. (Treatise on cosmography and geography?) Only one copy is known; it is in the National Library of Paris.

二十五官 *Erh shih wu yen*. Peking, 1604.

幾何原本 *Chi ho yüan pên*. Peking, 1607 (Six books of Euclid). Orally translated by RICCI and written by HSÜ PAUL. P. SEMEDO puts this work down to LI LÉON.

渾蓋通雅圖說 *Hun kai t'ung hsien t'u shuo*. Peking, 1608. (Explanation of the Celestial Sphere).

時人十篇 *Chi jên shih p'ien*. Peking, 1608.

This work is still printed and sold at Zikawei.

西琴曲意八章 *Hsi ch'in ch'ü i pa chang*. Peking, 1601. (Eight 'violin songs,' turned into Chinese).

四字奇蹟 *Hsi tzu ch'i chi*. Nothing is known of this beyond the title.

經天談 *Ching t'ien kai*. (A catalogue of the stars, in verse).

#### POSTHUMOUS WORKS.

同文算指 *T'ung wen suan chih*. Translation of P. CLAVIO's *Epitome arithmeticae practicae* (1583). Taught by RICCI, translated by LI LÉON, and published by him in 1614.

圓容較義 *Huan jung chiao i*. Probably P. CLAVIO's *Trattato della figure isoperimetre*. Taught by RICCI and translated by LI LÉON, as in the last case.

測量法義 *Ts'ü liang fa i*. (Practical geometry). An oral translation by RICCI, taken down by HSÜ PAUL in 1607 and published by him in 1617.

辨學遺蹟 *Pien hsueh i tu*. (A refutation of the errors of idolatry). This work was reissued at the Pei T'ang, Peking, 1880.

**RICE**, *Oryza sativa*, 米 *Mi*, grown in all the provinces south of the Yellow River, and by dry cultivation to a small extent in South Manchuria. The chief centres of production are the Yangtze, especially the Anhui-Kiangsu belt, which, with the plains of Hunan, and Kuangsi, are the sole regions

from which, normally, rice is exported. The\*production of the former belt is estimated at from forty to forty-eight million piculs, and in a year of bumper crops (such as 1909) over six million piculs are available for exportation. Rice is imported from these districts by the northern provinces in large quantities and is also sent to the South, but very little is exported abroad, Japan being an occasional importer. South China imports from Tonkin, Cochín-China, and Siam, but also from Kuangsi, where rice is the staple export. It is claimed that Chinese rice is much superior to the imported sorts.

In South China two crops are obtained annually, further north only one. The yield per acre is estimated by KING at forty bushels for water rice and twenty bushels for dry rice, and HOSIE gave the yield on the Ssüch'uan central plains as forty-four bushels. The official figures of rice production, as given in the *China Year Book*, are three and three quarter million tons per annum. This differs greatly from those given by KING (p. 271), where the estimate, derived by deduction, is 61,500,000 tons,—thus illustrating very well the vagueness of statistics on Chinese products. KING has taken the population at 410,000,000, and multiplied this figure by 300 lbs.=the amount of rice known to be consumed *per capita* annually in Japan. But, 1—the population of China is probably far short of 410,000,000; 2—the many millions of people in the northern provinces never taste rice; 3—the estimate of 300 lbs. may be too high; 4—large quantities of rice are imported to China annually. For these reasons it is at least safe to cut his figure in half, making 37,500,000 tons, which is just ten times the official estimate. Compare India's production of about thirty million tons (cropped from about seventy million acres), and Japan's of over seven million tons (cropped on something over seven million acres).

Glutinous rice, *Oryza glutinosa*, RUMPH., 糯米 *no mi*, which is easily distinguished from *O. sativa* by its whiteness and opaqueness, as well as its more globular shape, does not take the latter's place as an article of diet, nor is it cultivated for that purpose. (HOSIE, *Ssüch'uan*, p. 8). It is occasionally eaten as a change of diet, but is more usually baked in a peculiar manner and eaten as cakes between meals. But sugar is extracted from it and a weak spirit (*lao chiu* 老酒) is also manufactured. It amounts in Ssüch'uan to only 20 to 30 per cent. of the total rice cultivation.

Glutinous-rice dumplings are made at the time of the Fifth Moon Feast and consumed in large quantities. Puffed rice is eaten by persons with weak digestions, and sweetmeats are also made from this rice; it is used in diarrhoea, in the shape of



a congee, as a diuretic in fevers, and cakes of it fried in camel fat are used for hemorrhoids. The rice flowers are used as a dentifrice, the stalk is recommended for biliousness, and its ash for the treatment of wounds and discharges.

The water-grown rice is named *shui-mi*, and the upland, *han-mi*. Rice, the Chinese staff of life, is said (*Medica Materia*) to benefit the breath, remove anxiety and thirst, check discharges, warm the viscera, harmonize the gases of the stomach and cause the growth of flesh. If taken in the form of congee, with *Euryale ferox*, it will benefit the vital principle, strengthen the will, clarify the hearing, and brighten the eye. The second water in which *Oryza sativa* is scoured is called *Hsi-erh-kan* 滑二滑 and is regarded as cooling to the blood, and diuretic. Even the rust growing on rice is made use of, being administered in acute paralysis of the fauces, while the lixiviated ash of rice straw is used as an antidote in arsenical poisoning.

Red rice (*O. sativa*, var. *praecox*) is a third well-marked variety, which is hardier than the others and cultivated at higher altitudes. The upland rice is *O. sativa*, var. *montana*.

The many uses to which rice straw is put make it almost as important as the rice itself. As food and bedding for cattle and horses, as thatching material, as fuel, as mulch, as a source of organic matter in the soil and as a fertilizer, it represents a money value which is very large. Besides these ultimate uses the rice straw is employed in the manufacture of articles used in enormous quantities. It is estimated that nearly 200 million bags for storing rice and beans are made annually in Japan (from which the figures for China are imagined); matting, sandals, and rough rope are also made in great quantities, and coarse paper (*q.v.*). [N.S.]

**RICE BIRD, 禾花雀**, the Yellow-breasted Bunting, *Emberiza aureola*, frequents the rice-fields of China and is eaten as a great delicacy, like the allied ortolan in Europe.

**RICE CHINA** or eyelet-hole china was first manufactured in the reign of CH'EN LUNG. The soft paste was stamped out in holes, which were glazed over before the firing process, the glaze being transparent.

**RICE CHRISTIAN**, a term used for Chinese who profess Christianity for the sake of getting employment with foreigners or for some other such mercenary end. There have no doubt been large numbers of them, though not so many as might be assumed by a mere visitor to the Treaty Ports who sees nothing of China.

**RICE-PAPER.** See *Paper*.

**RICHARD, TIMOTHY**, 李提摩太 *Li Ti-mo-t'ai*, was born in Wales in 1845, and reached China

in 1870 as an agent of the English Baptist Missionary Society. For some years he worked in Shantung, making one trip to Manchuria, but in 1876 went to T'ai Yüan in Shansi to distribute famine relief, and afterwards devoted himself especially to work among officials and scholars. In 1887 he left Shansi and did literary and editorial work in Peking and Tientsin and in 1891 removed to Shanghai as Secretary of the Society for the Diffusion of Christian and General knowledge. (See *Christian Literature Society*). He has been one of the most active of missionaries in all schemes to benefit China and has had considerable intercourse with the more important officials, taking a large share in Reform work. He was the means of establishing the Shansi University and the first Public School for Chinese in Shanghai. He has written little in English except translations of some Buddhist books. The list is *The Awakening of Faith; Guide to Buddhahood; A Mission to Heaven; Conversion by the Million*; and (in 1916) *Forty-five Years in China*.

**RICHTHOFEN, FERDINAND VON**, Baron, was born at Karlsruhe in 1833, and devoted himself early to geological exploration. In 1870 he started on his first journey in China. The Shanghai Chamber of Commerce contributed largely to the expense of his various expeditions, and no doubt his explorations of trade routes was of the greatest value to commerce. His eleven letters to the Chamber, written in 1870-2, are still a standard work. He went through eleven of the Eighteen Provinces, and on his return to Europe published an elaborate work on the geology of China, with an Atlas; the book was in German and has not been translated into English. He died in 1905.

**RIOJUN**, the Japanese name of Port Arthur, (*q.v.*).

**RIPA, MATTEO**, a Propagandist missionary in China and afterwards founder of the College of the Holy Family for the education of young Chinese (at Naples).

He was born on March 29, 1682 at Eboli in the diocese of Salerno. At 18 he was converted from an evil life and felt called of God to go to the China Mission. After study at Rome he was ordained and sent by CLEMENT XI with several other missionaries to carry the Cardinal's biretta to Mgr. DE TOURNON. Embarking on an English ship he reached Macao 21 months later, on January 2, 1710. He visited Cardinal DE TOURNON in prison, who recommended him to K'ANG HSI as a painter. He was called to court, reaching Peking in January, 1711. While working at his art he was also busy in converting the Chinese, feeling specially drawn towards the formation of a native clergy, who could work more effectively than European missionaries. Other missionaries did not agree with him, but he

began the instruction of some Chinese children in his house. In 1722 he bought a house, the first establishment of the Propagandists in Peking. After the death of K'ANG HSI he got permission from YUNG CH'ENG to leave the court, and departed from Peking in November, 1723, taking with him four young scholars and their teacher. Arrived in Italy he spent eight years in getting, from the Pope and from the Emperor, the authorization for creating a College for Chinese at Naples. In 1732 he succeeded, and on July 25 of that year the opening of the College of the Holy Family took place. (See *College, Chinese*). He spent his last years in the management of the College and Congregation, and died on November 22, 1745.

He left a diffuse but interesting account of his voyages, his life at court and his work at Naples. It was published at Naples in 1832 as *Storia della Fondazione della Congregazione e del Collegio dei Cinesi . . . scritto dallo stesso Fondatore Matteo Ripa, e de Viaggi da lui fatti*; (3 vols. 8vo.). An abridged English translation appeared in London in 1861, entitled *Memoirs of Father Ripa*. The translator was FORTUNATO PRANDI.

**rites controversy.** The famous controversy of the 17th and 18th centuries known as that of the Chinese Rites, by which the whole missionary body was divided, comprises two distinct questions; the Chinese name for God, and whether ancestral worship, as well as those honours which the *literati* pay to CONFUCIUS, are allowable.

I.—*The Chinese name for God.* Father MATTEO RICCI always preferred the term *T'ien-chu*, 天主 (Lord of Heaven), as most appropriate for designating God in Chinese. But in studying the Ancient Classics, he became convinced that the two terms *T'ien* 天 (Heaven) and *Shangti* 上帝 (Supreme Ruler), designated equally well the true God, Sovereign Lord of all things. He admitted that later writers, following the commentaries of CHU HSI, explained *T'ien* and *Shangti* as being the material heavens, but this interpretation did not seem to him to be based upon the texts of the Ancient Classics. He, therefore, conceded to his converts the indiscriminate use of the three terms *T'ien-chu* (Lord of Heaven), *T'ien* (Heaven) and *Shangti* (Supreme Ruler) for designating the true God.

Violent discussions arose over this interpretation and the practical decision of RICCI. In the year 1704 and again in 1715, in documents which will be summed up further on, Pope CLEMENT XI, without deciding on the meaning of the terms *T'ien* and *Shangti* in the Ancient Classics, forbade the converts using them for designating the true God, on account of the danger which they offered owing to the actual interpretation attached to them.

Learned sinologues have in our days upheld RICCI's opinion as to the meaning of the terms *T'ien* and *Shangti* in the Ancient Classics (see LEGGE: *The Notions of the Chinese concerning God and the spirits*, 1852, and *A letter to Professor Max Müller, chiefly on the translation of the Chinese terms Ti and Shangti*, 1880).

II.—*Ancestor Worship and Honours Paid to Confucius.*—These were neither Buddhist nor Taoist practices, but those peculiar rites whereby the ancient Chinese honoured their dead, and those honours paid to CONFUCIUS by the *literati* successful in their examinations, and by officials. Those rites consisted in kneeling on the ground and bowing, burning incense, and offering meats before the ancestral tablets. RICCI allowed them, because it seemed to him they were but the manifestations of respect and thanks which disciples owed to their masters or children to their parents, and were similar to those honours paid to officials, teachers, parents, and friends while still living. In regard to the honours paid to CONFUCIUS; RICCI only allowed those which were compulsory for *literati* successful at their examinations; it is thus that he did not permit the more solemn honours (which some call sacrifices) paid at the equinoxes before the tablet of CONFUCIUS, although he did not see in these anything savouring of superstition.

As they were not, however, required for securing literary degrees or fulfilling official functions, he forbade them to his converts. Moreover, such toleration was in his opinion but temporary, that is, until Christian practices were thoroughly implanted among converts, who would then honour their dead in accord with the usual rites of the Catholic Church.

Several Jesuits were not of the same opinion as RICCI. Father LONGOBARDI, who succeeded him as Superior of the Mission, forbade both ancestor worship and the honours paid to CONFUCIUS. However, the greater part of the Jesuit missionaries at that time tolerated such honours except in the cases laid down by RICCI.

In 1631, Dominican Friars entered China and laboured in the Province of Fukien, whence they were expelled in 1637. The toleration of the above rites by the Jesuit missionaries scandalized them, and from information given by them, the Archbishop of Manila denounced the methods of the Jesuits to Pope URBAN VIII, as savouring of superstition. This was in 1635, but being better informed he withdrew this accusation in 1638.

In 1643, the Dominican MORALES took the matter to Rome, and on the 12th September, 1645, a decree of Propaganda, approved by Pope INNOCENT VII, was issued, whereby the rites, as described by MORALES, were prohibited. The Jesuits in China replied that the description of MORALES

did not tally with the real facts of the case, and to uphold their cause, they despatched Father MARTIN MARTINI to Rome, where he arrived in 1654. On the 23rd of March, 1656, a decree of the Holy Office, approved by Pope ALEXANDER VII, allowed the Chinese Rites as set forth by Father MARTINI. On the 20th November, 1669, further difficulties having been raised by the Dominican JOHN POLANCO, a new decree of the Holy Office, approved by Pope CLEMENT IX, declared that the two decisions issued in 1645 and 1656, remained in force, that is to say, in such cases as specified, the rites were prohibited or allowed according as they tallied with the reports of MORALES or MARTINI.

Meanwhile, twenty-three missionaries, all Jesuits with the exception of three Dominicans and one Franciscan Friar, were being exiled at Canton. These bethought themselves of employing their enforced leisure in discussing the disputed subject. As a result of their combined labours, forty-two articles were drawn up, of which the forty-first approved those who acted in accord with the permission granted in 1656. All signed this document on the 26th January, 1668. On the 19th December, 1669, DOMINIC FERNANDEZ NAVARETTE, Superior of the Dominicans, happened to flee to Macao, whence he sailed for Europe, and published there in 1676, his work *Tratados historicos, politicos . . . y religiosos de la Monarchia de China*.

This impassioned work, teeming with erroneous statements, was gladly received by Protestants and Jansenists, who used it in their attack against the Jesuits. NAVARETTE did not, however, obtain from the Court of Rome a further examination of the Chinese Rites.

This result was subsequently secured at the instigation of Bishop CHARLES MAIGROT, Vicar-Apostolic of Fukien, and Superior of the Paris Foreign Missions in China. On the 26th of March, 1698, he published a mandate wherein he stated that the toleration granted in 1656, was obtained on false grounds, and accordingly could not be availed of in conscience. This mandate he forwarded to Rome, and begged Pope INNOCENT XII to examine the whole question again. The two missionaries, DE GUÉMÈNE and CHARMOT, despatched by him to Europe, obtained soon afterwards, 18th October, 1700, a condemnation from the Sorbonne of the Chinese Rites. The question being deferred to Rome was examined by a commission of four cardinals among whom was no Jesuit or Dominican. The Jesuits in Peking secured on the 30th November, 1700, a declaration from K'ANG HSI, whereby he affirmed, that the honours paid to CONFUCIUS and to ancestors, were of a purely civil and political character, and in nowise religious. Hereupon the adversaries of the Jesuits immediately accused them of having submitted to the judgment of a pagan prince a

strictly religious question; in reality the missionaries had simply requested the Emperor, as "head of the *literati* and supreme legislator of China," to declare officially what were the customs of the country. The interpretation given by K'ANG HSI gave offence to the Court of Rome, and proved more harmful than useful for those who upheld the Rites.

On the 20th November, 1704, the Holy Office published a decree, which was approved by Pope CLEMENT XI. While prohibiting the use of the terms *T'ien* and *Shangti* for designating the true God, it forbade also certain honours hitherto allowed in worshipping ancestors and CONFUCIUS, because such honours, as now practised, were tainted with superstition. This decree was not to be made known in Europe before its promulgation in China by the legate sent to the East for the purpose of terminating the controversy over the Rites.

The legate, Cardinal CHARLES THOMAS MAILLARD DE Tournon, Patriarch of Antioch, set out in February, 1703, and after a short stay in India and the Philippines, reached Macao on the 2nd April, 1705. On the 6th April, he was at Canton, and arrived at Peking on the 4th December of the same year. K'ANG HSI received him at first honourably, but on discovering the purpose of his mission, became dissatisfied with him and ordered him to leave the capital. On reaching Nanking, the legate was informed that the Emperor had issued a decree ordering all missionaries under penalty of expulsion from the country to be furnished with a *placet* (*P'iao*) authorizing them to preach the gospel, and it would be granted only to those who promised to approve the rites of the country.

The above information having turned out true, the legate, who already knew the purport of the decree, although he had not yet received the text, published on the 15th January, 1707, a mandate in which he condemned the Chinese Rites, and the use of the terms *T'ien* and *Shangti* for designating the true God. K'ANG HSI banished him forthwith to Macao, where the Portuguese, opposed to his mission, which they considered derogatory to their rights of Patronage, had him thrown into prison, here he died on the 8th June, 1710, after having been awarded by CLEMENT XI a cardinal's hat.

With regard to obeying the legate's injunctions, the bishops and missionaries were divided among themselves. While Bishop MAIGROT, the missionaries of the Paris Foreign Mission, the greater part of the Dominicans and a few Franciscans refused to accept the Imperial *placet*, and were on this account banished from the country, the Franciscan Bishop of Peking, the Augustinian Vicar-Apostolic of Kiangsi, the Jesuits and others, appealed to the Pope against the mandate of the legate, and meanwhile accepted the *placet*. K'ANG HSI despatched to

CLEMENT XI a Jesuit commission for the purpose of enlightening the pontiff, and obtaining the withdrawal of the decree issued in 1704. This mission proved unsuccessful. In March, 1709, CLEMENT XI published officially this decree. On the 25th September, 1710, the Pope approved the mandate of Cardinal DE Tournon, and finally to cut short all hesitation, which some missionaries still entertained, he published on the 19th March, 1715, the Constitution *Ex illa die*, enjoining to observe the decree of 1704, and requiring all missionaries labouring in China to pronounce an oath that they would obey it, failing which they could not perform any ministerial function in the field.

In August, 1716, the Constitution was received at Canton, and thence despatched to all the provinces. This time, the will of the Pope was clearly manifested, and all the missionaries without a single exception took the required oath. Sad to say, their obedience was not imitated by the converts from the literary and official classes, who for the greater part preferred to give up the practice of their religion rather than abstain from rites, the non-performance of which would debar them from all official functions and literary rank. K'ANG HSI, highly displeased with the Papal decision, ordered the Board of Rites in Peking to proscribe the practice of the Christian religion throughout the Empire (16 April, 1717). Persecution immediately broke out in the provinces, where the local officials, too generally hostile towards the Christian religion, were only kept within bounds by the favourable attitude the Emperor showed to the missionaries.

In 1720, CLEMENT XI, wishing to alleviate the hardships of the Church in China, despatched to the East a new legate, JOHN ANTHONY MEZZABARBA, Patriarch of Alexandria. On the 12th October, he reached Canton and secured with difficulty an audience with K'ANG HSI, whom he appeased by promising that the Constitution would be mildly interpreted. In fact, on the 4th November 1721, before starting for Europe, he granted eight permissions, whereby he thought, while maintaining fully the decree of CLEMENT XI, to remedy all hardships resulting therefrom for the converts, especially those of the better class. Kneelings and offerings were allowed to be made before the amended tablets of CONFUCIUS and ancestors, as well as before the coffin of a deceased person, provided they were preceded by the necessary explanations.

These concessions did not end the conflict. In 1723, YUNG CH'ENG succeeded K'ANG HSI, and relentlessly persecuted Christian converts, no matter what was their attitude towards the Rites.

Moreover, the missionaries were much divided among themselves, some maintaining they could conscientiously use the permissions granted by

MEZZABARBA, the others considering such permissions as being contrary to the constitution *Ex illa die*. A fresh inquiry into the matter was commenced at Rome, under CLEMENT XII and continued under BENEDICT XIV. It terminated by the Constitution *Ex quo singulari* (11th July, 1742), whereby all permissions granted by MEZZABARBA were revoked, as being more or less contrary to the decree of CLEMENT XI. This latter was renewed purely and simply, and compliance therewith enjoined by the Pope. This Papal Bull finally set at rest the whole controversy over the Chinese Rites. It is still enforced and faithfully observed at the present day.

BIBLIOGRAPHY.—The most complete article on the Chinese Rites is that by Father J. BRUCHER, S.J., under the title of "Cérémonies Chinoises," in *Dictionnaire de Théologie Catholique* (DE VACANT-MANGENOT?)—There is an excellent compendious article in the *Catholic Encyclopaedia*, vol. xiii, p. 37. On the copious literature dealing with the question, see *Bibliothèque des Écrivains de la Compagnie de Jésus*, tome vi, col. 1792 sqq.; CORDIER: *Bibliotheca Sinica*, tome ii, col. 869 sqq.; *China in Catholic Encyclopedia*, vol. iii, col. 671 sqq.

**RITUAL MUSIC.** The music performed at the religious ceremonies sanctioned by Confucianism, presided over by the Head of the State or his officials. These take place at fixed times. Heaven is worshipped at the winter solstice, and Earth at the summer solstice. CONFUCIUS and other sages are worshipped in spring and autumn, and there are other services at the Temple of Agriculture, etc. These ceremonies take place so early as to end at sunrise. The music, which is often accompanied by posturing, is exceedingly slow. It is not the ancient music, which CONFUCIUS found so elevating; this perished at the beginning by the burning of the books. That now in use was introduced from Bactria in the second century B.C. and bears traces of Greek origin.

The notes of the music used at the worship of CONFUCIUS are confined to a very small compass, which is said to typify the sage's adherence to the "Mean." "The Guiding March" played by seven pairs of different instruments, when the Emperor or his representative, with his attendants enters the Confucian temple to perform the ceremonies, is given in VAN AALST'S book, as also the words and music of the hymn sung in honour of CONFUCIUS, as commanded by CH'EN LUNG in 1743. The pitch varies with the month of the ceremony, each of the twelve notes being used in turn as key-note. The "dancing" or posturing was added in A.D. 485 by YUNG MINU of the Southern Ch'i dynasty, and is of the most slow and reverent kind. The dancers, like the singers, are dressed in uniform, and they are arranged in two sets of four or eight, and so on, and

they hold in their hands two rods about a yard in length and feathered at one end, which play a considerable part in the evolutions. The singing is said to be not displeasing to Western ears, and being slow and in unison, to suggest comparison with the early Christian plain-song. The instruments used in ritual music often have a special notation, which is highly complicated, but is necessitated by the peculiarities of their construction.

Buddhist and Taoist priests invariably sing or chant their ritual on important occasions, very often singing antiphonically in fifths, or in octaves. Sometimes one half of the singers prostrate themselves while the other half sings, and then rise and sing while the others prostrate; at other times and places each priest chooses his own key, but sings the same air and words as his fellows.

VAN AALST : *Chinese Music*; Mrs. RICHARD ; *Chinese Music*; GILES : *Confucianism and its Rivals*.

**ROBINS.** See *Ruticillinae*.

**ROBINSON, GEORGE BEST.** When Lord NAPIER was appointed as Chief Superintendent of Trade in 1833, Sir G. B. ROBINSON, a Member of the abolished Select Committee, was made third Superintendent. On January 19, 1835, Lord NAPIER having died and J. F. DAVIS resigned, Sir GEORGE became Chief Superintendent. On November 24th he removed to Lintin, very much to the satisfaction of the merchants in Canton, but without considering the effect on the Chinese, Lintin being the headquarters of the illicit trade in opium.

He pursued what seemed to be the policy desired by the government, a policy of strict quiescence. For nearly three years only one despatch was received from the Foreign Office. Sir GEORGE was quiescent, but the merchants called him inactive and were very dissatisfied, causing him a great deal of trouble. At length came a despatch in December 1836, in which PALMERSTON announced that the office of Chief Superintendent was to be abolished, and that Sir GEORGE was to hand over all papers to Captain ELLIOT who would henceforth be head of the Commission.

EAMES : *The English in China*.

**ROBINSON, HERCULES GEORGE ROBERT,** Sir, was Governor of Hongkong from September 9, 1869, to March 15, 1866, and was the first to carry the title dissociated from those of Plenipotentiary and Superintendent of Trade. He had served in the army but was Lieutenant-Governor of St. Christopher when the Hongkong appointment was offered him. On accepting it he received the honour of knighthood.

During the Second War Sir HERCULES obtained the lease of Kowloon through (Sir) HARRY PARKES, and by the Peking Convention of October 24, 1860 the lease was cancelled and the Kowloon Peninsula

was ceded to the Crown as a dependency of Hongkong. Contrary however to Sir HERCULES' claims Kowloon became chiefly a military cantonment.

The Governor did much to improve the Civil Service. First he dealt with salaries and established a pension scheme. He created a Marine Court of Inquiry and a Board of Examiners to give certificates to competent masters and mates. He reorganized the Police Court and established a Court for Summary Jurisdiction as a branch of the Supreme Court.

In regard to the government of the Chinese population he took several bold and wise steps, and made a most important addition to the Civil Service machinery by a Cadet Scheme, which was to provide the Colony with a staff of well-educated interpreters, eligible for promotion to the headship of some departments.

Hardly any other Governor gave in legislation so much attention to commercial interests. Three of his Ordinances affecting Chinese were resisted by strikes, but his firmness gained the day each time. It was on his recommendation—though the same had been made by his predecessor—that the Government established a mint in Hongkong.

Of public works the Victoria Water-works scheme is due to his energy, and he rebuilt the Praya wall. Several roads, gaols and hospitals were also built during his term of office. He made a path to the top of the Peak and built himself a bungalow up there.

In 1865 he was promoted to the Governorship of Ceylon and left Hongkong on March 15, 1865. Much of the progress made by the Colony under his rule was not due to him, and he was of course much criticized; but it was acknowledged that Hongkong had had, up to that date, no more successful Governor.

He was made first Baron ROSMEAD shortly before his death in 1897.

EITEL : *Europe in China*.

**ROBINSON, WILLIAM,** Sir, was born in 1836 and entered the Colonial Office in 1854. On December 10, 1891, he became Governor of Hongkong, and remained there till February 1, 1898. The Colony had its worst experience of the plague during his governorship, 2,547 dying of it in 1894, while the population was at one time diminished by 80,000.

He became C.M.G. in 1877, K.C.M.G. in 1883, and G.C.M.G. in 1897.

**ROCHA, JEAN DE,** 羅加望 *Lo Ju-wang*, a Jesuit Father, born in Portugal, 1566. After finishing his course of philosophy at Goa he studied theology at Macao for four years, then went to Chao chou, Nan ch'ang and Nanking. At Nanking he baptized the celebrated Hsi KUANG-CH'Y (PAUL HSÜ, q.v.). During the time of persecution (1616) he retired to

Kien-ch'ang, then founded churches in Fukien and Kiangsu. He died in 1623 and PAUL HSÜ made all his family wear mourning.

HAVRET : *La Stèle de Si-ngan-fou*, II, p. 18 note.

ROCHER ROUGE. See *Red Rock*.

ROCKEFELLER FOUNDATION. See *China Medical Board*.

ROCKHILL, WILLIAM WOODVILLE, was born in Philadelphia in 1854, and educated at St. Cyr Military School in France. In 1884 he came to Peking as second secretary to the American Legation, and in 1887 and 1891 made two expeditions to Tibet. He was American Minister at Peking, 1905-1909, and in 1914 he travelled in Mongolia and became personal adviser to YÜAN SHIH-K'AI. He died on his way out to take up his appointment, December, 1914, at Honolulu. His writings are *The Life of Buddha* (1884), *The Land of the Lamas*, (1892), *Diary of a Journey in Mongolia and Tibet*, (1894), *Notes on the Ethnology of Tibet*, (1895), *Chau Ju Kua* (in collaboration with HIRTH), and various papers in the *R.A.S. Journal* and elsewhere.

JOURNAL, N.C.B.R.A.S., vol. xlv.

ROCK THRUSHES. See *Turdinae*.

RODENTS. Nearly half the species of Mammals known in North China belong to the order *Rodentia*. SOWERBY names ninety-nine species, under the six families, i, *Sciuridae*, (Squirrels, Chipmunks and Marmots); ii, *Dipodidae*, (the Jumping Rats and Mice); iii, *Muridae*, (the true Rats and Mice); iv, *Spalacidae*, (Mole-rats, etc.); v, *Lagomyidae*, (Pikas or Tail-less Hares); vi, *Leporidae*, (Hares).

How many of these species are found in South China also cannot at present be determined.

Lists of the species will be found under each Family name, except *Dipodidae*, which has been accidentally omitted from its proper place. It will be found under *Jumping Rats*.

SOWERBY : *Recent Researches*, etc., Journal, N.C.B.R.A.S., vol. xlvii.

RODRIGUEZ, JEROME, 路入羅 *Lo Ju-lu*, a Portuguese Jesuit missionary who reached China in 1605. He was first sent to Ch'ao chou 潮州, and three years later to Nan ch'ang. Bad health made him retire to Macao for a time, but in 1621-27, as Visitor of Far Eastern Missions, he travelled several times over a large part of China. The dates of his birth and death are not known.

HAVRET : *La Stèle chrétienne de Si-ngan fou*, ii, p. 25, note.

ROE-DEER, *Capreolus bedfordi*, 麂 *p'ao lu*, 'galloping deer'; found in the Ch'in ling mountains in Shensi, in Chihli and Shansi. WALLACE gives 30 inches as the height at shoulder in one case, and

67 lbs. as the weight. *C. melanotis* is found in Kansu, and is hunted by stalking or driving. See *Cervidae*.

WALLACE : *The Big Game of Central and Western China*; SOWERBY : *Fur and Feather in North China*.

ROLLERS, (birds). See *Anisodactyli*.

ROMAN CATHOLIC MISSIONS. See *Congregations, Missionary*.

ROSMEAD, BARON. See *Robinson, Sir Hercules*.

ROSS, JOHN, D.D., was born in Scotland in 1841, and came to China as missionary of the United Presbyterian Church in 1872. He settled at Mukden. Having learned Korean he made a pioneer version of the Scriptures and established a printing press with Korean compositors. But his life-work was among the Chinese in Manchuria. He retired in 1910 and died in Edinburgh, August 7, 1915. His published works are *The Manchus*, (Paisley, 1880); *History of Korea*, (Paisley); *Mission Methods in Manchuria*, (Edin, 1903); *The Origin of the Chinese People*, (1906); *The Original Religion of China*, (1909); *Primers of Korean and Mandarin*, and many papers in journals.

ROSS, WILLIAM, a missionary of the United Presbyterian Church of Scotland. He reached China in 1872 and first settled at Newchwang. He travelled extensively in S. Manchuria and sent home the first collection of plants from that district, including various new species.

BRETSCHNEIDER : *European Botanical Discoveries*.

ROYAL ASIATIC SOCIETY, China Branch. See *China Branch*.

RUBRIQUIS. See *William of Rubruck*.

RUBRUQUIS. See *William of Rubruck*.

RUGGIERO, MICHEL, a Jesuit priest, was born in the Kingdom of Naples in 1543. In 1577 he went to the Indies, reaching China in 1581. He stayed in Macao and learned Chinese, then was permitted to reside at Chao-k'ing fu, and it is stated that he was thus the first Jesuit to teach Christianity in China; and also that he wrote the first book in Chinese in favour of Christianity. He was sent to Rome in 1582 to ask the Pope to send a legate to China, and he died at Salerno, May 11, 1607.

LIJUNGSTEDT : *A Historical Sketch of the Portuguese Settlements*.

RUSSELL & CO., an early American firm in Canton. It was established in 1824 by SAMUEL RUSSELL, when the firm SAMUEL RUSSELL & Co. was wound up after five years' existence. PHILIP AMMIDON was an original partner; AUGUSTINE HEARD, and W. C. HUNTER were partners in later

years. A list of the partners down to 1879 is given in the work named below. The firm was, of course, originally in Canton, but in 1846 opened a branch in Shanghai (afterwards the chief establishment of the firm), then in other ports. In 1862 the firm organized the Shanghai Steam Navigation Company.

RUSSELL & Co. made the first successful telegraph line on Chinese soil. This was in 1869, and the line connected the office of the Shanghai Steam Navigation Co. with their central office.

R. B. FORBES: *Personal Reminiscences*, Boston, 1882.

### RUSSIAN ECCLESIASTICAL MISSION.

The Mission in Peking was founded in 1727 and was political rather than religious. The Russian prisoners from Albazin (*q.v.*), to the number of about a hundred according to some accounts, were taken to Peking in 1685. It is of these prisoners and their descendants that the Mission was formed, in 1720, after several previous attempts had failed. K'ANG HSI gave to them a temple in the north-west corner of the city. In 1727 by the *Vladislavitch Treaty* the Orthodox Church in Peking was recognized, and four Russian priests were allowed to live in the capital, together with six young students of the language.

The work of the Mission has been less evangelistic than political and scientific. Some 150 priests worked in the Mission up to 1860, yet the members of the Church only numbered 200, including the descendants of those who came from Albazin. On the other hand a good deal of scientific and sinological work was done.

After the Treaty of Tientsin (1858) the status of the Mission was changed, its diplomatic activities being no longer needed. For fifty years a great deal of literary work was done, Archimandrite PALLADIUS spending 25 years in China.

The present Archimandrite INNOCENT (FIGOUROWSKI), made Bishop in 1902, has been very active, and there are now 32 mission churches in different provinces, with a baptized membership of 5,587 Chinese (1916).

The number of Christians in Peking belonging to the Russian Mission is between 800 and 1,000. There are also small groups of Christians in villages near Peking.

The staff of the mission is as follows:

The Bishop, and Chief of the Orthodox Russian Mission in China (INNOCENT FIGOUROWSKI).

Two Archimandrites

Three Popes

One Archdeacon

Five Deacons

Nine Monks

Six Nuns

One School-teacher.

### RUSSIAN RELATIONS WITH CHINA.

The first Russian Agents sent to Peking were PETROFF and YALLISHEFF in 1567. They brought no presents and were not admitted to an audience. In 1619 a second Agent was sent, EVASHKO PRITLIN, but for the same reason the result was the same, except that he took back to Moscow a Chinese letter to the Czar.

The Agent THEODORE ISAKOVITCH BAIKOFF was sent in 1654; according to instructions he refused to *kotow* or to hand over his letter to anyone but the Emperor himself. Nothing therefore was done, and he returned to Moscow by July, 1658.

An Envoy was next sent, NICOLAS GAVRILOVITCH SPATHAR; he left Moscow on March 4, 1675. Arrived at Peking, he met P. VERBIEST, whose ideas of bringing missionaries out to China by land through Russia, no doubt arose through this meeting. SPATHAR was four times admitted to audience, but according to Chinese accounts he refused to *kotow*, the letter he carried was not answered, and his business was obstructed. All he seems to have taken back to the Czar was a Treatise on Anatomy, sent by VERBIEST! SPATHAR reached Moscow in January, 1658.

In 1658 a mission was sent under PERFILEFF and SETKOUL ABLIN. It brought back a letter in Chinese which there was no one to interpret and which had had to be translated by the Jesuits fifteen years later in Peking.

Another mission was sent under ABLIN alone between 1668 and 1672. Both these missions were utter failures, largely owing to troubles on the Amur.

In 1685 letters from Peking reached Moscow referring to earlier unanswered letters and demanding the evacuation of Albazin (*q.v.*). The letters were in Latin this time and could therefore be read; they were conciliatory in their tone. In reply Russia at once sent the Agents NICEPHORE VENTUKOFF and IVAN FAVOROFF to announce that an embassy would follow. THEODORE ALEXIEVITCH GOLOVIN was then appointed High Ambassador Extraordinary, and he left Moscow in January, 1686, with fifteen hundred soldiers, but it was three and a half years before he got in direct touch with the Chinese authorities. He settled at Selenginsk and sent LOGIKOFF to Peking to arrange for a diplomatic conference. This was delayed through a Kalmuck outbreak, but Chinese envoys reached Neretchinsk in July, 1689; they had PP. GRAMILLON and PEREYRA as interpreters, and about 10,000 men, with boats and artillery. There was much wrangling in many languages, but at last on August 27, 1689, the treaty of Neretchinsk was signed. (See *Neretchinsk, Treaty of*).

Russia, as the result of this treaty, became strict in the treatment of trade with China, allowing caravans to go only every two years, fixing the

route, demanding payment for customs duty, etc. Soon afterwards the government tried to crush private trading by establishing various monopolies, but in the long run it was beaten. Several missions may have been sent, but the rôle of merchant and diplomatic agent were not kept much apart and it is now impossible to distinguish. In 1692, however, the mission of IDES (*q.v.*) was plainly official. The caravan of some four hundred men left Moscow on March 14, 1692, and reached Peking on November 3, 1693. In the letter which IDES carried the titles of the Emperor were written lower than those of the Czar, and for this reason, though several audiences were given to IDES, the letter was not answered and all requests were refused.

There were several government caravans sent with more or less diplomatic intent, but the next formal embassy was sent in 1719 in under LEON VASILIEVITCH ISMAILOFF. His first secretary was LAURENT DE LANGE who had already been in a mission to Peking, and the physician or surgeon was JOHN BELL of Antermony (*q.v.*). The ambassador stayed in Peking from November 18, 1720, till March 2, 1721, and was received by the Emperor a dozen times. He obtained the concession of a site for a church, an arrangement of Chinese sealed letters to be used as 'tickets of admission' for official Russian caravans, and an agreement for trade to be carried on at the frontier instead of in Peking.

When he returned he left DE LANGE, who was probably a Swede, to represent Russian interests. But DE LANGE had a very difficult time and spent many months practically in prison. After a while it was announced that henceforth no Russians would be allowed in China till the boundary question had been arranged.

On October 12, 1725 the most important of all the Russian embassies left Moscow. It had been in preparation for a long time; its instructions were most definite, and its equipment most complete. It was under SAVVA LUKITCH VLADISLAVITCH, a man of about 60, as Ambassador Extraordinary and Minister Plenipotentiary in China. He spent full six months in Peking, from October 21, 1726 to April 23, 1727. Negotiations were long and difficult, but resulted in the treaty signed at Nertchinsk, sometimes called the Treaty of the Frontier, sometimes the Treaty of Kiakhta, because it was ratified there after the boundaries had been agreed on. This treaty allowed two hundred merchants to visit Peking every two years, while two permanent trading-stations were established on the frontier; a priest, three curates and five or six language students were to be permitted to reside in Peking. The date of the treaty is October 21, 1727.

An embassy was sent in 1733 from Peking to St. Petersburg, the only embassy to a foreign court

during the Manchu dynasty till the reign of T'UNG CHIE.

At a later date which is quite uncertain, but which MOUSS thinks was about 1762, the Peking trade was removed to Kiakhta on the Russian side and Maimaichên on the Chinese side of the frontier. The trade there was strictly controlled by both governments and was entirely by barter. In 1830 it was stated to the House of Commons that this trade amounted to £7,800,000, but this must have been too high a figure.

In 1768 the ambassador KOROTOFF was sent, but was not received at Peking; he signed a Convention at Kiakhta supplementing the Kiakhta Treaty, and another Convention was signed in 1792.

Two Russian ships went to Canton in 1806; they did their business, but immediately they were gone orders arrived from Peking that Russian ships must be excluded from Canton.

At the western extremity of the frontier trade developed in the middle of the nineteenth century at Kuldja and Tarbagatai, and was regulated by a Convention signed at Kuldja on July 25, 1851.

In May, 1858, the Treaty of Aigun (near Blagovestshensk) was signed, giving to Russia the left bank of the Amur from the mouth of the Argun to the sea, and agreeing that the territory between the Ussuri and the sea should be held in common till frontiers were fixed. It was not a time when China could resist: the Taku forts had been taken ten days earlier. Before this, Admiral Count PUTIATINE sought to make a commercial treaty opening the treaty ports to Russian trade. He was refused permission to travel to Peking via Kiakhta; at the Peiho he was refused permission to proceed to Peking at all; he then went to Hongkong and, like America, worked diplomatically together with England and France while abstaining from war.

More recent relations include the temporary occupation of Kuldja and the leasing of Port Arthur, Dalny, etc., on which separate articles may be referred to.

The following is a complete list of all who have represented Russia at the Court of Peking.

*Russian representatives and envoys to China before the Tientsin treaty of 1858.*

1507	IVAN PETROV and BERNHARD YALICHIEV, Peking Cossack officers ( <i>atamans</i> ).
1618	IVAN PETLINE and ANDREI MUNDON, Peking 1619. Siberian Cossacks.
1649	Special Russian embassy to bring congratulations to the T'ung House on its accession to the Chinese Throne.
1654	BATKOV, envoy ( <i>gonet</i> ), a boyar's son Peking 1656. from Tobolsk
1655	YARZYNE, a boyar's son from Tobolsk. —
1658	IVAN PRIZHILIEV, envoy ( <i>gonet</i> ), a boyar's son (received by the Chinese Emperor). Peking.



- 1670 " IGNATY MILOVANOV and KOBIKOV, Peking.  
local envoys (received by the Chinese Emperor).
- 1674 IVAN FORSHENNIKOV, commercial envoy, Peking.  
a boyar's son.
- 1675 N. G. SPAFANY, ambassador, interpreter of the Moscow Foreign Department; (*Posolsky Prikaz*) Peking 1676.
- 1686 VEMUKOV and FAYONOV, envoys (*gontsy*), Peking.  
forerunners of the following embassy.
- 1683 TH. A. GOLOVIN, "*bliny okolnitchy*" (a Nertchinsk  
court grade), lieutenant of Briauuk,-- I. E. VLASSOV, "*stolnik*" (dapifer-- a (treaty).  
court grade) lieutenant of IELATOMA, --S. KORNIYSKOV, "*diak*" (CHAN-  
CELLOR),--great and plenipotentiary  
ambassadors.
- 1692 EVERHARD YERBRAND IDES, merchant Peking 1693.  
from Gluckstadt (received by the Chinese Emperor on an errand of  
PETER the Great).
- 1719 ISMAILOV, envoy plenipotentiary and Peking  
minister, captain in the guard (re- 1720-1721.  
ceived by the Chinese Emperor, as his guest).
- 1716-1737 LORENZ LANGER, ex-captain in the Swed- Peking.  
ish army, on five occasions com-  
mercial envoy, at one time, in 1721  
and later--constant Russian agent  
in Peking (received by the Chinese  
Emperor).
- 1725 Count (from Illyria) SAVVA VLADIS- Peking  
LAVITCH (Raguzinsky), actual state 1726-1727  
councillor, envoy extraordinary and (Bura treaty-  
minister plenipotentiary (received by 1727, Kiakhta  
the Chinese Emperor) treaty-1727).
- 1762-1768 I. KNOTOV, captain, ambassador to Peking  
announce the accession to the Throne (additional  
of EMPRESS CATHERINE II, and later treaty-1768.)  
plenipotentiary commissioner (re-  
ceived by the Chinese Emperor).
- 1790-1792 L. NAGEL, general-major, governor of Frontier  
Irkutsk, in charge of frontier affairs. (1792 act.)
- 1805-1806 Count G. A. GOLOVINE, ambassador Uрга.  
extraordinary.
- 1851 KOVALYEVSKY, colonel of the mining en- Kuldja  
gineer corps,--plenipotentiary. (treaty-1851).
- 1857 Count E. V. FUSTING, general-adjutan- Shanghai and  
tant, Vice-admiral, commander of the Tientsin  
fleet in the Pacific Ocean, minister (treaty-1858).
- and in 1858, Imperial Commissioner  
in China.
- 1858 N. N. MURAVIEV (later Count MU- Alguu  
RAVIEV-AMURSKY), general-adjutant, (treaty-1858).  
general-lieutenant, governor-general  
of Eastern Siberia.
- [From the 1728 Kiakhta treaty to the 1858 Tientsin treaty the  
constant current relations between Russia and China were conducted  
by correspondences of the Senate and the Li-fan-yuan respectively.]
- Permanent Russian representatives in China  
after 1858--(Peking).**
- 1859-1861 N. P. IGNATIEV (later Count), general-major of the suite  
of H.I.M.,--plenipotentiary and on a special mission.
- 1861-1863 L. TH. BALZUKK, aide-de-camp of H.I.M., colonel in  
the guards, minister resident.
- 1862-1873 A. G. VLANGALI, general-major of the mining corps,  
envoy extraordinary and minister plenipotentiary.
- 1873-1883 E. C. BUTZOW, actual state councillor, idem.
- 1883-1886 S. I. POROV, actual state councillor, idem.
- 1886-1891 A. M. COUMANT, chamberlain, actual state councillor,  
idem.
- 1891-1897 Count A. P. CAMINS, chamberlain, actual state coun-  
cillor, idem.
- 1897-1898 A. N. SPYTSKY, state councillor, idem (did not fill his  
post).
- 1897-1901 M. N. DE GIERS, chamberlain, actual state councillor,  
idem.
- 1901-1906 P. M. LESSAU, actual state councillor, idem.
- 1905-1908 D. D. POKOTILOV, actual state councillor, idem.
- 1909-1912 I. J. KOROSTOVETZ, actual state councillor, idem.
- 1912-1916 B. N. KNOTCHENSKY, chamberlain, actual state councillor,  
idem.
- 1916- Prince N. A. KOUDACHEFF, chamberlain, actual state  
councillor, idem.

**RUTICILLINAE**, a subfamily of the *Turd-  
idae*, according to OATES' classification, comprising  
the Robins, Redstarts, Forktails, etc. The follow-  
ing is a list of those in China as far as known,  
with their habitat. *Henicurus sinensis* commonly  
found at all seasons in the mountains of S. China.  
*H. schistaceus*, the Slaty-backed Forktail, in S.  
China, from Fukien to Ssüch'uan, but not common.  
*H. scouleri*, the commonest in China of its genus;  
in all the southern provinces up to the Yellow  
River. *Ruticilla aurea*, the Daurian Redstart,  
all over China up to Mongolia and Manchuria.  
*R. frontalis*, the Blue-fronted Redstart, in W.  
Ssüch'uan and Kansu. *R. rufiventris*, the Indian  
Redstart, winters in Shensi, Chihli and Mongolia,  
but in small numbers. *R. hodgsoni*, comes to  
Kansu and S. W. China for the summer.  
*Rhyacornis fuliginosa*, the Plumbeous Redstart,  
in the Central provinces in all seasons; occurs  
as far as Chihli and even in Mongolia. *R.  
schisticeps*, the White-throated Redstart, common  
in the wooded valleys of Kansu. *R. alashanica*  
in the mountains of Kansu and in the Alashan.  
*R. erythrogaster*, GULDENSTADT'S Redstart, in Kan-  
su, but very rare. *Cyanocula caerulecula*, The Blue  
Throat, passes through China in migration. It  
winters sparsely in S.E. China. A favourite cage-  
bird. *Calliope camtschatkensis*, the Common Ruby-  
throat, very common, passing in spring and  
autumn. *C. tachebaiewi*, the Tibet Ruby-throat,  
seems limited to the mountains of Kansu, and is  
very rare. *Tarsiger chrysaeus*, the Golden Bush-  
Robin, in the wooded mountains of W. Ssüch'uan;  
very scarce. *Ianthia indica*, the White-browed  
Bush-Robin, in W. Ssüch'uan. *I. johnstoniae* and  
*I. goodfellowi*, in Formosa. *I. cyanura* the Red-  
flanked Bush-Robin, very common throughout  
China and in Mongolia. *I. rufilata* occurs in W.  
China. *Grandala coelicolor*, HODGSON'S Grandala,  
in the very high mountains of W. Ssüch'uan and  
Kansu. *Notodula montium*, in Formosa. *N.  
leucura* from Hupei to Yunnan. *Copsychus saularis*,  
the Magpie-Robin, in S. China up to and including  
the Yangtze basin. *Kittacincta minor*, the Shama,  
in Hainan.

DAVID ET OUSTALET : *Les Oiseaux de la Chine.*

## S

**SACRED EDICT, 聖諭.** An Edict first issued in 1670 by the Emperor K'ANG HSI, then 16 years old. It consists of sixteen moral maxims which, though ordinary enough, have come to be regarded with extravagant reverence. YUNG CH'ENG, the next Emperor, caused these maxims to be enlarged on in essays by picked scholars, and in 1724 it was ordered that they should be read to the public in every city and town on the 1st and 15th of each month.

The sixteen essays were later turned into easy colloquial.

**SACRIFICES, HUMAN.** This title should more properly be reserved for the killing of men as offerings to the Deity, as in the case of Abraham and Isaac, or the religious ceremonies of the Aztecs. In default of a more convenient term, it is used for the burial of living slaves, concubines, and others, with the rich or royal dead; though the idea of providing companionship and service in the other world is more prominent than that of appeasing anger or seeking favour.

The practice must have been established in China in very early times, but the first example recorded in Chinese history was at the burial of the Ch'in ruler WU KUNG, B.C. 678, when sixty-six persons were buried alive to keep him company in the other world. In Ch'in again, when MU KUNG died in B.C. 621, there were buried with him one hundred and seventy-four people. This caused the Ode called *Huang niao* 黃鳥 to be made; (LEGG'S *She King*, p. 198). The fact itself is recorded in the *Ch'un Ch'iu*. The practice had been forbidden by HSIEN KUNG on his succeeding to the Ch'in earldom in B.C. 384, but at the death of CH'IN SHIH HUANG TI in B.C. 210, all his wives and concubines who had not borne him children were buried with him, and the workmen who had made his tomb were also walled up alive in it. It is further recorded that in Ch'in a young girl was sacrificed annually (?) to the god or genius of the Yellow River; a practice which was for some time imitated by Wei. The Ch'in State is notorious in this matter, and as it was half Tartar it may be supposed that the custom was adopted from the Turko-Scythian tribes.

This view is found in a Chinese historian of the Sung dynasty, and is accepted by BIOR but not by DE GROOT.

The tomb of Ch'u CHUANG WANG, B.C. 591, is still to be seen near Ching-chou fu, and ten smaller tombs around it are said to belong to those

sacrificed at his funeral. It is also on record that when LING WANG of Ch'u hanged himself in B.C. 529, a faithful follower, SHEN HAI 申亥, buried two of his own daughters in his master's grave.

In A.D. 312, the tomb of Duke HUAN of Ch'i (died B.C. 643) was opened, and from the number of bones in the tomb it was evident that many concubines had been buried with him.

Some writers assert that the practice was in use all over China; but the Edict of the Han ruler 孝文 against it may only have been directed against Ch'in, Ch'u and Ch'i, which, as stated above, were guilty of the evil; no definite examples are given from the semi-savage States of Wu and Yüeh.

There is a good deal of evidence that the practice was not looked on with approval by the people.

There seem to be no instances recorded during the Han dynasty, but this cannot be held to prove the practice was abandoned; especially as history proves it was common at the beginning of the fourth century A.D. Occasional references in later annals, together with the fact of such immolations being carried on extensively in the first hundred years of the Ming dynasty, seem to show that the practice had been continuous.

According to DE GUIGNES, who does not however give the source of his information, there were such immolations in the early days of the Manchu dynasty.

The practice is not a recognized State institution, and is not provided for in the dynastic Codices of Rites.

PARKER: *Ancient China Simplified*; TSCHÉPE: *Histoire du Royaume de Ts'in*, p. 7, 57, etc.; DE GROOT: *Religious System of China*, vol. ii, c. 9.

**SADDLE ISLANDS, THE**, a group some 30 miles from the mouth of the Yangtze, the main island, North Saddle Island, being 84 miles from Shanghai. The jurisdiction over them seems divided between Kiangsu and Chekiang provinces. In the fishing season the islands are crowded with fishermen from the Ningpo and Wenchow districts, and large quantities of cuttle-fish are caught.

There are good harbours, and the North Saddle Island rises to 800 feet; it might be much used as a sanatorium by Shanghai residents.

LITTLE: *East of Asia Magazine*, vol. iv, p. 183.

**SAFFLOWER**, *Carthamus tinctorius*, 紅花 *hung hua*, formerly extensively cultivated in Szech'uan for its beautiful red dye, has now been ousted by artificial dyes, except for use on a small scale. But

it produces also a valuable oil, and might be cultivated for this purpose, especially as a dry farming crop in semi-arid regions. The decorticated cake is nutritious as cattle feed.

**SAINT**, 聖 *sheng*, the third and highest grade in Taoism to which men may attain, after Immortal 仙 and Hero 真人. Saints are the most eminent of the Hero class, gifted with extraordinary genius and virtue.

WIEGER: *Taoisme*; DORÉ: *Recherches sur les Superstitions*, tome ix, p. 487.

**S'AKYAMUNI** 釋迦牟尼. The name commonly used by the Chinese Buddhists for the founder of Buddhism, in preference to the name GAUTAMA BUDDHA.

**SALAR**, the 'black-capped Mohammedans' of Kansu. They are distinguished from the 'white-capped' by not burning incense, by breaking fast at a different hour during Ramadan, and generally by greater devoutness and fanaticism. They are of Turkish extraction. The origin of the name is uncertain. See *Mohammedanism*.

ROCKHILL: *The Land of the Lamas*, p. 39.

**SALÉSIENS**, a Roman Catholic Congregation working in China but not as an independent Mission; they opened an orphanage in the diocese of Macao in 1902; they have also a small work near Canton in the same diocese, where three priests minister to about 500 Christians.

PLANCHET: *Les Missions de Chine*, 1916.

**SALT ADMINISTRATION, THE.** Taxation of salt in China is said to date from about 2200 B.C., tribute salt having been introduced during the reign of Yü, first Emperor of the Hsia dynasty.

The Ch'i kingdom (7th century B.C.) in which the manufacture of salt was encouraged under government control, supplied salt from what is now Shantung to all the neighbouring inland kingdoms; under the administration of KUAN Tzû it derived a very large revenue from salt taxes and was reputed to be "the richest kingdom in the world."

During the reign of the Emperor Wu Ti, 140-86 B.C. (Han dynasty), special officials were appointed in charge of salt taxes throughout China.

At the beginning of the T'ang dynasty (7th century A.D.) there were said to be eighteen salt lakes and 640 salt wells under the control of the Board of Revenue. Taxes were also levied on sea salt. During this dynasty a reformer named LIU YEN (762 A.D.) arose, who as Transportation Commissioner organized a system of salt administration on lines which may well serve as a model at the present time. Government control was confined to the producing districts and transit taxes were abolished: merchants were allowed to transport salt for sale to any place they chose, but government

salt was stored in remote districts to guard against shortage in the supply. Under this system the salt revenue is said to have increased to fifteen times its former amount.

Early in the Sung dynasty (960-1278 A.D.), the modern system of merchants' transportation was introduced. Permits called *Yin* were issued by the Central Government on payment of tax and the country was divided into *Yin* areas (*Yin Ti*), in each of which a merchants' monopoly was established.

This system was elaborated in the 14th century A.D., by T'AI TSU (HUNG WU), the 1st Ming Emperor, during whose reign *Yin* were also issued in return for contributions of rice to the Government stores. Towards the end of the Ming dynasty, however, (early 17th century), the salt administration decayed, a period of disintegration set in and the revenue fell rapidly away.

During the Ch'ing dynasty the salt-producing areas were divided into ten districts, each under the control of a high official who was at the same time the Viceroy of the province: the salt Taotai was however, the actual administrator of salt affairs. Government and merchants' monopolies existed side by side, and while the basis of the system was the same as during the reigns of the early Ming emperors, the rates of taxation and methods of collection in the various districts became more and more dissimilar and extensive abuses crept in. Towards the end of the Manchu régime the lack of uniformity and complete absence of centralised control brought the administration into a most chaotic condition and insistent demands for reform arose.

In 1909-1910 a serious attempt at reform was made and a Central Salt Office (*Yen Cheng Ch'u*, the name being changed in 1911 to *Yen Cheng Yüan*), was established at Peking under the control of the Minister of Finance. Progress was checked by the outbreak of the Revolution in 1911, and no effective reforms were introduced until the reorganization of 1913 was undertaken and the present Central Salt Administration was established.

The Chinese Government Reorganization Loan Agreement was signed on the 26th April, and came into effect on the 21st May, 1913. By Article V the Chinese Government engaged "to take immediate steps for the reorganization, with the assistance of foreigners, of the system of collection of the salt revenues of China," and the Central Salt Administration (*Yen Wu Shu*) was established in Peking under the control of the Minister of Finance.

All administrative functions other than those assigned to the Chief Inspectors and District Inspectors fall within the sphere of Chinese Salt Commissioners, one of whom is in charge of each salt-producing District. These Salt Commissioners regulate the manufacture and transportation of salt

and control the Preventive Forces. In non-producing Districts there are Chinese Transportation Officers, who are charged with the supervision of the supply and distribution of salt to the people by merchants. The Government fixes a maximum price at which salt may be sold in each area.

DISTRICTS OF PRODUCTION AND OF CONSUMPTION.

Chief Producing Districts	Consumption District	Nature of salt	Method of Manufacture
FENGTIEN ...	Fengtien, Kirin, Heilungkiang	Sea	Solar evaporation
CHIHAI ...	Chihai, E. Honan, N. Shansi	"	"
SHANTUNG ...	Shantung, N.-E. Honan, N.-E. Anhui and Corea	"	"
KIANGSU ...	Anhui, and parts of Kiangsu, Kiangsi, Hunan and Honan	"	Solar evaporation and boiling
CHEKIANG ...	Chekiang and parts of Kiangsu, Anhui and Kiangsi	"	"
FUKIEN ...	Fukien and parts of Chekiang and Kiangsi	"	"
KWANGTUNG ...	Kwangtung, Kwangsi and parts of Kiangsi, Hunan and Kweichow	"	"
YÜNNAN ...	Yunnan and W. Kweichow	Well	Boiling
SÜCH'UAN ...	Süch'uan, N.-E. Yunnan, Kweichow, Hupeh and S. Shensi.	"	"
SHANSI (Yu-cheng)	Parts of Shansi, Shensi, and Honan	Lake	Solar evaporation
SHENSI, KANSU (Huanachih)	Kansu, and parts of Shensi	"	"
MONGOLIA	Parts of Chihai, Shansi, Shensi and Kansu	"	"

*Manufacture.*—There are two methods of evaporation by solar heat. In the salt-lake districts, the heat of the sun causes the salt to crystallize at the edge of the lakes or in some cases on the surface of the water. On the sea coast the salt-pan system is generally in vogue, the sea-brine being pumped up by wind sails or being allowed to flow on to prepared beds or pans, being drawn from one bed to another as it becomes more dense, until finally it deposits salt in the crystallizing pans. The bitter brine is in some places used to strengthen fresh brine as it is pumped up. This is the method by which more than half the salt in China is manufactured, salt boiling being impracticable in the greater part of the country owing to the lack of fuel.

The salt made by solar evaporation varies in purity according to the nature of the salt in which the pans are made. The finest salt in China is produced in Süch'uan, Fukien and Kuangtung. In south Kiangsu and Chekiang where large reed beds still exist, in Yunnan where there are forests, and in Süch'uan where a natural gas is found, salt is still largely manufactured by boiling. In Süch'uan coal is increasingly used for the purpose. The Süch'uan works are worthy of special mention. At Tzeliuching, where more than two-thirds of the salt in S. Süch'uan is produced, borings are made, often

through solid rock, to a depth of some 3,000 feet. The mouth of such a well may be no more than 14 inches in diameter. Brine is drawn up in bamboo tubes some 80 feet long, by 5 or more buffaloes working round a large drum. At some places labour and expenses are saved by sinking the wells in pairs, so that the drawing up of one tube causes the other to sink. From the wells the brine, which is of high density, is carried in buckets or conducted by bamboo pipes to the boiling establishments, where it is boiled by a natural earth-gas or by coal and grass-fuel. In parts of Chekiang brine is boiled in an enormous cauldron of bamboo matting coated inside and out with lime made from river shells: it is suspended over a fire by ordinary ropes and can be used for some ten days, after which it is useless for further boiling, but is broken up and sold to manure the land.

Salt after manufacture is stored either at the works or in the depots and godowns awaiting sale. The cost price, exclusive of tax, varies from 40 to 50 cash a catty of 1.4 lbs. in parts of Süch'uan to 19 or 20 piculs for a dollar at some works in Fukien. It is purchased from the makers by transporting merchants who generally possess monopoly rights in a given area, and who, after payment of the salt tax, receive a Release Permit upon production of which they are permitted to remove the salt. The authorised scale is the *Nai Ma* by which one picul equals 140 lbs. avoirdupois, and sixteen piculs equal one ton. The salt is packed in bags of rush, matting or bamboo. In Kirin and Heilungkiang the purchase, distribution and sale is effected by the Government which holds a monopoly in the whole area. In Fukien also a Government monopoly exists. In Fengtien, Yunnan, South Shansi and South Shensi, free trade in salt already existed when the reorganization was instituted. In Kuangtung and Süch'uan, and in the greater part of Anhui and Honan all monopolies have recently been abolished to the advantage of the revenue and of the consumer.

The rest of China proper with unimportant exceptions, is still divided into monopolized districts, though competition of two or more kinds of salt in the same district is increasingly permitted. A monopoly is either farmed out to a merchant under contract for the payment of an annual sum or is owned by a number of merchants who possess the sole right of selling duty-paid salt in a particular district. The chief instance of the latter practice is found in Kiangsi, S. Anhui, Hunan and Hupei, the greater portion of which provinces is supplied with salt by merchants possessing rights formerly purchased from the Government, but now become by custom hereditary and transferable. In these areas the salt is distributed and sold under Government supervision.

Vested interests have hitherto proved too strong for the introduction of such a system of free competition throughout the country. At present, monopolies prevent the people from obtaining salt of good quality and keep up the price by artificial restrictions. Bad and expensive salt is the chief cause of the prevalence of smuggling, which is but inadequately kept in check by a large and costly Preventive Force. Much progress has recently been made towards the reorganization of this Force; the men are better paid and better clothed, merchants' police have been transferred to Government control, and the Force is being concentrated in the districts of production rather than, as formerly, scattered through the consumption areas. The total revenue lost by reason of the failure to control smuggling must however still be very considerable.

*Taxation.*—The principle of taxation now definitely adopted is the imposition of a single direct tax at source. The taxes existing in 1913 consisted, generally speaking, of a direct tax around which was grouped a most complicated medley of additional taxes imposed from time to time as necessity arose or opportunity offered, and seldom if ever abolished when once imposed.

Levied upon producer, transporting merchant and consumer indiscriminately, collected at any convenient point along the route which the salt had to pass, calculated according to different scales and in various currencies, to five or even eight places of decimals and allocated for such diverse purposes as conservancy, upkeep of schools, the Boxer Indemnity, upkeep of gunboats, support of horse breeding in the Manchu city at Hangchow, of the Association for giving alms to priests, of widows, life-saving institutions and the association for the prevention of killing of animals, they were such as to baffle the most earnest enquirer. Such anomalies are now practically a thing of the past, and while the rate of taxation has been increased, the people have benefited by the removal of harassing delays and by the abolition of exactions which by their very nature invited extortion and abuse. The rate of taxation at present varies from \$ 0.20 a picul in parts of Shantung to \$3.50 a picul in Yunnan. Salt for the central Yangtze areas is nominally taxed at \$4.50 a picul, but is in fact considerably less, as, owing to the risk which attends transportation to these areas, payment of two-thirds of the tax is permitted to be deferred until the salt is eventually sold, and when losses occur exemptions are granted. In Hunan also the payment when made is frequently in depreciated notes. The standard of taxation laid down in the Presidential mandate of the 24th December, 1913, is \$2.50 a picul, to be gradually introduced throughout the country except in Mongolia, Chinghai, Sinkiang and Tibet, "where extraordinary conditions prevail."

*Revenue.*—It appears probable that the revenue annually remitted to Peking up to the time of the Revolution in 1911 was about Tls. 13,000,000; the receipts for the whole of China, including sums retained by the provinces for local purposes, were perhaps double that figure. There is no reason to suppose that the salt revenue increased between 1911 and 1913 and the total net revenue credited to the Foreign Banks in accordance with the loan agreement for the period 21st May to 31st December 1913 amounted to \$17,576,154 only. From 1914 onwards, however, the revenue has steadily increased.

The revenue actually credited in the Foreign Banks during the past three years after payment of the expenses of administration was :—

1914	1915	1916*
\$60,409,676	\$69,277,536	\$72,440,560

*Charges and Surplus.*—A list of the charges upon the Salt Revenue in 1913 is annexed to the Reorganization Loan Agreement. For all practical purposes it is only necessary to take into account at present the CHAIR Loan (£5,000,000), the Reorganization Loan itself (£25,000,000), such part of the instalments of the Boxer Indemnity as may from time to time not be covered by the receipts of the Maritime Customs, and the issued portion (£6,000,000) of the Hukuang Railway Loan of 1911.

The following sums have been paid on account of the Boxer Indemnity :—

1914	1915	1916	1917
\$13,505,833	\$23,787,463	\$10,071,371	nil.

and on account of other charges :—

1914	1915	1916
\$7,600,739	\$10,811,619	\$14,840,534

The surplus placed at the disposal of the Chinese Government has been :—

1914	1915	1916
\$31,304,818	\$27,523,066	\$52,226,185

The Government has agreed to maintain a reserve, amounting to \$10,000,000 with the foreign banks, in order to ensure the prompt payment of instalments of interest as they fall due, and to improve the value of the security. [W.R.S.]

**SALVATION ARMY, THE**, has at the present time only one base in China, namely, Peking, opened in 1916, with 37 foreign Salvationists in charge in 1917.

**SAMANTABHADRA**, *the all gracious*, the Bodhisattva called in China P'u HSIEN 普賢. He is only moderately prominent in Indian Buddhism. In China he is popular, and is the patron saint of Mount Omi. He is represented with a green complexion and he rides an elephant. In the Lotus Sūtra he has the function of protecting the followers of the law. The Chinese pilgrims make no mention of his worship in India.

\* Approximate.

**SAMBIASO FRANÇOIS**, 畢方濟, *Pi Fang-chi*, a Jesuit Father born in the Kingdom of Naples in 1582. He reached Peking in 1613, and when the persecution chased him thence he went to Kia-ting, but returned to the capital before the troubles ended and was sheltered in the house of PAUL HSÜ. In 1622 he was again obliged to leave this dangerous post, and went to Shanghai and in 1628 to K'ai-feng fu and then to Nanking. He baptized many hundreds of converts in these years. Later he was called to Peking to assist in the astronomical labours of the Jesuits at the Court.

He worked with great success at Yangchow, Ningpo, Soochow and elsewhere.

When the Emperor TSUNG CHENG died, the mandarins begged him to go to Macao and seek the help of the Portuguese for KUANG HUNG against the Tartars, which mission he undertook. The new Emperor was intimate with him, but SAMBIASO used his influence with him and his successors only for the protection of religion, and for the building of a church and residence at Canton. He died at Canton in 1649.

HAVRET: *La Stèle chrétienne de Si-ngan-fou*, ii, p. 28, note.

**SAMPAN**, 三板, three planks. Any small Chinese boat, not a junk, may be so called.

**SAMPSON, MOUNT**, also called Sampson's Peak, a rocky, conical hill some two thousand feet high, east of Chin-chou (Kinchow) and north of Dairen (Dalny). It received this name in 1859 when the British forces were at Talien wan, one of the British vessels being the "Sampson."

The Chinese name is Ta-ho shang or Ta ho shan 大赫(尚)山.

SWINHOE: *Narrative of the North China Campaign of 1860*.

**SAMPSON'S PEAK**. See *Sampson, Mount*.

**SAMSHU**, 三燒, *thrice fired*. Any fermented Chinese drink may be so called, but especially 燒酒 or 'burning spirits.' See *Wine*.

**SAMSHUI** 三水, a port in Kuangtung in latitude 23° 6' N., longitude 112° 53' E.

It was opened in 1897 by the Burma Frontier Convention and is near the junction of the North and West Rivers, and owes its existence to the large junk and steam traffic on these streams; trade and industry centre at Sainam, three miles below. The Canton-Samshui section of the Yüeh-Han Railway was opened in 1904 and the port is now a large distributing centre for passenger traffic. The population is 6,000.

	1915	1916
Net Foreign Imports ... ..	3,562,266	4,471,770
Net Chinese " ... ..	1,195,388	724,481
Exports ... ..	2,009,256	2,539,985
Total Hk. Tls. ... ..	6,766,910	7,736,236

**SAN CHIN**, 三晉, a name sometimes used for the three States of Han, Wei and Chao, into which Chin was divided. See *Chin*.

**SAN CH'ING**, the Taoist Triad. See *Three Pure Ones*.

**SANCIAN**. See *San shan*.

**SANDALWOOD**. See *Woods*.

**SANG DE BŒUF**, a celebrated ruby-red glaze on K'ANG HSI porcelain, derived from copper silicate. It was really a revival of the "sacrificial red" glaze of the Hsüan Tò period.

BUSHELL: *Chinese Art*.

**SAN KUO CHIN**, 三國志. The history of the Three Kingdoms 蜀 Shu, 魏 Wei, and 吳 Wu, which succeeded the Han Dynasty. It is a famous historical novel recounting a hundred years of war.

**SAN LI**, 三禮, the three rituals, a term to denote the three works *I Li*, *Chou Li* and *Li Chi*. See *separate articles*.

**SAN LING**, 三陵. Three mausolea of the Manchu rulers, in Manchuria. See *Mausolca*.

**SAN MÈN (BAY)** 三門, 'three gates'; so named because the bay is accessible by three passages. It is in Chékiang, between Ningpo and Wenchow. In the Franco-Chinese war Admiral COURBET there destroyed two Chinese gunboats, the frigate *Yü-yüan* and the corvette *Chéng-king*, February 15, 1885.

In February 1899 the Italian minister at Peking made a verbal demand to the Tsung-li Yamèn for the lease of the bay, with the right to build a railway thence to the Po-yang lake. The demand, though repeated, was refused. It probably had its effect in preparing the Boxer outbreak of the next year. The Minister, DE MARTINO, was recalled and replaced by Marquis SALVAGO-RAGGI.

CORDIER: *Histoire des Relations de la Chine*, etc.

**SAN PAO**, the Buddhist Triad. See *Three Noble Buddhas*.

**SAN SHAN**, 三山, three hills, also called by the Chinese *Shang ch'uan* 上川, *upper streams*. In Portuguese spelling *San shan* became *Sancian*; the English call it St. John. It lies south-west of Macao.

It was at Ta mao (q.v.), the harbour on the north-west of this island, that the Portuguese traders to China had their first station from 1517, though they do not seem to have built dwellings on shore; it was here that SIMON D'ANDRADE was attacked by the Chinese after his misbehaviour in 1521. The Portuguese were driven away and it is uncertain when they were permitted to return; but they did return, and it was here that XAVIER died in 1552, and was buried, till his body was removed to Goa,

It is surmised that the interest taken in XAVIER's grave made the Chinese fear lest the Portuguese should claim possession of the island. At any rate, the whole foreign trade was removed to Lampacao in 1554 and the port of Ta mao was closed.

LAUNGSTEDT: *Historical Sketch of the Portuguese Settlements.*

**SAN SHÈNG**, the eclectic Triad. See *Three Holy Ones*.

**SANSING** 三姓 or **ILANFU** 依蘭府, a self-opened trade mart from 1905, is in lat. N. 46° 22' and long. E. 129° 29', on the south side of the Sungari in Kirin province, at the mouth of the Mutan River. The country round about the town is yearly developing, the trade being in grain, beans, and furs. Some gold is also produced in the forests which extend south and east. The population is

	1915	1916
Net Foreign Imports	188,412	101,749
Net Chinese	379,627	342,147
Exports	2,135,127	527,828

Total Hk.Tls. ... 2,703,166 971,724

**SAN TSANG**. See *Buddhist Canon*.

**SAN TSUN TA FO**, the Buddhist Triad. See *Three Noble Buddhas*.

**SANTUAO** 三都澳, a port in Fukien, in lat. 26° 40' N., long. 119° 40' E. It was opened to foreign trade by Imperial Decree in 1898.

The harbour is one of the finest on the whole coast, and it was probably through political fears that the Chinese opened it. It is some 70 miles south of Foochow, and thus can hardly hope for a great future, though it is the natural outlet of a great tea district. The population is about 8,000.

	1915	1916
Net Foreign Imports	282,227	319,844
Net Chinese	393,201	337,220
Exports	3,362,603	2,270,396

Total Hk.Tls. ... 4,028,031 2,927,460

**SAN TUNG SHÈNG**, 三東省, *three eastern provinces*, the Chinese name for the country called by us Manchuria. The three provinces are Heilung chiang, Kirin and Liao-tung or Fêng-t'ien or Shêng-ching. See *Manchuria*.

**SAN T'UNG**, 三通, the *three t'ung*, that is, the three books *T'ung T'ien*, *T'ung Chih* and *Wên Heien T'ung K'ao*. See *Lei Shu*.

**SAN TZÜ CHING**, 三字經, or *Three-Character Classic*, a small primer for schoolboys, the first book put into the hands of children all through the Empire. It treats of all manner of subjects in rhymed doggerel, three characters to the line, and includes 560 different characters. The author was probably WANG YING-LIN (A.D. 1223-1296). It has

been imitated for teaching purposes by Protestant and Roman Catholic missionaries and also by the T'ai P'ing rebels.

**SAPÈQUE**. The word used by the French to denote a Chinese cash. The *sapek* is really a small coin used in Tonkin, etc.

**SARAGH**, a name appearing in the Syriac part of the inscription of the Nestorian Tablet, where GABRIEL is called priest, etc., of Kumdan and Saragh: the former is Ch'ang-an (Hsi-an fu) and the latter is taken for Lo-yang in Honan, which was the capital for part of the time between the introduction of Nestorian Christianity and the erection of the tablet.

YULE: *Cathay and the Way Thither*.

**SASSOON**, an important name in the mercantile history of the East. DAVID SASSOON, a Jew, was born in Bagdad in 1792, settled in Bombay in 1832, and traded with Canton in opium and cotton. He sent his sons to open branches of the firm, the headquarters of which were established in Hongkong as soon as that island became British.

DAVID SASSOON was succeeded by Sir ALBERT, and he by Sir EDWARD SASSOON, Bart., M.P.

The head office of DAVID SASSOON & Co., Ltd., is now in London.

E. D. SASSOON & Co. is an offshoot of the older firm, the business having been founded in the early days of Hongkong by a son of DAVID SASSOON.

The head office is in Bombay, where the firm owns five large mills.

**SATOW, ERNEST MASON**, Rt. Hon. Sir, was educated at Mill Hill and University College, London.

He entered the Japan Consular Service as student-interpreter in 1861, and after serving in Bangkok, Monte Video and Morocco, he was appointed as Minister to Tokyo in 1895; from 1900 to 1906, he was Minister at Peking.

He is a barrister-at-law, has several honorary degrees, became G.C.M.G. in 1902 and Privy Councillor in 1906. He is the author of several works relating to Japan.

**SCANDINAVIAN ALLIANCE MISSION**. See *China Inland Mission*.

**SCANDINAVIAN ALLIANCE MISSION IN Mongolia**.

Headquarters:—Chicago, U.S.A.

The first missionary, D. STERNBERG, reached Mongolia in 1895. After studying the language for a year in Kalgan, he went north, travelling about for two years. Five others were sent out during this time, and with a view to forming a colony to teach the Mongols agriculture, a large piece of land was purchased a little north of the

Ordos desert and near the Yellow River. In 1900, five of the six workers were massacred, with the one evangelist and some catechumens. The one missionary (Mr. N. J. FRIEDSTROM) who escaped into safety returned in 1902 with a wife, and after many difficulties got back the land and added to it—having about 10,000 acres in all, with an irrigating system. The scheme is prosperous.

In 1917, the Mission reported six foreign and six native workers, one Mongol school (thirty pupils), two Chinese schools (forty pupils), and forty communicants.

**SCHALL VON BELL, JEAN ADAM**, 湯若望 *T'ang Jo-wang*, a celebrated Jesuit missionary whose name is often written SCHAAL. He was born at Cologne in 1591 and came to China with P. TRIGAULT in 1622. Sent to Peking to learn the language, he made himself known at Court by calculating several eclipses. He passed to Hsi-an fu and, treated badly at first, won such favour in time that he built a church there from gifts sent by officials and *literati*. In 1630 he was recalled to Peking to help P. RHO in his astronomical labours. Besides his immense work in this line he prepared quite a library of scientific books. The Emperor gave him his confidence and in 1631 ten of the chief eunuchs of the Court were baptized. The year after, SCHALL could celebrate the Mass within the palace itself, and it is said that later more than 140 of the blood royal, 38 princesses of the palace, including the widow of T'EN CH'U, and 40 eunuchs of the palace received baptism.

When the Manchus took the throne SCHALL remained in favour and was Director of the Board of Astronomy or Mathematics. He retained his apostolic fervour and soon had twelve thousand converts round him. Later he endured the bitterest persecution and died at Peking in 1666.

HAVRET: *La Stèle chrétienne de Si-ngan-fou*, ii, p. 96, note.

**SCHERESCHEWSKY, SAMUEL ISAAC** Joseph, (more correctly written SCHERSCHESWSKI) was born in 1831 in Russian Lithuania of Jewish parents. He became a Christian in America, and was sent to China as a missionary by the Episcopal Church in 1859. He worked in Peking for thirteen years, and was made Bishop of Shanghai in 1877, —an office which he had once declined already. He founded St. JOHN'S College and St. MARY'S Hall. His life work was the translation of the Scriptures into Chinese. In his earlier days in China he translated the whole of the Old Testament into mandarin. In 1881 he became paralysed, and though he partially recovered he resigned the bishopric. He returned to America, and though unable to speak plainly, and only able to work a typewriter with one finger, he revised his

Old Testament and then began to turn the whole Bible from Hebrew and Greek into *Wên-li*, —a work which took him seven years. He then returned to the East to publish it, and was again at work on a translation of the Apocrypha when he died in Japan in 1906. He left other works behind him, including an unfinished dictionary of Mongolian.

**SCHEUT MISSION**, properly 'Congregation of the Missionaries of the Immaculate Heart of Mary, 瑪利亞聖心會. It was founded in 1861 to help young Belgians to become missionaries, and established at Scheut-lès-Bruxelles. The first missionaries came to Mongolia in 1865, the evangelization of that territory being handed over to them by the Lazarists. It has now 168 foreign missionaries in China, 101,247 Christians and 12,000 scholars. See *Vicariats; Congregations*.

**SCHLEGEL, GUSTAVE**, born near Leyden in 1840, died in 1903 at Leyden. He reached Hongkong in 1858, as student-interpreter to the Netherlands Government. He visited and even lived in some cities of South China, but most of his time was spent in the Dutch Indies. He retired in 1872, and taught Chinese for some time in Leyden University, till in 1877 a Chair of Chinese was created for him there, which he occupied till his death. He was co-editor with CORDIER of the *T'oung Pao* from its first appearance till he died. His most important work is a Dutch-Chinese Dictionary. A list of his writings is given in the *T'oung Pao*, 1903, p. 407, and in CORDIER's *Études chinoises*, 1899-1902, where they number 256 titles.

**SCHOOLS OF BUDDHISM.** See *Buddhist Schools*.

**SCIENTIFIC BOOK DEPÔT.** See *Chinese Scientific Book Depôt*.

**SCIURIDÆ**, the squirrel Family. Eighteen species are known in N. China and neighbouring territories. They are given below, with their distribution. See *Rodentia*.

*Petaurista alborufus*, S.W. Kansu, N.W. Szechuan; *Trogopterus xanthipes*, S. Shensi, Chihli; *Sciurus vulgaris mantchuricus*, Manchuria; *S. vulgaris rupestris*, Saghalien; *Sciurotamias davidianus*, Chihli, Shansi, Shensi, Kansu; *Sciuropterus beuchneri*, Kansu, Shansi; *S. russicus*, Manchuria; *S. russicus athens*, Saghalien; *S. oluco*, Corea; *Tamias vestitus*, Chihli; *Eutamias asiaticus senescens*, Chihli; *E. asiaticus intercessor*, Shansi; *E. asiaticus ordinalis*, Shensi, Ordos; *E. asiaticus orientalis*, Manchuria, N. Corea; *E. asiaticus*, Kansu; *Citellus mongolicus*, Shansi, Shensi, Kansu; *C. mongolicus umbratus*, Inner Mongolia, Chihli; *Marmota robusta*, Kaneu, E. Mongolia.



SWINHOE, in his list of Mammals south of the Yangtze, names *Sciurus castaneoventris* (Hainan, Kuangtung, Fukien and Formosa); *S. chinensis*, (Shanghai); *S. m'clellandi*, (Hainan, Kuangtung, Fukien, Formosa, W. Ssüch'uan); *S. kaleensis* (N. Formosa); besides *Pteromys grandis* and *P. pectoralis* both from Formosa. It will be observed that this list is of old date, and the names have no doubt been altered.

SOWERBY: *Journal, N.C.B.R.A.S.*, vol. xlvii;  
SWINHOE: *Catalogue of Chinese Mammals*, P.Z.S., 1870.

SCOTT, CHARLES PERRY, D.D., first bishop of the North China diocese (Anglican) was born in Hull, Yorkshire, England, in 1847. He was the great-grandson of THOMAS SCOTT, the great commentator. He was educated at Charterhouse and Cambridge, was ordained deacon in 1870, and priest in 1871, and after a short curacy in London went to China under the Society for the Propagation of the Gospel, landing in Chefoo in 1874.

From this port he and his one colleague made a number of tours into the interior of Shantung, in the course of which they selected Tai-an fu as a future station of the mission. The bishopric of North China was founded in 1880, and Mr. SCOTT was consecrated as bishop in London in this year. Returning to China in 1881, he made his headquarters in Peking, where he remained till his retirement in 1913.

SCOUTS.—*The Boy Scout Movement in China.* During the course of a tour round the world in 1912, Sir ROBERT S.S. BADEN-POWELL, the founder of the Boy Scout movement, paid a visit to Shanghai, where he inspected the troops of British and Eurasian boy scouts then in existence.

At the time of Sir ROBERT's visit there were no Chinese boy scouts in Shanghai, neither was there any organization for spreading scout ideas among the Chinese, but the visit of Sir ROBERT was partly the cause of the formation in 1913 of the Boy Scouts Association of China. At first the Association had the oversight of a single troop of scouts formed from among the pupils of the Shanghai Municipal Public School for Chinese, but the definite aim of the Association, to make scouting for boys known throughout China, was quickly realised, and during 1913 and 1914 several troops were organised in Shanghai, and troops affiliated with the Association were established in Canton and Hankow.

A special impetus was given to the movement in May, 1915, when a Scout Rally of some four hundred scouts from Shanghai and Canton was held in connection with the Far-Eastern Games in Shanghai. At a meeting attended by supporters of the scout movement from all parts of the country, the

Association was made a national body, with power to affiliate and enroll local associations, and the existing council was enlarged by the addition of six representatives of the great cities of China.

At present (1917) there are local associations, controlling many hundreds of boy scouts in affiliation with the national Association, in Shanghai, Canton, the Wu-Han (Wuchang and Hankow) District, Peking (Tsing Hua College), Nanking, Tientsin and Soochow. In Shanghai alone there are some sixteen troops containing nearly a thousand Chinese boy scouts, and the local BADEN-POWELL Association has under its control a large troop of wolf-cubs, and troops of British, French and Sikh scouts.

The Boy Scouts Association of China is chiefly concerned with the formation and affiliation of local scout associations, which control the troops and encourage the movement in various parts of the country. A handbook, entitled *Policy, Organisation and Rules* (price 30 cents) has been issued, and Chinese translations of books on scouting are being prepared. The policy of the BADEN-POWELL Association (of England) has been followed in the main, but alterations and additions to suit the customs and conditions in China have been made.

The actual work of the Association is at present done voluntarily by an executive committee with a chairman, secretary and treasurer elected annually. The Headquarters of the Association are at 35, Elgin Road, Shanghai.

[G.S.F.K.]

SCULPTURE. The subject of sculpture in China must for the present be treated with extreme reserve; the discoveries of to-day prove that the theories of yesterday were based on false conclusions, and justify great hopes of interesting excavations yet to be made, which may prove the existence of a native school of importance. This article is, therefore, written rather with the idea of encouraging students to give time and attention to this most important branch of art and archaeology, than with any thought of giving a history of Chinese sculpture—this is yet to be written.

Too general has been the acquiescence in the opinion expressed by PATRLOGUE in *L'Art Chinois* (published 1887), thus translated: "At last we reach the supreme moment in the history of Art in China: the introduction of Buddhism. We have noted in the preceding chapters the considerable influence which the introduction of this religion and the importation of sacred statues from India, exercised in the 6th and 7th centuries A.D. upon the art of working in bronze. From the very beginning this influence was no less on the carving in stone. It appears indeed that the Buddhist idols brought from Nepal and the Punjab by the Chinese pilgrims, were the source from which the sculptors of the Middle Kingdom drew the inspiration for their

first statues. Until then they had only treated stone in bas-relief, and at that a bas-relief with no projection, no modelling; they had not attempted the full relief, which frees, as it were, the effigy from its wall of stone; they had been unable to rise to the heights of a statue. Therefore the most ancient statues known in China are figures of Buddhist divinities."

That under Buddhist influence much sculptural work of value has been produced, no one will deny; witness the cliff carvings at Yün-kang in Shansi, at Lung Mên in Honan, at Hang-chou in Chekiang; but that it proved the sole source whence the Chinese sculptor drew his inspiration is an hypothesis which has, since PALÉOLOGUE wrote as above, been absolutely refuted.

In 1907 two stone lions dating from A.D. 147 were exhumed in Western Shantung; these, which were until recently the most ancient statues in full relief known in China, stood in front of the sepulchre of the family Wu, near Chia-hsiang hsien 嘉祥縣; a winged tiger of purely indigenous type was found to exist in Ssüch'uan, date A.D. 209; and finally in 1911 at the tomb of Ho CH'Ü-PING an archaic group, consisting of a charger trampling upon a barbarian of hideous aspect was discovered by the French Mission composed of Comte GILBERT DE VOISINS, JEAN L'ARTIGUE, and VICTOR SÉGALEN. This interesting statue dates from 117 B.C., the time of the Former or Western Han.

Magnificent figures which show no traces of foreign influence exist at the Liang tombs near Nanking, and the superb winged horse at the tomb of T'ANG KAO TSUNG, which is equally free from Buddhist elements, is indubitably the work of a native sculptor of great power.

Although the Han bas-reliefs at Hsiao Shan T'ang in Shantung were noticed and remarked upon by Dr. BUSHELL at the Congress of Orientalists in Berlin in 1881, the pioneer in the study of Chinese sculpture is undoubtedly M. Ed. CHAVANNES, who, supported by the Ministère de l'Instruction Publique, and l'Académie des Inscriptions et Belles Lettres, Paris, has made most extensive researches in China.

These same public-spirited bodies have further extended their patronage, and so it may be hoped that in the not far distant future a comprehensive study of Chinese sculpture, both indigenous and of foreign extraction, may appear.

PALÉOLOGUE: *L'Art Chinois*; BUSHELL: *History of Chinese Art*; FOUCHER: *l'Art Gréco-Buddhique du Gandhara*; AUREL STEIN: *Ancient Khotan*; CHAVANNES: *Mission Archéologique dans la Chine Septentrionale*; Premier exposé des Recherches Archéologiques; and *La Sculpture sur pierre en Chine*; Mission GILBERT DE VOISINS, etc., *Journal*

*Asiatique*, 1915 and 1916; SÉGALEN: *Recent Discoveries in Ancient Chinese Sculpture*, *Journal*, N.C.B.R.A.S., 1917; *Stone Mortuary Shrines*, *Tei Sekino Kokka*, xix and xx, 1908-1909; TCHANG: *Tombeaux des Liang*; Var. Sin. 33.

[F.A.]

**SEA-CUNNY**, an old term for the helmsman of foreign ships, generally a European.

**SEA-SLUGS**. See *Bêche de mer*.

**SECRET SOCIETIES** have flourished in China for many centuries. They might be originally (1) political, (2) religious, (3) a combination of the two, or (4) established for more personal reasons, the first class being probably the most numerous. Examples of the first kind are the Red Eyebrow Sect (*Ch'ih Mei* 赤眉) which existed about the beginning of the Christian era, and comprised a body of rebels against WANG MANG, who painted their eyebrows red; and the Ko Lao Hui (*q.v.*). The Vegetarian Sect (*q.v.*) is an example of the second class and the famous Triad Society (*q.v.*) of the third. An example of the fourth is the Golden Orchid Society, whose girl-members are sworn never to marry, and sometimes commit suicide rather than break their vow. The authorities at one time had to try seriously to crush this Society.

The origins of the political secret societies were generally actual misrule and oppression causing disaffection, rather than chivalrous attachment to a past dynasty. The religious societies are sometimes traceable to the persecutions which Buddhism, Taoism, Nestorianism, etc., suffered from time to time. A persecuted religion hid itself underground, and several such secret sects would sometimes amalgamate, giving an eclectic result. The Government always had good reasons to suspect all secret associations, and frightful politico-religious wars sometimes took place between rulers and people, e.g., in the 18th and 19th centuries, when the White Lily sect rebelled in Hupei, and more than 20,000 members were beheaded in four months. The rebellion spread through six provinces; it aimed at the extermination of the Manchu dynasty, and cost untold life and money to quell.

Early Protestant missionaries were much interested in the sects, MILNE writing of the Triad Society as early as 1825. In the proceedings of the Missionary Conference of 1890, a valuable paper by Rev. F. H. JAMES was given dealing with the Secret Sects of Shantung, of which fifty-two had been studied, with a list of some of their literature. Information concerning such was obtained with great difficulty, those who had left the Societies, e.g., on becoming Christians, being afraid to give much. The establishment of a Republic and the Declaration of Religious Liberty has rendered the

previously existing societies out-of-date, but no study of fresh material on the subject has been reported, and it is probable that as far as the history of the secret sects is concerned, the confusion is too great even for the Chinese themselves to unravel. Societies originally political became also religious with the addition of fresh blood, or in new conditions, and vice versa; some died out or were persecuted into silence, to be revived perhaps under a new name and in another place, with or without modifications in doctrine and organization; large societies divided and the parts developed differently; while the literature was mostly in manuscript, and often had to be hurriedly destroyed. On the other hand, a study of the present-day beliefs of members of such societies ought to be valuable, as it is well known that many of the most spiritually-minded of the Chinese belong or did belong to them. It is impossible to say how many of the sects still exist; but in 1896, they were said to average anything from 20,000 to 200,000 members per province. See *White Lotus Society*, *Jasper Pool Society*, etc.

DE GROOT: *Secretarianism and Religious Persecution in China*; JAMES, in *Records of 1890 Missionary Conference*; BALL: *Things Chinese*; RICHARD, in *Hasting's Encyclopaedia of Religion*, etc. [C.E.C.]

**SECUNNEE.** See *Sea cunny*.

**SEDAN CHAIR.** See *Chair, Sedan*.

**SEISMOLOGY.** It is worthy of note in the study of earthquakes that China claims to have invented the earliest seismoscope—the first instrument in the world made in order to show the direction of a motion of the ground.

In A.D. 132, the astronomer CHANG HENG 張衡 is said to have conceived and constructed an ingenious instrument resembling in form a large bronze bell, on the upper part of which were eight dragons, one for each of the four cardinal points of the compass, and one each for the four intermediate points. Each held a small ball in his mouth; and sitting on the ground around the bell were eight toads corresponding to them, ready to catch in their mouths any ball set free from the teeth of the crouching dragons by a slight earthquake.

Whatever may be thought of the accuracy and reliability of the mention or description of earthquakes found in the ancient chronicles, it is a matter of fact that from very early times (1177 B.C.) to now, Chinese records give a very large place to landlips, earthquakes, upheavals of mountains and even seismic noises when they are accompanied by public disasters. It may be thought that superstition has had a share in all this; that politics

also were not unconnected with the more or less complete recording of the occurrences, (e.g. it is regularly in the capitals or court residences that the chronicles are most abundant); yet, it is striking how fairly the distribution of the seismic activity along the different centuries and the different regions agrees with what we know from other records both in distant and in neighbouring times and countries. Moreover the most recent of the Chinese earthquakes give full confirmation to the classic dictum of Modern Seismology, *If a series of earthquakes successively occur in a certain region, the epicentres tend to array themselves along the pre-existent lines of dislocation*. In fact they accumulate, and appear almost exclusively along the orogenic lines of the Chinese territory. If we put aside the Chronicles of Chihli (487 entries), Kiangsu (455), Shansi (245), and Honan (226), which might be suspected of exaggeration owing to the vicinity of the court at different epochs, and Shengking (34), because of its short life as a distinct province, we find that the order of frequency is as follows: Yunnan (223 occurrences), Kansu (222), Chékiang (216), Shensi (213), Hupei (191), Fukien (173), Anhui (160), Kiangsi (153), Shantung (140), Szech'uan (119), Kuangtung (111), Hunan (84), Kuangsi (42) and Kueichou (28). Obviously this list does not record only violent catastrophes; such are relatively rare in China.

In the geological eras, the dislocations of the Tertiary period did not deeply modify the horizontal deposits of the Palaeozoic group; on the contrary, the great masses of crystalline and gneissic rocks themselves, as well as the large plateaux of thick limestone, seem to have generally opposed a powerful and sufficient resistance to subsequent deformations and to have principally met with vortical impulses which left their actual stability untouched. The quite contemporary seismic activity of the Hoshan mountains in Northern Anhui, (which has been almost continuous during the first half of the year 1917, with a frequency of shocks or trepidations varying between two and 41 per week), offers an example of the penesismicity of the country for centuries and centuries as it may be gathered from the Chronicles, and affords strong reasons for crediting the ancient records, which some eminent critics have seemed hitherto rather inclined to receive only with the greatest reserve.

To sum up, the more unstable regions of China seem to have been always those which they are now; i.e., Western Yunnan, with its folded and sheered limestone at the south-east terminal massif of the Tibetan buttress; the middle Huangho, at the steep vertical fault where the Ts'inling shan and Ts'aihang shan converge, near the T'ungkuan pass of the Huangho; the eastern slope of the Wut'ai shan; the extreme prolongation of the Ts'inling

range in Southern Honan and Northern Anhui, which we have just alluded to; the T'ai-shan system in Shantung and finally the volcanic and less ancient formations of the Tayuling regions, including parts of Chékiang, Kiangsi and Fukien. This suffices to show that China is not simply to be numbered among the *aseismic* countries, though by no means is she to be classed with the *seismic* ones, such as Japan or the Philippines, where disasters are frequent; and among the *peneseismic* parts of the world her place is with those where the equilibrium is neither frequently nor, as a rule, very considerably disturbed.

The attempt was first made to discover a law of frequency for Chinese earthquakes on the basis of the different months, whether by provinces or by larger regions (North, South, and Central China), but no general result was arrived at; for the most part there is no regularity at all. Again, a comparison of the distribution of earthquakes by months or seasons, with that of the precipitation in the same regions, also yielded only a negative result.

The question then arose whether there might not exist a certain centennial or multi-centennial periodicity in the earthquakes recorded over a long stretch of time, e.g., the Christian era. On investigation there was discovered to be, not a true periodicity, but at least a time of lull, (lasting from 633 to 1266) between two equal epochs of greater activity, from the year 1 to 633 and from 1266 to 1899. Further, there is to be noted an approximately parallel series of earthquakes *within* these periods, if they are separated into groups of 35 years, recalling the period formerly studied by LOCKYER in his researches into the sun-spots. Each length of 633 years can be divided into two unequal parts of more or less appreciable recrudescence, separated by a slight lull lasting  $35 \times 2$  or  $35 \times 3$  years. In each cycle of 633 years, it is the second recrudescence which is the more strongly accentuated, as it is also the more prolonged. These recrudescences, particularly those of the years (approximately) from 16 to 141, from 212 to 247, from 704 to 809, from 1267 to 1340 and from 1442 to 1688 seem to behave very much like the arrival of successive billows or *seismic waves* of varying importance having, or at least possibly having their points of origin outside China.

The propagation of these waves, at any rate in the whole of the Far East, seems to conform to some exact laws, which have been formulated thus :—

1.—*Law of general retardation in the advance of the seismic wave* :—In the general progress of the more or less periodical recrudescences of seismic activity, the different regions affected (by such a recrudescence) are not simultaneously shaken; it seems as if there is rather a *succession*, or even an

actual *alternation* in the manifestations of the geodynamical relaxations.

2.—*Law of the echoes persisting in the middle of the same seismic wave* :—In the middle of a period of general activity when the shocks are more noticeably frequent or violent, this law of alternation is obeyed.

3.—*Law of corresponding states* :—The laws of alternating frequency thus formulated are also a function of the seismicity proper to and characteristic of each region.

These laws deserve to be put to the test of a comparative study with the seismic records of the other regions of the globe. [G.]

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SELECT COMMITTEE, a short name for The Select Committee of the East India Company's Supercargoes. See *Supercargoes*.

SELF-IMMOLATION. See *Suttee*.

SEMEDO, ALVAREZ DE, 魯德照 *Lu Tê-chao*, was born in Portugal in 1585 and entered the Society of Jesus at 17 years old. Having finished his studies at Goa he was sent in 1613 to Nanking, where he took the name of HSIEH WU-LU 謝務蘇; but after persecution and enforced exile to Macao he returned to China as LU TÊ-CHAO and lived in Hangchow, Shanghai, etc. In 1628 he was sent to Hsi-an fu for two years. Then, after six years in Kiangsu, he was sent to Rome as Procureur of the Vice-Province of China. Returning in 1644 as Vice-Propvincial, he later cared for the Church in Canton, where he died in 1658.

He wrote a work in Portuguese (Madrid, 1641) which has been translated into several languages; the English translation is *The History of that Great and Renowned Monarchy of China . . . Lately written in Italian (sic) by F. Alvarez Semedo, a Portuguese . . .* (1655).

It is from this work that most later writers took the narrative of the discovery of the Nestorian Tablet (q.v.), but other accounts are preferable.

HAVRET : *La Stèle chrétienne de Si-ngan-fou*, ii, p. 31.

SÉMINAIRE MASTAÏ. See *Seminary of SS. Peter and Paul*.

**SEMINARY OF SS. PETER AND PAUL** of Rome. This is not a Congregation but a Seminary only. It was founded in 1867 by Mgr. PIERRE AVANZINI, but is often called Séminaire Mastai, as though founded by MASTAI-FERRETTI (Pope PIUS IX). Through lack of resources it had some difficulty in establishing itself. At first the priests were sent to help in other missions in China, but in 1887 S. Shensi was raised to be a Vicariat and entrusted to the care of the Seminary. In 1891 six Canonessine Sisters joined in the work. A Cardinal at the Seminary in Rome acts as Superior-Major. The only vow taken is the oath of obedience to the Superior, who is the Vicar-Apostolic.

**SEMINARY OF ST. FRANCIS XAVIER** for Foreign Missions. See *Missions Étrangères de Parme*.

**SÈNG-KO-LIN-HSIN** 僧格林沁, the Mongol general who opposed the Allies' advance on Peking in 1860-1. He built a great earthen rampart to protect Tientsin, which received the name of Sèng-ko-lin-hsin's Folly. The British sailors knew him as SAM COLLINSON. He was a Mongol prince by birth, and distinguished himself in fighting the T'ai P'ing rebels. He was defeated and killed in action at Ts'ao-chou fu in Shantung, 1864, fighting against the Nien-fei rebels.

**SERA.** See *Seres*.

**SERANG**, from Persian *sarhang*, a commander. The word was formerly in use to denote a native boatswain, the chief of a lascar crew or the skipper of a small native vessel. YULE: *Hobson-Jobson*.

**SERES**, the name for the Chinese as found in Roman writers of the Augustan age. The only important instances are PLINY and PROLEMY, since other writers have merely followed these. The ideas of the country's position were of course vague, but it lay far east on the edge of the ocean, and the term beyond a doubt referred to the Chinese. Sera and Serice are given by PROLEMY as the names of the capital and the country respectively. It is probable that the name first reached the west in the form Sericum, silk, from the Mongol form *sirkek*, the other terms being made from it. The name was always identified with the silkworm and silk, until at last its use as a geographical term ceased entirely. See *China*.

YULE: *Cathay and the Way Thither*; and *Marco Polo*, Introd., p. 12.

**SERICANA.** An old name for China. See *Paradise Lost*, iii, 437.

**SERICE.** See *Seres*.

**SEROW**, *Nemorhadus*, an animal of the *Bovidae*; the species so far as named, with their distribution, are given as follows:—

*Nemorhadus argyrochates*, Chekiang; *N. vidianus*, N.W. Ssüch'uan, S. Shensi; *N. milne-edwardsi*, W. Ssüch'uan, S.W. Kansu; *N. collasinus*, Kuangtung; *N. rocherianus*, Tonkin.

SOWERBY: *Journal*, N.C.B.R.A.S., vol. xlvii, p. 68.

**SESAMUM SEED**, 芝麻 *chih ma*, is the product of an annual herbaceous plant, *Sesamum indicum*, which flourishes in tropical and sub-tropical regions, and is largely grown in China in the Yangtze valley, in Ssüch'uan, as far south as Hainan, and as far north as N. Shensi, but is most important in the Lower Yellow River basin. It is generally grown on light or sandy soils, and the last-named region is specially favourable to its cultivation. The seeds vary greatly in colour, ranging from white through grey, reddish-brown to black, but in Honan there are only yellow and white grown. In China there is only one crop, but late and early varieties exist.

The seed is sown in spring and harvested in July or August; as the crop is not long in the ground it does not require very much moisture. The yield averages 80 catties per *mow*, the best known being 120 catties; this equals from 600 to 1,000 lbs. per acre, a higher average figure than is obtained in India. The seeds are used in the East as food, consumed in the form of sweetmeats, but chiefly are pressed for their oil, which is used for burning, perfumed, or (in India) for adulterating ghee. Sesamum is shipped to Europe for use as a substitute for olive oil in salad oils, for the preparation of margarine and vegetable butter, also in the extraction of perfumes by the *enfleurage* process; and the lower qualities are chiefly employed in the manufacture of soap, and also as burning or lubricating oil. The development of the Chinese trade in sesamum is interesting. Until 1902 India exported the great bulk of sesamum to the world's markets, but in that year the Chinese exportation rose suddenly from 17,000 to 52,000 tons, the average of the preceding years having been less than 10,000 tons. From 1908 onwards China has been ahead of India as an exporter, and the trade has brought prosperity to the Yellow River regions. This development is undoubtedly largely due to the suppression of poppy growing, which released very suitable ground for sesamum cultivation. The foreign trade began in 1894. Quinquennial figures, 1900, 16,000 tons, Hk. Tls. 950,000; 1905, 34,000 tons, Hk. Tls. 2,350,000; 1910, 162,000 tons, Hk. Tls. 14,377,000; 1915, 137,000 tons, Hk. Tls. 9,556,000.

**SETTLEMENT.** See *Concession*.

**SEVEN ACCUSATIONS, THE**, 七大恨 or 七愆, *ch'i ta hên* or *han*; the seven reasons published for the rebellion which overthrew the Ming

dynasty. They were issued in 1618 by the Manchu ruler NURHACHU, whose reign title was T'IENTSING. They include charges of broken faith, frontier disturbances, etc. The document may be found in the *Tung Hua Lu* 東華錄 c.i, and a full translation is given in LI UNG-SING's *Outlines of Chinese History*, p. 285.

**SEVEN MALES, THE.** See *Seven Martial States*.

**SEVEN MARTIAL STATES, THE,** 七雄 *ch'i hsung*, translated by PARKER in one place as *The Seven Males*; a term used for the more powerful feudal kingdoms of the third century B.C. They were Ch'in, Ch'u, Ch'i, Yen, Han, Chao and Wei. The period is also called the *Period of the Six Kingdoms*,—Ch'in being then omitted.

#### SEVENTH DAY ADVENTIST MISSION.

*Headquarters*:—Washington, D.C.

*Entered China*, 1902.

Works in ten provinces and Hongkong, occupying fourteen stations. It represents a denomination formed in the U.S.A. in 1845-1846, and laying special stress (as the name implies) on the observance of the Saturday as the day of rest, and on the imminence of Christ's Second Coming. It carries on a vigorous propaganda in all parts of the world.

The first missionaries of the Society arrived at Hongkong early in 1902, and in December two of them went to Canton. In 1903 work was begun in Honan, through two members of the British and Foreign Bible Society, located there, joining the Seventh Day Adventists, and beginning work for the latter on the spot; and six new medical workers arrived there from U.S.A. a few months later, with a small hand-press to be used in putting out literature, a form of work systematically emphasized from the start. In 1905, this printing-press was set in operation at Shangts'ai hsien (上蔡縣) in Honan, and was later removed to Shanghai.

A paper known as the *Signs of the Times* 時兆月報 was begun in June 1905, which had during 1916 an average sale of 53,000 copies monthly, and a paid-up subscription list of 40,000. Christian colporteurs are trained in American methods of salesmanship, and are given a commission on all they sell, and foreign missionaries and Chinese evangelists follow up the colporteurs as opportunities offer. The paper contains the world's news for the month, and Christian truth from the Mission's standpoint. About eighty books and pamphlets have also been issued from the Mission Press.

The medical work is still in its infancy but the educational work is well organized. Its first aim is to provide the Mission with intelligent workers, by educating Christian boys and girls, and the heathen are not specially catered for though

not rejected. The scheme is for twelve years, viz. six years' primary, two years' intermediate and four years' high-school courses. At present the only High School is situated at Shanghai.

In March 1917, the Mission reported:

Foreign workers ... ..	103
Chinese staff (not including colporteurs) ... ..	294
Communicants ... ..	2,190

#### SEVENTH DAY BAPTIST MISSION.

*Headquarters*: Ashaway, Rhode Island, U.S.A.  
Works in Shanghai and neighbourhood.

This mission was started in 1847 with the arrival in Shanghai of the Revs. SOLOMON CARPENTER and NATHAN WARDNER and their wives. Public worship was begun in the native city in 1848 and a boys' day-school opened six months later. A chapel and other buildings were erected two years after this, but the T'ai P'ing rebels compelled the workers to retire for a time from their places inside the city, and at the West Gate. They built a temporary house in the Foreign Concession, but were again compelled to leave, owing to the Imperial Forces camping near by. Mr. WARDNER moved no less than ten times in search of safety, and in 1856-1857 ill-health compelled the return of the family to the U.S.A., and the CARPENTERS were left alone.

The Civil War caused home funds to fail, and Mr. (now Dr.) CARPENTER for some time supported himself by acting as interpreter, but ill-health took him home in 1864. From that time for nine years, a native pastor kept the work going, and then Dr. CARPENTER came back, but had to retire finally in three years, his health being completely broken. With help from two members of other missions, the work was to some extent kept alive till 1880, when three new workers arrived, including Dr. and Mrs. D. H. DAVIS, followed by a lady physician in 1883. The medical work then begun was removed to Liu-ho 劉河, twenty miles from Shanghai, in 1902, where a hospital of thirty beds was put up in 1916. The Church at Liu-ho (organised 1908) has its own pastor, and there is a day-school.

In 1885, a girls' boarding-school was opened at West Gate by Mrs. DAVIS, and one for boys in 1888 by Dr. DAVIS, who soon handed it over to other workers.

The Shanghai work is at St. Catherine's Bridge, West Gate, where there are a new Church (built 1910), two schools, a dispensary and three dwelling houses.

*Statistics*: January, 1917.

Foreign missionaries ... ..	9
Chinese staff ... ..	20
Communicants ... ..	121

**SEYMOUR, EDWARD**, Rt. Hon. Sir, (cousin of Admiral Sir M. CULME-SEYMOUR), was born in 1840. He entered the navy in 1852, and besides much other service, was present as a lieutenant through the China War, 1857-60, his uncle, Sir MICHAEL SEYMOUR, being Admiral; and then served in the operations against the T'ai P'ing rebels in 1862. Forty years later, he was Commander-in-Chief on the China Station, and commanded an Allied Expedition to relieve the Legations in 1900. (See *Boxerism*).

His honours include G.C.B. (1900), O.M. (1902), LL.D. (Cambridge, 1904), G.C.V.O. (1906), P.C. (1909), besides several Orders from foreign Governments. He retired as Admiral of the Fleet in 1910.

He has written *My Naval Career and Travels*.

**SEYMOUR, MICHAEL**, Sir, was born on December 5, 1802, son of Rear-admiral Sir MICHAEL SEYMOUR, and uncle to two other Admirals of the same name who have done service in China. In 1855, he was put in command of the China Station, and on the occurrence of the *Arrow* jorchia incident, he took the Bogue Forts and then Canton. He next went north and took the Taku Forts, after which the Chinese signed the Tientsin Treaty. He was made G.C.B. in 1859, and became Admiral in 1864. He died on February 23, 1887.

COOKE: *China*; OLIPHANT: *Narrative of the Earl of Elgin's Mission*.

**SEYMOUR, MICHAEL CULME**, Sir, (cousin of Admiral Sir E. SEYMOUR), was born near Berkhampstead on March 13, 1836. He entered the Navy in 1850, and saw a good deal of service; he served through the second China War, including Fatahan, Canton and the Peiho (1858). He retired as Admiral in 1901.

He is the 3rd Baronet, and has the honours G.C.B. and G.C.V.O.

**SHADDOCKS**. See *Oranges*.

**SHAMEEN** 沙面 *sha mien*, sand flat, the foreign concession at Canton at the south-west corner of the city. It is an island formed by the digging of a trench on its north side. The earth dug from the trench was used to embank the island. The trench or moat is some 100 ft. wide and crossed by two bridges.

It was a mere mud flat till 1859, when it was secured as the Concession (chiefly through the efforts of PARKES), was embanked and surrounded by a granite wall. The Factories (*q.v.*) thus became a thing of the past. The western four-fifths is British; the eastern one-fifth is French; to each there is a separate Municipal government. See *Canton*.

**SHA MO**, 沙漠. See *Gobi*.

**SHANG or YIN DYNASTY, THE**, 商 紀 or 殷 紀, was founded by T'ang 湯, Prince of Shang 商, a model ruler. His capital was at Po 亳, in East Honan. During his reign there was a seven years' drought, and he offered himself to heaven if such a sacrifice would avail. In B.C. 1401, the capital, after several removals, was fixed at Yin 殷, North Honan, whence the dynasty received its second name. The aborigines were gradually subdued, after which occurred the first conflicts with the Tartars. During this dynasty, the Emperor's powers gradually increased. The last ruler, CHOU HSEN, being completely under the influence of the infamous concubine TA CHI 妲己, the prince of Chou 周 rebelled and overthrew the dynasty. There were 28 sovereigns, who ruled for 644 years. See *Ch'êng T'ang*, *Chieh*, *Ta Chi*, etc.

Dyn.	Title	Accession	Dyn.	Title	Accession
		B.C.			B.C.
成 湯	Ch'êng T'ang	1766	南 庚	Nan Kêng	1433
太 甲	T'ai Chia	1753	陽 甲	Yang Chia	1408
沃 丁	Wu Ting	1720	盤 庚	P'an Kêng	1401
太 庚	T'ai Kêng	1691	小 辛	Hsiao Hsin	1373
小 甲	Hsiao Chia	1666	小 乙	Hsiao Yi	1352
雍 己	Yung Chi	1649	武 丁	Wu Ting	1324
太 戊	T'ai Mou	1637	祖 庚	Tsu Kêng	1265
仲 丁	Chung Ting	1562	祖 甲	Tsu Chia	1258
外 壬	Wai Jên	1549	廩 辛	Lin Hsin	1225
河 亶 甲	Ho Tan Chia	1534	庚 丁	Kêng Ting	1219
祖 乙	Tsu Yi	1525	武 乙	Wu Yi	1198
祖 辛	Tsu Hsin	1506	太 丁	T'ai Ting	1194
沃 甲	Wu Chia	1490	帝 乙	Ti Yi	1191
祖 丁	Tsu Ting	1465	紂 辛	Chou Hsin	1154

**SHANG SHU**, 尚書. See *Shu Ching*.

**SHANGHAI ALMANACK AND DIARY**, (not to be confused with the *Shanghai Almanac*), was published by W. T. (TARRANT), for the year 1869.

**SHANGHAI**, 上海 the most important of the treaty ports. It was the most northern of the five opened by the Treaty of Nanking in 1842 and it long remained the northern limit of foreign trade. It is situated 13 miles up the Huang p'u 黃 浦 which debouches into the Yangtze estuary. The latitude is 31° 14' N.; the longitude 121° 29' E.

The early history of the native port is somewhat obscure and of little interest; yet a good many papers on the subject or translations of the Chinese records have been printed. It may be regarded as having been the port for Soochow, at the mouth of the Woosung river, now called the Soochow Creek, but once many miles wide at this point. Till the 13th century the Huangpu was a canal. There has naturally been a great deal of change in the waterways of such a plain during the centuries and there is a good deal of confusion and uncertainty in all accounts of the hydrography of the district.

Shanghai began to be of importance as a place of trade in the 11th century; but as far as foreign acquaintance with it is concerned its history begins in 1832, when LINDSAY and GÜTZLAF visited it in the *Lord Amherst* (q.v.). Ten years later (June 19, 1842) it was taken by the British forces, and by the Treaty of Nanking was opened to foreign trade on November 17, 1843. Captain BALFOUR, the first British Consul, fixed the limits of the settlement. They were, to use the present names of streets, the Yang king pang or Avenue Edward VII on the south, Peking Road on the north, the Huang-pu on the east and Fukien Road on the west. BALFOUR with the Tao-tai drew up Land Regulations two years later, and the intention was that the Settlement, acquired with British blood, money and labour, should be a British Settlement. The American Consul, however, later on hoisted his flag in the Settlement in spite of British and Chinese protest, and the Settlement has ever since been International.

The French, however, acquired and have always retained a Concession of their own.

In September, 1853, the Triad Society rebels took possession of the native city. One result of this was that the Customs Service had to be put under foreign management, as it has ever since remained.

For seventeen months the insurgents held the city, while the Settlement suffered from the proximity of Imperialist troops. In April, 1854, the newly-formed Volunteer corps, with some men from the ships, attacked and fired the Imperialist camp near the Race Course: this is the Battle of Muddy Flat. At the end of the year the French Admiral found his excuse for attacking the city; the French loss was forty-five killed and wounded. The city was not taken, but a month later the insurgents fled.

The T'ai P'ing rebels threatened Shanghai in August 1860. Hundreds of thousands of refugees poured into the Settlement. The energetic action of foreign and Chinese troops, under WARD, BURGEVINE, HOPE, STAVELEY, PROTET and others, kept Shanghai safe.

In 1863 the Mixed Court was established; the Shanghai Club and the General Hospital in 1864; H.B.M. Court for China and Japan in 1865. In 1874 the Shanghai-Woosung Railway was opened as far as Kiang-wan (4½ miles). It was bought by the Chinese authorities and torn up.

The Recreation Fund originated in 1862, when some land in the old Race Course, for which some fifty residents had paid less than Tls. 5,000, was sold for Tls. 49,000. This money was handed over as a free gift to the community. The Fund now owns all the land within the present Race Course,

and it assists many Shanghai Institutions with loans.

The International Settlement and the French Concession are governed according to certain Land Regulations. The first Regulations, as already stated, were drawn up by Consul BALFOUR and the Tao-tai, November 29, 1845. These were in force till July 11, 1854, when new Regulations were issued, by which the Municipal Council was instituted. These Regulations were amended in 1869, and again in 1898.

The French Land Regulations, at least since 1866, have been separate from those applying to the Settlement.

The so-called American Settlement (Hongkew) and the so-called British Settlement were formally united under one rule in December, 1863.

Shanghai has continued to increase and prosper, in spite of many difficulties—the Woosung Bar being one. The history of a growing commercial port is, however, in itself without much interest. It is to be noticed that DE JESUS' *Historic Shanghai* is three-fifths taken up with the T'ai P'ing Rebellion; all the rest of Shanghai's history only fills a hundred pages.

The appearance of the place if approached by water is very fine; the river bank is a busy and broad road with handsome buildings fronting the water. Except the Bund, however, Shanghai has nothing to show the visitor,—unless he comes to see Missions or cotton-mills. The whole district is a mud-flat with no natural beauty, while art has done little to improve matters, except in a few of the buildings on the Bund.

The following are H.B.M. Consuls or Consuls-General who have had office at Shanghai, with dates of appointment.

- 1843, Captain GEORGE BALFOUR, (later General Sir GEORGE), Consul.
- 1846, RUTHERFORD ALCOCK, (later Sir RUTHERFORD), Consul.
- 1854, DANIEL BROOKE ROBERTSON, (later Sir DANIEL), Consul.
- 1858, HARRY SMITH PARKES, (later Sir HARRY), December 21, Consul.
- 1865, CHARLES ALEXANDER WINCHESTER, March 28, Consul.
- 1871, WALTER HENRY MEDHURST, (later Sir WALTER), January 24, Consul.
- 1877, DANIEL BROOKE ROBERTSON, (later Sir DANIEL), October 24, Consul-General (did not proceed).
- 1880, PATRICK JOSEPH HUGHES, February 25, Consul.
- 1884, " " March 1, Consul-General.
- 1891, NICHOLAS JOHN HANNEN, (later Sir NICHOLAS), April 1, Consul-General.
- 1897, GEORGE JAMIESON, November 13, Consul-General.



1899, BYRON BREMAN, May 13, Consul-General;  
1901, PELHAM LAIRD WARREN, (later Sir PELHAM),  
July 1, Consul-General.

1911, EVERARD DUNCAN HOME FRASER, (now Sir  
EVERARD), January 20, Consul-General.

The last census of Shanghai was taken on  
October 16, 1915. It shewed a total foreign popula-  
tion of 18,519 in the International Settlement and  
2,405 in the French Concession; total, 20,924. Of  
these 7,387 were Japanese, 5,521 British, and 1,448  
American.

The Chinese in the Settlement and Concession  
numbered 787,920; including those outside the  
Settlement limits the total population of the port  
is estimated at nearly 1,500,000.

The totals of the different foreign nationalities  
are as follows:—

Nationality	Settle- ment	Con- cession	1915 Total
Japanese ... ..	7,169	218	7,387
British ... ..	4,822	699	5,521
Portuguese ... ..	1,323	29	1,352
American ... ..	1,307	141	1,448
German ... ..	1,155	270	1,425
Russian ... ..	361	41	402
French ... ..	244	364	608
Spanish ... ..	181	4	185
Italian ... ..	114	55	169
Danish ... ..	145	33	178
Austro-Hungarian ...	123	27	150
Turkish ... ..	108	2	110
Norwegian ... ..	82	27	109
Swiss ... ..	79	35	114
Swedish ... ..	73	10	83
Dutch ... ..	55	23	78
Belgian ... ..	18	32	50
Greek ... ..	41	7	48
Persian ... ..	39	—	39
Korean ... ..	20	—	20
Rumanian ... ..	16	2	18
Egyptian ... ..	8	—	8
Armenian ... ..	5	—	5
Latin-American ... ..	5	4	9
Montenegrin ... ..	2	—	2
Bulgarian ... ..	2	—	2
Arabian ... ..	—	—	—
Indian ... ..	1,009	18	1,027
Sundries ... ..	13	364	377
Total	18,519	2,405	20,924
	1915	1916	
Net Foreign Imports	65,333,608	84,183,500	
Net Chinese "	38,864,090	34,432,024	
Exports	103,975,610	121,856,816	

Total Hk.Tls. ... 208,173,308 240,472,340

MACLELLAN: *The Story of Shanghai*; DE JESUS:  
*Historic Shanghai*.

**SHANGHAI ALMANAC.** This was publish-  
ed by the *North China Herald* Office under slightly  
different titles,—with or without a Miscellany,—  
from 1852 to 1858, and for 1860, 1861 and 1863.  
The Miscellany was composed of articles reprinted  
from the *Herald*: in 1857 it appeared separately  
and then ceased.

**SHANGHAI LITERARY AND SCIENTIFIC**  
Society, a Society founded in Shanghai in 1857,  
with Dr. BRIDGMAN as first president. It published  
a *Journal* in 1858, and was affiliated the next year  
with the Royal Asiatic Society, a step which had  
been in contemplation from the beginning.

See *Royal Asiatic Society, North China Branch*.

**SHANGHAI MERCURY, THE**, an evening  
daily newspaper founded in 1879 by C. RIVINGTON,  
J. D. CLARK and J. R. BLACK.

**SHANGHAI STEAM NAVIGATION CO.**,  
organized in 1862 by the American firm RUSSELL  
& Co., on the opening of the Yangtze to foreign  
trade. The Company was unincorporated and had  
both foreign and Chinese shareholders, individually  
liable, with a capital of \$1,000,000. It had a  
struggling existence for the first four years and then  
flourished for seven or eight years, the capital being  
increased to £ 2,200,000 and the fleet to eighteen  
steamers.

R. B. FORBES: *Personal Reminiscences*, Boston,  
1882.

**SHAN HAI KUAN**, 山海關, 'mountain and  
sea barrier,' a town and military station in Chihli,  
at the eastern extremity of the Great Wall, near an  
important pass and two and a half miles from  
the sea.

**SHANSI**, 山西 *west of the hill*, a northern  
province, with Mongolia on the north, the Ordos  
(Mongolia) and Shensi on the west, Honan on the  
south and Chihli on the east. On its whole east  
and south the Yellow River is its boundary. The  
area is 81,853 sq. miles and the population 12,200,000.  
The province is a plateau, rising towards the north  
and crossed by mountain ranges. The famous  
Wu t'ai shan (*q.v.*) is the best known hill. The  
Ho shan 霍山 rises to 7,860 ft. The important  
rivers are the Ch'in ho 沁河 and the Fên ho 汾河  
both tributaries of the Yellow River. Corn,  
tobacco, cotton and some rice are grown; but the  
climate is too severe for more than one crop in the  
year. Opium was produced and was said to be  
the best of native opium. Shansi had a specially  
bad reputation for opium-smoking. No part of the  
world has such rich coal-fields.

The capital city is T'ai-yüan fu 太原府, with  
230,000 inhabitants. It stands on the north of a vast  
plain. Other important places are Ping yang fu  
平陽府 in the south, and Ta t'ung fu 大同府

in the north. Near the latter are famous cave temples of the N. Wei dynasty. The rail from Kalgan now reaches the latter place.

The literary name for the province is Chin 晉. (See *Chin State*). It is also called Shan yu 山右, *right of the hill*.

**SHANSI IMPERIAL UNIVERSITY.** In 1901, after the massacre of 137 Protestant missionaries (including wives and children) in Shansi in 1900 by order of the Governor, (Yü HSIEN), Prince CHING and LI HUNG-CHANG invited Dr. T. RICHARD to help them in dealing with the question of indemnities.

Dr. RICHARD proposed, and the Plenipotentiaries, the provincial authorities and the Missions concerned agreed, that instead of other compensation a University for Western learning should be established in T'ai Yüan fu, the capital, the Government paying Tls. 50,000 for ten years during which foreigners were to have the management, after which time, the Chinese were to take control.

Dr. RICHARD was the first Chancellor, and Dr. MOIR DUNCAN of the English Baptist Mission was first Principal.

A six years' curriculum was planned, with courses in 1. Law, 2. Science, 3. Medicine, 4. Engineering, 5. Language and Literature. Successful students were to receive diplomas from the University and degrees from the Government. Only those who had already gained the Chinese B.A. or M.A. were to be admitted.

When the Empress-Dowager, a few months after the opening of the University, issued the famous edict which revolutionized the national education and provided for a University in each province, it became necessary to modify Shansi University. The standard of entrance had to be lowered, and the original organization became the Western Department of the new University established under the Empress's scheme.

Dr. DUNCAN died in 1906 and Prof. L. R. O. BEVAN was Acting-Principal for a year and a half, after which the Rev. W. E. SOOTHILL of the United Methodist Mission was head till the work was handed over to the Chinese on November 13, 1910. For six years, (1902-1908) the University had a special Translation Department, to supply its own need of text books. The University buildings were untouched in the Revolution of 1911, when a large part of the city was destroyed. It was obliged to close for a considerable time, but re-opened as soon as order was restored.

The *China Educational Directory* for 1917 gives the number of students as 504.

RICHARD: *Forty-five Years in China*.

**SHANTUNG, 山東** *east of the hill*. This is the most easterly of the eighteen provinces; it is

bounded by the Gulf of Chihli, Honan, Kiangsu and the Yellow Sea, half its boundaries being maritime. The eastern part is hilly, and lies east of the sacred mountain T'ai Shan whence the old whole province is named East of the Hill, the Province of Shansi 山西 meaning West of the Hill. Other names are 齊 Ch'i and 山左 *Shan tao*, "left of the hill."

The area and population of the province are of course not accurately known, but the average estimate gives 59,000 square miles with 31 millions of people, being 520 per square mile. The coast is much indented and has the harbours of Tengchowfu, Chefoo, Weihaiwei and Tsingtao. The Yellow River enters the sea in this province, and the Grand Canal crosses it. Two lines of railway also cut the province, the first being that made by the Germans from Tsingtao to Tsinanfu, the capital; the other the Tientain-Pu-kow line, which also goes through the capital. But owing to the hilly nature of half the province and the absence of useful rivers the communications in Shantung are in a backward state.

The products are beans, wheat, millet, cotton and walnuts, the minerals being coal and iron, which were worked by the Germans in accordance with the treaty by which they held Tsingtao; the important coalfields are near Weihai, 100 miles from Tsingtao, and near Poshan, 170 miles from Tsingtao. Strawbraid and silk (pongee) are exported in large quantities.

There are two leased ports, Weihaiwei, leased to the British, and Kiaochow or Tsingtao leased to the Germans, but now, during the war, in the occupation of the Japanese. The Treaty Ports are Chefoo, Tsinanfu, Weihai and Chou-ts'un.

In history Shantung holds an honoured place as containing the birthplaces and tombs of both CONFUCIUS and MENCIUS.

It also has the most famous of the sacred mountains, T'ai Shan.

See *T'ai Shan, Tsingtao, Chefoo, etc.*

FORSYTH: *Shantung*, 1912; ARMSTRONG: *Shantung*, Shanghai, 1891.

**SHANTUNG CHRISTIAN UNIVERSITY,** The, was founded in 1904 as a union institution by the American Presbyterian and English Baptist Missions, and comprised three colleges.

i. The College of Arts and Science at the American Presbyterian Mission station of Weihai, formed by the union of Teng chow College and the Tsing chow fu High School. This provides a four years' course of college work, and a Preparatory Department, the work of which will eventually be done in the Middle Schools of the Missions.

ii. The GORCH-ROBINSON Union Theological College and Normal School, at the English Baptist

Mission station at Tsing chou fu, a development of the previous Theological and Normal Training work of both missions. Two alternative courses are offered in the Theological department of three years each. The Normal School has two years' work after one year's preparatory course. There is also a Bible Institute, three years' course.

iii. The Union Medical College at Tsinan fu, the capital of the province. This was formed in 1906, and teaching was done peripatetically until the college buildings were ready for use. The ANTHONY FUND (q.v.) made a grant, and land was bought in 1908, and in the spring of 1910, teaching began in the half-finished buildings which were not formally opened till April, 1911. The College Hospital was added in 1914, and is well fitted up on modern lines. There are one hundred beds. In 1916, the China Medical Board (q.v.) decided to send the junior students of the Union Medical College of Peking, to take the earlier part of their training in Chinese at Tsinan, and gave outright \$50,000 gold for the necessary extra buildings and equipment, and \$100,000 gold for five years for current expenses. The course of study covers six years.

The Canadian Presbyterian Mission in Honan, and the American Presbyterian Mission (South) each have a professor on the Medical College staff, and others are expected to join, while the Church of England Mission in North China has for some years had a tutor on the staff of the Arts and Science College.

It having been decided to concentrate all three Colleges at Tsinan, a site of fifty acres was bought outside the city and the whole University should have been established there by the end of 1916. Owing to the high price of silver, building was hindered, but it was completed and all work removed there in the autumn of 1917.

The outstanding features of the University are,

i. The great majority of students come from Christian families.

ii. The teaching is carried on in Chinese, English being a secondary subject.

iii. Up to the present, no Charter has been sought enabling to grant degrees, the students receiving Diplomas for College, and also for post-graduate work.

In February, 1917, the University reported,

Foreign Professors	...	20
Chinese Professors	...	15
Other Chinese Assistants	...	32

Students:—

School of Arts and Science	...	103
School of Theology	...	38
Normal School	...	14
School of Medicine	...	122

**SHARKS' FINS** are made into gelatinous soups which are considered highly palatable by the Chinese and are served at feasts.

**SHASI**, 沙市, *sha shih*, in lat. 30° 17' N., long. 112° 47' E., on the Yangtze in the cotton growing district of Hupei, was opened to foreign trade by the Treaty of Shimonoseki in 1896. It had been a 'port of call' previously. It is in the centre of a network of canals, and is a good distributing point, but the trade has remained very small. The industries are cotton, vegetable tallow, etc., but are not on a large scale. The silk districts are to the north of Shasi.

The British Consulate was withdrawn in 1899, and British interests are in charge of H.B.M. Consul at Ichang. Contracts for building a railway have been made, but the work has been delayed through the Great War.

	1915	1916
Net Foreign Imports	... 3,051,666	2,360,408
Net Chinese	... 299,735	240,168
Exports	... 1,190,041	1,753,849
Total Hk.Tls.	4,541,442	4,354,425

**SHĀSTRAS** or *s'dstras*, 論 *lun*, discourses; a division of Buddhist literature consisting of philosophical and controversial works.

**SHEEP, WILD, or ARGALI** (a Manchu word), *Ovis jubata* 盤羊 *p'an yang*, etc. This striking animal with a ram's head on a deer-like body, and spiral horns four feet long, is mentioned by MARCO POLO, RUBRUCK and other early travellers, and by earlier Chinese writers. It has received various specific names, but the Pamir species is now known as *O. poli* in honour of MARCO POLO. *O. argale* is confined to the Altai and Daurian Mountains, but a different species is found south of the Gobi desert, (eastern parts of Mongolia, northern parts of Shansi and Chihli), and has received the name *O. jubata*. It has long hair on the neck, withers and throat, and differs from the others in the length and spiral direction of the horns and in other points. Its dimensions are given as 5½ ft. muzzle to tail, 3 ft. high, horns about 3 ft. long. There is another Wild Sheep in S.W. Kansu, the Burhel, *O. nahura*, a smaller animal than the *O. jubata*, resembling the Burhel of North India.

**SHE KING**, 詩經. See *Shih Ching*.

**SHĒNG**, 升. A Chinese measure equalling about one pint English.

**SHĒNG**. See *Musical Instruments*.

**SHĒNG CHING**. See *Mukden*.

**SHĒNG YANG**. See *Mukden*.

**SHÊN NUNG**, 神農, a legendary Emperor, supposed to have been miraculously conceived and to have reigned B.C. 2838-2698. The art of agriculture, the discovery of the medicinal properties of plants, and the establishment of a system of barter are ascribed to him.

**SHÊN SHIH**, 紳士 *girdled scholars*, a term in common use in China for unemployed officials, "men of family, of means and of education, living generally on inherited estates, controlling the thoughts and feelings of their poorer neighbours and able to influence the action of the officials." (Monse). Missionaries seeking to rent houses in interior cities used to know the power of the *shên shih*. The best translation is undoubtedly 'gentry', though Monse found this word objected to.

Monse: *The International Relations of the Chinese Empire*, p. 370, note.

**SHENSI**, 陝西 *shan hsi*, 'west of the pass.' The pass is the celebrated T'ung Kuan 潼關. The name of the province is identical in sound with that of the neighbouring province, though the tone of the first character differs in the two cases. The foreigner gets over the difficulty by calling one Shansi and the other Shensi; but the latter name would not be recognized by a Chinese.

The area of Shensi is 75,290 sq. miles and the population 8,450,000. On the north it has the Great Wall, beyond which is the Ordos (Mongolia); on the west is Kansu; to the south are Szech'uan and Hupei, and to the east Honan and (with the Yellow River as a dividing line), Shansi.

The Ch'in ling 秦嶺 mountains, a prolongation of the P'u lun, divide the province, east and west in direction. Ta pai shan 大白山, the highest peak, is 11,500 ft. high. The crossing of this range is difficult. Another chain, the Chiu lung 九龍, lies in the south of the province.

North of the Ch'in ling the Wei river flows westward to join the Yellow River, and is its principal tributary. South of the mountains is the Han river, which reaches the Yangtze at Hankow. It is not navigable within the boundaries of Shensi.

The agricultural products are those of other northern provinces, barley, pulse, maize, tobacco. In the Wei valley cotton and rice are grown. Till lately the poppy was cultivated throughout the province. There are immense fields of coal, almost untouched.

Hai-an fu (q.v.) is the capital, and is one of the great cities of China. The population is one million. Hsing-an 興安 and Hanchung 漢中 (80,000) are other important cities.

The literary name of the province is Ch'in 秦; the state of Ch'in (q.v.) was here, and later CH'IN SHIH HUANG TI had the capital of the empire near Hai-an fu. Another name is Kuan chung 關中.

**SHÊN YANG**. See *Mukden*.

**SHIH CHI**, 史記. See *Ssu-ma Ch'ien*.

**SHIH CHING**, 詩經, the *Book of Poetry* or *Odes*, the second of the Five Classics. A collection of over 300 Odes, said to have been compiled and edited by CONFUCIUS out of 3,000 then extant. But this ascription to CONFUCIUS is first met with nearly four centuries after his death, in Ssu-ma Ch'ien's History; exactly as in the case of the *Shu Ching* (q.v.). On the other hand there is evidence of the existence of the collection very much in its present form before the time of CONFUCIUS. The conclusion is that while he may have made some minor changes, the compilation is not due to him; but by his enthusiastic praise of it to his disciples he made it important and thus caused it to be preserved. It can easily be believed, therefore, that the Odes were not likely to have suffered by the Burning of the Books, being kept in memory by many.

Theoretically the poems of the Feudal States were collected at every royal visit and preserved at the court under the care of the music-master. Owing to the disorders of the times royal progresses ceased, and we have specimens from only some of the states and covering only a short part of their history. Five Odes are attributed to the Shang dynasty (B.C. 1765-1122); the rest belong to Wên Wang's time and to the Chou dynasty. They are of supreme interest for what they teach us of the customs, beliefs and condition of the Chinese before CONFUCIUS. For the questions of pronunciation and rhyme in the Odes see LEGGE (*Classics*, vol. iv, p. 102).

Many translators have worked on a few Odes: ten are translated by CIBOT in *Mém. concernant les Chinois*; in DU HALDE there are eight by PRÉMARÉ; MORRISON gives nine or more in his *Dictionary*, and so on (v. CORDIEN *Bib. Sin.*, col. 1380).

As a whole they have been translated by LEGGE (1876) and by ALLEN (1891) into English; by PAUTHIER into French; into Latin by LA CHARME (1830), etc. See *Poetry*.

**SHIH CHOU**, 史籀. The reputed inventor of the Greater Seal Characters, 9th century B.C. The characters were used till 200 A.C.

**SHIH HUANG TI**, 始皇帝, meaning First Emperor. One of the most interesting figures in Chinese history. He succeeded his supposed father as king of Ch'in 秦 in B.C. 246, when he was thirteen years old. For a long time he was under the tutelage of LIU PU-WU who had been his father's minister and who waged frequent war with the other states of Wei, Chao, Ch'u, Ch'i, etc. In B.C. 221, the 26th of his reign, he became *de facto* master of all China, though the Chou dynasty had come to an end and the Ch'in dynasty been set up

44 years earlier. He took the proud title of HUANG TI, combining the appellations of the legendary Five Huang and Three Ti, and he ordered that he should be known as SHIH HUANG TI, First Supreme Ruler, his successors being second, third and so on. He was a great reformer. Many of the changes he made were puerile, the offspring of a superstitious nature; but he also ordered uniformity of weights and measures throughout the empire; he adopted a new script, the Lesser Seal; he made great roads to different provinces, and travelled them himself; he divided the country into thirty governments or provinces 郡, and swept away the feudal system. The two great deeds of his reign, known to all, are the building of the Great Wall (q.v.) and the Burning of the Books (q.v.) followed by the burying alive of 460 of the *literati*. It is his treatment of Confucian literature and the learned that has made this emperor's name to be execrated for twenty centuries in spite of all he did for the everlasting benefit of the empire.

He built a most glorious capital, Hsien-yang 咸陽, and many palaces; though he was always seeking the Elixir of Life he also made himself a wonderful mausoleum, where he was buried at his death in B.C. 210. It is said there were buried alive with him many of his concubines, as well as the workmen who knew the secrets of the construction of the tomb.

He was a great genius, both military and political, and it was due to him that China became a single great nation, capable of endless development.

SHU-MA CH'EN, 司馬遷, *Shih Chi* 史記 original or CHAVANNES' translation; TSCHÉPE, S.J., *Histoire du Royaume de Ts'in*. (Var. sin., No. 27).

SHIMONOSEKI, Treaty of. See *Treaties*.

SHOE, (of silver). The silver ingot is said to be named a 'shoe' from some resemblance to the Chinese shoe, but the probable derivation of the term is not directly from the shape of the object, which is as much like a boat as a shoe; the Dutch called it *goldschuyt*, boat of gold, and the *schuyt* has been corrupted into *shoe*.

The native name is *pao* or *yüan pao* 元寶 (perhaps for 圓 round). A shoe usually weighs about fifty taels (q.v.) or ounces.

SHOO KING. See *Shu Ching*.

SHORTWINGS. See *Brachypteryginae*.

SHOU YANG MISSION. A small independent mission started at Shou-yang, in Shansi, in 1892, by Mr. and Mrs. T. W. PIGOTT, who had formerly worked in connection with the China Inland Mission.

Mr. and Mrs. PIGOTT were wealthy and highly connected people who spent their money freely in the work and erected fine premises in the city. Thirteen other workers subsequently joined them.

In 1900, eleven of these, that is, all at the time in Shou-yang, suffered martyrdom at the hands of the Boxers, together with two children, one being the only son of Mr. and Mrs. PIGOTT. Of the twenty-one church members they had gathered together in the eight years' work, ten suffered death with their foreign teachers.

The surviving workers joined the English Baptist Mission, which took over the station after the Boxer movement had been put down.

SHREW, ten species are known in North China and neighbourhood. These with their distribution are as follows:—

*Blarinella griselda*, S.W. Kansu; *Chodisgou hypsibia*, Chihli; *C. lamula*, S.W. Kansu; *Crociodura corea*, Corea, Chihli, Shansi; *C. attenuata*, S.W. Kansu; *C. lasiura*, Corea, Manchuria; *Sorex amurensis*, Corea, Manchuria; *S. sinalis*, S. Shensi; *S. cansulus*, S.W. Kansu; *S. wardi*, S.W. Kansu.

SHOWBAY: Journal, N.C.B.R.A.S., vol. xlvii.

SHRIKES. See *Laniidae*.

SHROFF, Arab. *sarraḥ*, banker. A silver expert, employed in banks, etc., to examine dollars. It has now come to have a wider application, and is used for the employé who collects accounts for a firm.

SHU, 蜀. The ancient name of what is now West Szech'uan. The early capital was the city now called Ch'eng-tu. See *Han Dynasty, Minor*.

SHU CHING, 書經, the *Book of History*; 'a collection of historical memorials extending over a space of about 1,700 years, but on no connected method, and with great gaps between them' (LEGGE). It is the first in order of the Five Classics. It is often designated *shang shu* 尚書, *shang* 尚 being understood in reference either to the antiquity or to the value of the documents. As the work now stands it contains fifty-eight books.

There was an authoritative collection of historical documents in existence after CONFUCIUS' days; but whether it was a compilation in a hundred books made by the sage is doubtful, since the first claim to such editorship is not asserted till four centuries later. In any case the books were burned by CH'IN SHIH HUANG-TI, B.C. 212, and some irretrievably lost. Only twenty-five years or so elapsed before 29 books were brought to light again, but it was not till a century later that the works hidden in the wall of CONFUCIUS' house gave the world the fifty-eight books we now possess, together with a preface in which one hundred books are named. The history of the text and commentaries

may be studied in LEGGE's *Classics* or elsewhere. LEGGE's conclusion is that we now have practically all the work as it existed at the end of the Chou dynasty. As to the credibility of the records contained in it, the early portion is largely fabulous, though YAO, SHUN and YÜ were actual rulers; the Shang 商 period is more reliable and the Chou 周 records may be accepted as history. The earliest date that can be fixed in Chinese history is B.C. 775, but without exactitude in dates the history may be carried back to some 2000 years B.C.

It was translated by BENOIR, by GAUBIL, by W. H. MEDHURST, 1846; and by LEGGE, 1879.

**SHU-HAN.** See *Han Dynasty, Minor.*

**SHU KING.** See *Shu Ching.*

**SHU HSIANG,** 叔向, a minister of the State of Chin 晉. He belonged to one of the great families, and was a personal friend of YEN Tzû, CONFUCIUS and Tzû CH'AN.

PARKER: *Ancient China Simplified*; TCHERE: *Histoire du Royaume de Ts'in.*

**SHUN,** 舜, the successor of YAO, B.C. 2317-2208. He was born, according to one account, at Yü mu in Honan. His father having a favourite son by a second marriage took a dislike to SHUN and several times tried to kill him. SHUN, however, by his conduct towards father and step-mother, has gained a place among the twenty-four examples of filial piety. He attracted the notice of the Emperor YAO who made him his heir, setting aside his own unworthy son, and moreover gave to SHUN his two daughters as wives. He was first associated with YAO in the rule and later succeeded to the throne. It is said of him that he had double pupils to his eyes. The title *Ch'ung Hua* 重華 was given him; it signifies that he rivalled YAO in virtue. He was canonized with the title 虞帝舜, Yü Ti SHUN.

**SHUN CHIH,** 順治. The title of the reign of the first Emperor of the Ch'ing dynasty, that is, the first to reign in China. He was born in 1638 and came to the throne in 1644. His reign was occupied with the consolidation of the Empire. He treated the Catholic missionaries well, and wisely left Chinese to carry out the civil administration.

**SHUO WÊN,** 說文, *speech signs.* The earliest Chinese dictionary of which we have any knowledge. It was prepared, if not quite finished, by Hsü SHÊN 許慎 who died about A.D. 120. It contained some ten thousand characters,—all there were in the Chinese literature of those days,—in the lesser seal script, arranged under 540 radicals or classifiers. The work as we have it at present no doubt differs much from the original; errors have been introduced in the process of frequent revision, and it is doubted by some whether the original was in the smaller seal character. It is an etymological dictionary, and

though many of the derivations given cannot be accepted by modern scholars it is of great value for etymological research.

CHALFANT: *Early Chinese Writing*; GILES: *Chinese Literature.*

**SI AN FU,** 西安府. See *Hsi-an fu.*

**SIANG RIVER,** 湘江 *hsiang chiang*, a river which rises in north-east Kuangsi and flows north through Hunan into the Tung-t'ing lake. Its upper waters are connected with those of the Kuei river by a short canal, thus giving direct water communication, when there is enough water, between the Yangtze ports and Canton. Since the introduction of steam vessels on the coast this route has lost its former importance.

LITTLE: *The Far East*; RICHARD: *Comprehensive Geography.*

**SIBIINAE,** a Sub-family of the *Crateropodidae*. The species found in China are as follows. *Staphidia torquicola* SWINH.; Fukien, Yunnan. *Siva castaneicauda* HUME; Yunnan. *S. wingatii* O GRANT; Yunnan. *Yuhina pallida* LA TOUCHE; Fukien, Ssüch'uan. *Y. diademata* J. VERR.; Yunnan, Ssüch'uan, S. Shensi, W. Tibet. *Y. gularis* HODGS.; W. Tibet. *Y. brunneiceps* O. GRANT; Formosa. *Herpornis tyrannulus* SWINH.; Hainan, Fukien. *Zosterops simplex* SWINH.; S. China, Formosa, Hainan. *Z. erythropleura* SWINH.; W. China, Chihli, Manchuria. *Malacias auricularis* SWINH.; Formosa. *M. desgodinei* D. & O.; Yunnan. *M. pulchella* AUST.; Yunnan.

**SICAWEI.** See *Zikawei.*

**SI HIA,** 西夏 *hsi hsia*. This note should properly appear under the heading *Hsi hsia*, but the other spelling is common. The term is the Chinese name for the Tangut kingdom which occupied what is now called Kansu. It was independent till conquered by CHENGHSI Khan in 1227. The ruling house was akin to the To-PA family which established the Wei dynasty in China. The name Tangut is Mongolian.

The *Si hia* language was a very peculiar one, their script being described as the most complicated system ever invented by the human mind; the nearest affinities of the language seem to be the Lo-lo and Mo-so tongues. Only a small number of the characters have so far been read, and the only material available for studying the language is an incomplete Manual with glossary discovered in Central Asia so recently as 1908. The *Si hia* literature was abundant; for instance the entire Buddhist Tripitaka was translated into that language and printed in 1294.

LAUFER: *The Si-hia Language*, T'oung Pao, March, 1916; BUSHELL: *The Hsi Hsia Dynasty of Tangut*, etc., Journal, N.C.B.R.A.S., vol. xxx.

**SIKA.** A handsome large deer about four feet at the shoulder with horns reaching 2 ft. 8 in. in length and having eight points. The horns will fetch as much as Taels 300 (\$40) the pair, and the animal is therefore much hunted. HEUDE proposed to regard *Sika* as a genus, giving no fewer than thirty-seven species for China and Japan. He revised this list later, but his arrangement has not been accepted.

THE PEKING SIKI (*cervus mandarinus*, formerly *C. hortulorum*) is now only found in remote parts of North-east Chihli and West Shanai. *C. mantchuricus* and *C. dybowskii* ? are found in Manchuria, and there is a smaller species *C. kopschii* in the Yangtze valley. See *Cervidae*.

SOWERBY: *Fur and Feather in North China*, and *Journal*, N.C.B.R.A.S., vol. xlvii; (HEUDE): *Mémoires concernant l'histoire naturelle de l'Empire chinois*, tome i et seq.

**SI KIANG**, 西江 *Hsi Chiang*, west river, generally known by foreigners as the West River, rises in the eastern part of the tableland of Yunnan, and is at first called the Pa-ta. After a southern course it turns north-west and leaving Yunnan runs for a hundred and fifty miles as the boundary of Kueichou and Kuangsi, then flows across the centre of Kuangsi into Kuangtung. Till about sixty miles from the Kuangtung border it has the name 紅水 *Red Water*. Later it divides and enters the sea by several mouths, of which the Chu kiang or Pearl River is most important. The branch which retains the name Si kiang finds the sea west of Macao. Its length is about 1,000 miles.

It was explored by Moss (*q.v.*), by COLQUHOUN as far as the Yunnan border, (see his *Across Chryse* and *R. G. Soc. Journal*, December, 1882), and by AGASSIZ (see *R. G. Soc. Journal*, May, 1891).

GUNDRY: *China Past and Present*.

**SILK.**—The art of sericulture originated in China, and its origin is traced back to the most ancient times, when the Empress HSI LIN introduced the rearing of silkworms and invented the loom. Silk was brought to Europe overland. We owe to ARISTOTLE the first notice of the silkworm; the raw silk imported appears to have been first woven in the west into thin gauzes in the island of Cos, off the coast of Asia Minor. The Chinese jealously guarded the secret of their valuable art, but tradition says that the eggs of the silkworm moth were carried to Khotan about the Christian era concealed by a Chinese princess in the lining of her head-dress; and that by this route the silkworm slowly spread to India and Persia. It reached Byzantium in the reign of JUSTINIAN, about A.D. 550, through two Nestorian monks. About A.D. 1260 cotton was introduced into China from India, and, owing to its cheapness, cotton cultivation was given the

preference over silk, which gradually became more and more neglected, and finally, under the Manchus, silk was only produced in Ssüch'uan, Honan, Kuangtung, and Chekiang, for the supply of the Government looms and for local consumption. It was subsequently, with the advent of foreigners and the ever-increasing demand for silks for exportation abroad, that the industry was taken in hand again and continued to increase, and all the more so as the people themselves rose with it in general prosperity, and were able to wear again the more costly silk garments.

Silk is produced by the larva of *Bombyx mori*, which feeds on the leaves of the White mulberry, (*morus alba*, especially var. *latifolia*). The trees are kept low by pollarding to admit of the leaves being easily gathered, but little attention is given to them, and they are subject to disease. Farmers in the Canton silk districts devote themselves solely to the raising of these mulberries, and sell the leaves to the silk cultivators.

WHITE SILK is mostly cultivated in the lowlands, but in Ssüch'uan the mulberry is abundantly cultivated up to 3,000 feet altitude. The chief silk districts are those in South Kiangu, North Chekiang, in the West River delta of Kuangtung, and in much smaller proportions in parts of Anhui, Shantung, and Hupei, with insignificant amounts from Chihli and Honan. Wusieh in Kiangu is said to produce the finest white silk in the world.

In Wusieh, Soochow, etc., two crops are produced; the first one is the *ta-ts'an* (大蠶), or *taysaam*, which makes the large cocoon. The second crop comes on about 25 days after the first; the worm is smaller, the *hsiao-ts'an* (小蠶), and the cocoon is inferior in quality. *Taalee* (七里) silk,—the derivation of the name is obscure—is said by WELLS WILLIAMS to have come originally from Hupei. In Kuangtung there are six annual crops.

YELLOW SILK: Most of this silk comes from Ssüch'uan, where it is produced in nearly every part of the province (apart from the Tibetan borderland). In Kiating-fu the infant worms are fed on the leaves of *Cudrania tricuspidata*, (*Ché-shu*, 柘樹), for half their lives, but for the remainder on the mulberry. Hupei and Shantung are the only other provinces where this silk is cultivated on a large scale.

WILD SILK: formerly and since very early times, produced mainly in the hills of East Shantung (the old country of Lai), but, since the opening of Manchuria to receive the surplus population of Shantung, also produced in South-east Manchuria. These silkworms, the larvae of *Antheraea pernyi*, feed in the open on the leaves of four species of oak, on which they are placed after they have passed the infant stage. A little wild silk is also grown in North Kueichou and North-east Chihli.

The oaks are *Quercus mongolica*, *Q. dentata*, *Q. aliena*, and *Q. serrata*, which grow well alike on rocky hillsides and in rich loam. Two crops are gathered, the spring and the autumn, of which the latter produces the most silk.

In Shantung a little silk for local use is also obtained from the cocoons of *Attacus cyathia*, which feeds on either the *ailanthus* or *ch'un* (椿) or the Chinese pepper tree, *Xanthoxylon*, *hua-chiao* (花椒). In the former case the cocoons are called *Yü-chien* (楮繭), *yü* being a name of the *ailanthus*; in the latter *chiao-chien* (椒繭).

**Modern Trade.**—When trade with the West began to develop in the 18th century silk was one of the leading exports, and in the last years of the East India Company's monopoly 4,000 piculs were sent away annually, and in the first years of open trade (1833-7), 10,000 piculs were exported each year. In 1844, a commission was sent from France to inquire into the industries of China, and the silk trade subsequently grew rapidly under the fostering care of the Government. Then came the T'ai P'ing rebellion, which ravaged the silk districts and reduced the trade to small proportions.

The exports, which in 1860 had amounted to Pcls. 67,000, fell to 39,000 in 1867, but in the seventies, when order had been restored, and cultivation resumed, there was a great boom, and in 1876, when the trade reached its zenith, Pcls. 76,000, worth over £9,000,000, were exported. Unfortunately, however, this activity was largely artificial, and in the following years a striking decline set in, due to deterioration in the quality of China silk arising from insufficiency of skilled labour in the silk districts, or rather of labour enough to wind the silk crop well by Chinese methods. The Chinese did not kill the chrysalis before winding silk from the cocoon—whence the brilliant white colour of much of the North China silk, a characteristic which belongs only to silk wound from live cocoons. This, especially if the weather is hot, necessitates the whole of the silk crop being wound off in a few days, otherwise the chrysalis would spoil the cocoons by emerging. But the population of the silk districts was so much reduced by the T'ai P'ing rebellion that there was not left a sufficient number of competent hands to wind a large crop.

There was also at this time much adulteration of better-class silk with poorer thread, and damping to add to the weight of bales was a cause of complaint both at Shanghai and Canton. Another cause of the decrease in demand in Europe was the general spirit of economy all over the world in the early seventies; over-speculation was another contributing cause. And before long another factor was introduced, viz. the steadily improving quality, under the fostering care of their Government, of the Japanese silk.

In the eighties the Japanese Government was very active, establishing laboratories for the study of disease, silk guilds to supervise production, and sericultural schools with ambulant inspectors who enforced regulations for the scientific inspection of silkworm eggs. The result was that the acreage under silk in Japan greatly increased, the best models were studied, and Japan silk became the favourite in the United States, which was becoming an increasingly important market. By the year 1887 China silk was suffering heavily from Japanese competition, and their thread, which was more even, was preferred by the European buyers. Meanwhile disease had appeared in China, and during the eighties caused severe losses: fortunately it died down at the end of the decade.

In the nineties there was a revival in the China silk trade. Steam filatures had been started in the Kuangtung districts as long before as 1874, and the quality of Canton silk had improved.

A very large increase in the production of silk was predicted by exports in the early nineties, when steam filatures were being erected in growing numbers in Shanghai. Till then the producers had never reared more worms than could be dealt with in the short period (10 days) which elapses between the completion of the cocoon and the appearance of the moth. Over-production would entail the loss of many cocoons, as the perfect insects eat their way through them to the light. The use of steam filatures obviates these difficulties. The cocoon is baked or kiln-dried, and the spinning of the silk can take place at any time.

By 1895 there were a number of steam filatures at Shanghai, and, owing to the deterioration of Japanese silk, due to carelessness—following on easy profits, Shanghai filatures were now preferred in the world's markets. In the same year an institution was opened at Shuntak, on the initiative of the Inspector General of Customs, for the examination of eggs. This was followed by an improvement in the quality of Canton silk, which was, however, only temporary. In Japan the Government took measures to improve silk, establishing a conditioning house at Yokohama in 1897, and making the examination of silk for moisture compulsory in 1900. By way of contrast the authorities in China had in the preceding year vetoed a scheme for the scientific treatment of disease at Hangchow. In 1900 the exports from China and Japan were practically equal at £7,000,000 (ten years before China had £8,000,000 to Japan's £3,500,000), but since then Japan has forged ahead, and in 1913—the last year of normal conditions—Japan exported £25,000,000 worth, as against £15,800,000 worth from China.

These figures have been given to show what might be done in China were the Government to adopt a policy similar to that taken up in Japan.



China silk is intrinsically the best in the world, the producers are industrious and the silk area very large and capable of indefinite expansion. The latter point is proved by the expansion which recent years have witnessed in the wild silk trade of Manchuria. Indeed, much progress has of late years been made, in response to the greatly increased demand from abroad, but with the introduction of modern methods the production might be vastly increased, and, above all, the quality improved. There are signs at present that interest is being awakened in this question, which is of vital importance to China, since silk is the premier article among its exports.

*Present State of Industry.*—**KIANGSU**: Silk is cultivated in almost every village in the south of the province, but the leading districts are Soochow, Wusieh, Shengtse, Pin-niu, and Liyang. Wusieh has the largest production and is also said to produce the best white silk in the world. As regards steam filatures, Shanghai has some twenty-five, with a total of 8,000 basins employing 20,000 hands. Soochow has three filatures producing 1,300 piculs of raw silk, and Chinkiang two producing 1,000 piculs annually, but elsewhere the industry is in the hands of the peasantry, and there is a probability that steam filatures will be more and more established in the cultivating districts themselves. Piece goods are made chiefly at Soochow, Wusieh and Nanking: the industry at the latter city is however declining in favour of Soochow, which has 7,000 looms for weaving satins and 2,000 for gauzes, controlled by two guilds, besides which there are numerous private looms. The production is estimated at over 5,000 piculs yearly. In 1916 the exportation of silk piece goods from the four Kiangsu ports was valued at Hk.Tls. 10,670,000 and of raw silk at Hk.Tls. 32,988,000.

**CHEKIANG**: The chief centres are Hangchow, Huchow, Kaching, Haining, and Shaoshing. The largest production of raw silk is from Huchow, and of piece goods from Hangchow. After the Revolution the industry declined, but there has been a revival, and the provincial authorities are doing their best to stimulate it, having set up two sericultural schools and model factories for the training of women operatives. There are three steam filatures in the province, at Hangchow, Dongsi, and Siaoshan.

**KUANGTUNG**: The climate of the West River delta is very favourable to the production of silk, and there are six yearly crops, with an occasional seventh. Shuntak is the leading district, and there are upwards of 200 steam filatures, the first having been opened in 1874. Sainam is also a very active silk centre, and Canton is famous for its piece goods and embroideries. The exportation of raw silk in 1916 was worth Hk.Tls. 30,870,000.

**Ssŭch'UAN**: Silk is produced almost everywhere in the central and eastern portions of this province, but especially in the Chengtu plain, at Kiating, Pao-ning, and Shunching. Hosse estimated the value of the production in 1903 at Tls. 15,000,000, and since that year the Government has introduced many reforms in sericulture, including schools in every pre-lecture, where pupils are instructed and eggs supplied to cultivators. There are now thirty steam filatures and four re-reeling houses in the province, and the industry is developing rapidly. Ssŭch'uan is also a great manufacturer of silk piece goods and of embroideries, the quality of which has improved in late years. The exportation of raw silk was in 1916, Hk.Tls. 4,320,000.

**SHANTUNG**: Sericulture is the premier industry, but the silk produced is inferior to that of Kiangsu and Chekiang, most of it being yellow. The chief silk districts are Ichow, Tsingchow and Tsinan. There are now steam filatures at Tsinan and Tsingchow, at which town piece goods are also made.

Some silk is also produced in Hupei, and there is a steam filature at Hankow, which draws its supplies of raw material from the districts of Mienyang and Hanchuan. Tangyang and Hojung yellow silk is well known, and there is a large manufacture of piece goods and of satins in these districts, and at Shasi district, the Kingchow silks being renowned. The silk production of other provinces is small: but Changsha embroideries are of good quality and the industry is promising there. Attempts have been made to promote the silk industry in Kuangsi, Yunnan, and Shensi, but without conspicuous success.

**WILD SILK**: The leading provinces are Shantung and Fengtien. The former draws its supplies of cocoons from the latter, having ceased to be the large producer that it was many years ago. The oak-grown silk trade of S.E. Manchuria (Fengtien) has made very great strides since the opening-up of the region, and steam filatures are now being gradually introduced into the district. In Shantung, Chefoo is the centre of the reeling industry, there being now forty native and three foreign establishments at the port, which produces 14,000 piculs of raw wild silk annually. The Shantung pongees, woven from wild silk, are exported in large quantities; they are produced in the Liutuan, Chihsia, and Ninghai districts, and employ thousands of peasants at the looms. The Honan pongees are also well known; they are woven at Luhsan, where wild silk is produced in the hills of the west of the province. Some white and yellow silk is also produced in Honan. A considerable quantity of wild silk is also grown in North Kuweichou, in Taun-i district; the quality is not, however, good.

China was, no doubt, the first country to ornament its silken web with a pattern; the figured

Chinese silks brought to Constantinople were there named "diapers," but after the 12th century, when Damascus became celebrated for its looms, the name damask was applied to all silken fabrics richly wrought and curiously designed, and Chinese figured silks were included under this class. The designs used in weaving and embroidery are of varied character and can be traced back to very ancient times—the silk weaver is the most conservative of artisans and continues to use all the old patterns.

The chief centres for the manufacture of silk piece goods, of which there are between two and three hundred kinds, are Canton, Shanghai, Nanking, Soochow, and Hangchow. Embroideries are a speciality of Canton. Canton silk piece goods are said to be of a finer, softer texture than those further north, and the handkerchiefs are particularly good; certain sorts of silk not produced in Kuangtung are imported from Ssüch'uan and Tonkin to be used in this manufacture. Details of the texture of the principal fabrics may be found in the voluminous Customs Report on Silk.

*Production.*—At the beginning of the present century the annual production was estimated at from 350,000 to 400,000 piculs (*British Consular Report on China*, 1901). Two-thirds of the production of Central China are said to be retained for home consumption, and half of that of South China.

The total value of exports abroad of silk and its products in 1916 was Hk. Tls. 111,000,000, being 23% of the value of all exports. Of this sum, Raw White Silk, steam flature, represented almost half (Hk. Tls. 53,770,000, or piculs 65,813).

KING, in his *Farmers of Forty Centuries*, p. 12, gives 120,000,000 lbs. as a low estimate of the total annual production of silk in China; he quotes HOSIE as stating the production of Ssüch'uan to be 5,500,000 lbs.

The crop of mulberry leaves is estimated at roughly ten tons per acre, and in one case KING (*op. cit.* p. 314) found that 123 lbs. of leaves were required to produce one lb. of silk, in Chekiang. Thus 10 tons of leaves would produce 1,000 lbs. of silk,—the yield of one acre in a season.

*The China Year Book*, 1916, gives the following specifications as used for export purposes:—

	Percentage of total value	Chief ports of original export
1. Silk, Raw, White ...	17	Soochow 33%; Shanghai 25%; Hangchow 18%; Canton 55%; Shanghai 39%
2. Silk, Raw, White ... (steam flature)	81	Canton 55%; Shanghai 39%
3. Silk, Raw, Yellow ...	8	Kiaochow 35%; Chungking 34%; Hankow 20%; Manchuria 61%; Shantung 21%
4. Silk, Raw, Wild ...	8	Shanghai 48%; Manchuria 36%; Canton 34%; Chefoo 17%; Chungking 53%; Hankow 23%; Canton 39%; Shanghai 38%
5. Silk Coccons ...	3	Shanghai 48%; Manchuria 36%; Canton 34%; Chefoo 17%; Chungking 53%; Hankow 23%; Canton 39%; Shanghai 38%
6. Silk Waste ...	0.8	Chungking 53%; Hankow 23%; Canton 39%; Shanghai 38%
7. Silk Coccons, refuse ...	13	Canton 39%; Shanghai 38%
8. Silk Piece Goods ...	13	Canton 39%; Shanghai 38%
9. Shantung Pongees ...	8	Chefoo 33%; Kiaochow 39%
10. Silk Products, unclassified	1	Canton 46%; Shanghai 16%

[N.S.]

CUSTOMS REPORT, SPECIAL SERIES, No. 3, 1881, reprinted 1917; N. SHAW: *Manchurian Tussock Silk*; S. W. BUSHELL: *Chinese Art*; H. B. MORSE: *The Trade and Administration of the Chinese Empire*; CUSTOMS AND BRITISH CONSULAR REPORTS, *passim*.

SILVA, FÉLICIE DA, 林義理 Lin Fei li, a Jesuit Father, born in Portugal in 1578. He arrived at Nanking in 1608, and died there in 1614. Meanwhile he had been sent to Macao for his health's sake, and had laboured at Hangchow and Ch'ou chou 滁州.

HAVRET: *La Stile chrétienne de Si-ngan-fou*, ii, p. 25, note.

SILVER. See *Minerals*.

SIMON, G. EUGÈNE, was sent to China in 1860 by the French Minister of Agriculture. He went up the Yangtze the next year with Admiral HOPE and Captain BLAKISTON. In 1862 he went to the North and in 1863 to Ssüch'uan, returning to France the next year. He returned to be Consul at Ningpo and Foochow, then finally left China for Australia. He died in France, September 29, 1896. His writings deal chiefly with agriculture and banking. A list of them is given in the *T'oung Pao*, 1896.

SINAE. The name of China as known by sea,—the name which came west by the land route being Seres. See *China*.

YULE: *Marco Polo*, 3rd Ed. Intro., p. 12.

SINIM. A name found in Isaiah xlix, 12 ("the land of Sinim"), and taken by many scholars as meaning China under its name 秦 Ta'in; but modern opinion mostly regards it as referring to Syene, (the modern Assouan). See *China*.

SINITIC, a name used for the group of languages spoken by races inhabiting Indo-China and West China. It was suggested by Captain C. J. FORBES and adopted by Major H. R. DAVIES. DAVIES divides them into four families, i. Mon-Khmer; ii. Shan; iii. Chinese; iv. Tibeto-Burman. All the languages of Yünnan and W. Ssüch'uan are grouped under these four titles.

Other names used for this whole group are Himalaic, Indo-Chinese, Polytonic and Monosyllabic.

DAVIES: *Yünnan*, p. 336.

SINKIANG, 新疆 Xin chiang. See *Turkestan*.

SINK OF INIQUITY, an expression used of Shanghai by the Duke of Somerset in Parliament in 1869. It is not generally known that the accusation was against the commercial morality of the place. The Duke's authorities were naval officers.

The Chamber of Commerce considered the question of officially noticing the bad language used, but wisely let the matter drop.

MACLELLAN: *The Story of Shanghai*.

**SISTERS OF CHARITY.** See *Filles de la Charité*; *Franciscaines-Missionnaires*; *Carissiennes*.

**SITTA**, a genus of the Family *Sittidae*; the Nuthatches; 6 species are known in China. These are, *Sitta sinensis*, common in the central provinces and rare in the north; found also in Formosa. *S. montium* in the mountains of N.W. Fukien. *S. amurensis*, found in Manchuria and as far south as Peking; *S. yunnanensis* and *S. magna* taken in Yunnan and *S. villosa*, common at Peking and still commoner at Jehol.

**DAVID** et **OUSTALLET**: *Les Oiseaux de la Chine*; Anabatidés.

**SI WANG MU**, 西王母, a title which occurs in ancient Chinese works and which has given rise to a remarkable variety of opinions among sinologues. The characters, simply translated, are *west king mother*, meaning Queen-mother of the West; but the puzzle is to know to whom or to what the term applied. This article can do no more than give the various solutions that have been suggested.

MAYERS says it was a fabulous being of the female sex, and adds that modern writers take it as the name of a region or of a sovereign. LEGGE's translation of the *Bamboo Books* renders it *western Wang-moo* and the *chief of Wang-moo*. FABER, translating *Lieh Tzû*, gives *die Mutter des West-königes*. HIRTH translates it as *mother of the western king*, but again speaks of it as "a place, an imaginary abode of a fairy queen"! EITEL regards it as probably a mere transliteration of some non-Chinese name. In translation he gives both *the people Si-wang-mu* and *(the chief) of Si-wang-mu*. LA COUPERIE thought it was the title of a line of sovereigns of the Wu-sun nations. The early Jesuit missionaries thought it meant the Queen of Sheba, and FORKE has elaborated this theory. CHAVANNES takes it as the name of a barbarous tribe, and DE GROOT speaks of *Si Wang-mu*, a *mystic Queen of the Sien* or Immortals. The latest theory advanced by a foreign scholar is GILES' identification of **SI WANG MU** and **HERA (JUNO)**.

All references required in reading the above, with a study of Chinese allusions, and the exposition of GILES' theory, will be found in the article named below.

GILES: *Who was Si Wang Mu?* *Adversaria Sinica*, p. 1.

**SIX BOARDS, THE**, 六部 *liu pu*. The Boards of the Central administrations till towards the end of the Manchu dynasty. They were (1) 吏部 *Shih pu*, Board of Civil Office; (2) 戶部 *Hu pu*, Board of Revenue; (3) 禮部 *Li pu*, Board of Ceremonies; (4) 兵部 *Ping pu*, Board of War; (5) 刑部 *Hsing pu*, Board of Punishments; (6) 工部 *Kung pu*, Board of Works.

Dependent on the Board of Ceremonies there was also the Board of Music, 樂部, *Yo pu*.

**SIX CLASSES OF CHARACTERS**, 六書 *liu shu*, the division of written words according to their origin. (The six forms of characters, seal, grass, etc., are called *liu t'i*). The names of the six classes as translated by HOPKINS are as follows: i. 象形 *Heiang hsing*, Pictorial; ii. 指事 *Chih shih*, Indicative; iii. 會意 *Hui i*, Suggestive compounds; iv. 諧聲 *Heieh shêng*, Phonetic; v. 假借 *Chia chieh*, Adoptive; vi. 轉注 *Chuan chu*, Deflected.

The above English words are those used by HOPKINS in translating the *Liu Shu Ku* 六書故 (q.v.); but he also gives in an Introduction the various terms used for each class by CALLERY, WILLIAMS, SUMMERS, SCHLEGEL, MAYERS and EDKINS, with these scholars' explanations and those of some Chinese writers. Speaking roughly the explanations may be given as follows; Class I includes the characters which are pictorial representations of objects; Class II, characters which indicate actions or states, as 三 *san*, three, 上 *shang* above and 下 *hia* below; Class III, characters made by a union of already known symbols, as 田 *t'ien*, field, and 力 *li*, strength, together making 男 *nan*, the male, (he who works in the fields); Class IV, characters in which there is added a symbol to give the sound, as 鯉 *li*, a carp, made of 魚 *yü*, fish and 里 *li*; Class V, characters borrowed to stand for syllables having so far no written representative, as 令 *ling*, 昌 *chang*, etc.; Class VI, characters inverted or turned round, with a new meaning, as 后 *hou* and 司 *ssü*.

Full references will be found in HOPKINS' book. HOPKINS: *The Six Scripts*, (1881); WIEGER: *Chinese Characters*.

**SIX FORMS OF SCRIPT**, *liu t'i* 六體, not to be confused with the Six Classes of Characters *liu shu* 六書.

These are 1. *Chuan* 篆, the Seal character. 2. *Li* 隸, the ancient or official text. 3. *Chieh* 楷 the plain character. 4. *Hsing* 行, the cursive style. 5. *Ts'ao* 草, the 'grass' character. 6. *Sung* 宋, the Sung dynasty style, used in printing.

Another classification is i, *Ku wên* 古文, the ancient style. ii, *Ch'ü tsü* 奇字, exceptional characters among the first. iii, *Chuan* or seal. iv, *mu* 謄, the official text. v, *Li chuan* 隸體, contorted seal. vi, *Ch'ung shu* 蟲書, the tadpole characters.

MAYERS: *Chinese Reader's Manual*.

**SIX KINGDOM PERIOD.** See *Seven Martial States*.

**SKINS.** See *Goatskins*; *Dogskins*; *Hides*.

**SLAVERY.** The evils of slavery in China are much lighter than those we associate with the institution in other lands; there are no slave-markets

and no openly violent treatment of slaves. This is largely due, no doubt, to the fact that master and slave are generally of the same race, and that slavery is an accidental condition into which anyone might fall, whatever his birth or position.

Slaves are of three kinds: prisoners of war; those who are sold or self-sold into slavery; and those who are born slaves.

The first kind are now rare. The second are contrary to law, but are very common. The sale may be for debt, a son, daughter, or even a concubine being thus sent into slavery. But the poverty of the common people is the chief cause of this class being numerous. In times of famine especially, large numbers of children are sold, partly to save their lives, partly because the price received may keep the rest of the family alive. Many children, too, are kidnapped for the purpose of selling as slaves.

The fate of such is not of necessity very hard. The boys, who are not the most numerous in this class, can only gain their freedom by purchase. They have their *peculium* and the master may even set them up in trade that they may earn enough to become free. Girl slaves are more numerous, because there is no class of hired domestic maid-servants in China. They are seldom sold a second time, but at the suitable age are married off and thus become free.

The third kind, those born in slavery, supplies the recruits for theatres and brothels. But by law a slave girl who bears a child to her master becomes *ipso facto* a secondary wife; and at a master's death, if the sons divide the property, all share equally, whether sons of wife, concubine or slave.

There was formerly a class of State slaves, consisting of criminals, rebels, etc.; but these now go into banishment instead of slavery.

BIOT: *Memoir on the Condition of Slaves in China*; Chinese Repository, vol. xviii; PARKER: *Chinese Family Law*, Excursus No. 6; DYER BALL: *Things Chinese*.

**SLEEVE EDITION**; corresponding to the foreign *pocket edition*; a small form of a book which can be hidden in the wide sleeve of a Chinese garment; much used by dishonest students in examinations.

**SLIPPER BOAT**, 存船艇 *ma lêng t'êng*, a kind of covered boat for passengers, much used at Canton. Its shape is somewhat like a Chinese slipper.

**SMITH, ARTHUR HENDERSON, D.D.** LL.D., a missionary of the American Board (Congregationalists) born in Vernon, Connecticut, in 1845. He reached China in 1872, and in 1878, was appointed to P'ang-chia chuang, Shantung, where he remained till 1905, when he gave up station

work for literary and other labours, making his head-quarters at T'ung chou, Chihli. Dr. SMITH is well known as the author of some popular books on China, including *Chinese Characteristics*, *Village Life in China*, *China in Convulsion*, etc.

**SMITH, GEORGE**, a missionary of the Church Missionary Society, who reached Hongkong in September, 1844, with instructions to examine the possibilities of different stations. Before the end of 1846 health required his return to England. In 1849 he was consecrated as Bishop of the newly formed see of Victoria in China. He returned to Hongkong in 1850, spent a great deal of time visiting the Treaty Ports, visited England again in 1855-6, again in 1860 left Shanghai for Japan, United States and England, returning to Hongkong in 1861, and finally retired from the duties of the bishopric and went to England in 1864.

[WYLLIE]: *Memorials of Protestant Missionaries to China*.

**SNAKES.** See *Reptilia*.

**SNIPES.** See *Limicolae*.

**SNUFF.** It is said that snuff was introduced into China between A.D. 1660 and 1680. If so, "snuff-bottles" of an earlier reign than K'ang Hsi cannot be genuine or cannot be snuff-bottles. *N.C.B.R.A.S. Journal*, vol. xx, p. 97.

**SNUFF-BOTTLES** are made of different varieties of stone, often exquisitely carved, of porcelain, glass, etc. Attached to the stopper is a tiny spoon with which the snuff is placed on the thumb-nail. See *Snuff*.

**SOAP**, 肥皂 *fei tsao*. There are now many soap factories in different parts of China, but previously to the introduction of Western methods of manufacturing the article, the Chinese chiefly depended for soap on the following three kinds of soap-tree, viz.: (1) *Gymnocladus chinensis*, a leguminous tree whose long brown pods contain a thick layer of brown tallow, with which clothes may be washed. HOSIE states (*Province of Szech'uan*, p. 31) that the pods are also cut up very fine and ground into a paste with such perfumes as sandalwood, cloves, garoo, patchouli, rue, musk, camphor, etc., and then thoroughly mixed with honey. The result is a dark substance of the consistency of soft soap, used by the fair sex as a cosmetic and by barbers as a salve. (2) *Gleditsia sinensis*, with black pods growing to a length of one foot, from the tallow in which a fine latherly soap is obtained. (3) *Sapindus mukorossi*, the tallow of which is cleaner than that of the other two. From all three a lather is formed in either hot or cold water.

Soap is also obtained from an efflorescence which appears on the ground in the Lower Yellow River

region. It is boiled for some time, the scum removed, the useful part sinking to the bottom, and the water drained off, the residue being mixed with alkali. This is used for washing clothes only.

A substitute for soap was *i tsu* 胰子, said to be the sweetbread of animals, or according to GILES, the hog's caul.

There are some thirty modern soap factories in China, of which eight are at Harbin and eight at Shanghai. The amount imported in 1916 was of the value Hk.Tls. 2,635,307.

**SOAPSTONE.** See *Minerals*.

**SOAPTREE.** See *Soap*.

**SOCIÉTÉ DU VERBE DIVIN**, a German Congregation founded in 1875. The chief seminary is at Steyl in Holland; hence it is often called the Steyl Mission. The members take the three vows and generally no more. They are exclusively German or Austrian. The same founder instituted in 1889 the *Society of Servants of the Holy Spirit*, a Society of Sisters who undertake work among women, manage orphanages, girls' schools, etc. The Steyl Mission in China has the Vicariat of S. Shantung; the European priests number 66 and the Christians 86,150.

**SOCIETY FOR THE DIFFUSION OF Christian and General Knowledge.** See *Christian Literature Society*.

**SOCIETY FOR THE DIFFUSION OF Useful Knowledge in China**; a Society founded in Canton in 1834. At a meeting of residents, November 29, the Society was constituted on the proposition of Mr. GÜTZLAFF and Mr. MATHESON; JAMES MATHESON was made President, BRIDGMAN and GÜTZLAFF, Chinese secretaries and J. R. MORRISON, English secretary. J. F. DAVIS, Esq., H.M. Chief Superintendent in China and all the foreign consuls were invited to become honorary members.

A full account of the business at this and a subsequent meeting, with regulations of the Society, etc., will be found in the *Chinese Repository*.

CHINESE REPOSITORY: vol. iii, p. 378.

**SOCIETY OF THE DIVINE WORD.** See *Société du Verbe Divin de Steyl*.

**SODA LANDS** 鹼地 *chien ti*. A large amount of land in Chihli and Shantung is covered with a white deposit which has been analysed into Sodium chloride 28.8%, Sodium carbonate, 12.4%, and Sodium sulphate, 63.8%. Most of the sulphate having been removed by evaporation the rest is used for bleaching textiles and as a mordant in dyeing cotton, etc.

Such land is of course unfertile.

**SOERIO, JUAN**, 蘇知漢 (or 望), an early Jesuit missionary, born in Portugal in 1566. He entered the Society in 1584, and after completing his studies in India, arrived at Nanch'ang fu in 1595.

After twelve years of difficulties, ill-health and much loneliness, he died in August, 1607, and was buried in Macao.

HAVRET: *La Stèle chrétienne de Si-ngan fou*, i, p. 13, note.

**SOLA**, from Hindustani *shola*, the name of a plant, and of the pith of that plant which is used for making pith hats and other protection against the sun's rays. The word has nothing to do with the English word *Solar*. See *Topee*.

**SOMNAMBULISTS.** See *Clairvoyants*.

**SON OF HEAVEN**, 天子, a title by which the supreme ruler in China was always called, whether his other title was Emperor 帝, King 王, or August Emperor 皇帝. He was supposed to hold his office by direct appointment from above and to be God's vicegerent on earth. It has been in use from the earliest times: e.g. Yü calls himself thus in one of his speeches found in the *Shu Ching*. It may be compared with the *θεοϋβουλος βασιλεύς* of Homer, the Latin *divus* and many other titles used in the East. See *Imperial Titles*.

GILES: *Glossary of Reference*.

**SONOROUS STONE, THE**, 特磬 See *Musical Instruments*.

**SOOCHOW**, 蘇州 *Su chou*, an important city of Kiangsu, sixty miles west of Shanghai, with which it is connected by rail, and forty miles south of the Yangtze. Its population is about half a million. It is celebrated for its wealth and beauty, so that the Chinese proverb says 'Above is heaven, below are Soochow and Hangchow.' Silks, satins and gauze are produced there; there are some cotton mills and a large trade in rice. The Grand Canal passes it and its waterways are abundant. It was opened to foreign trade after the Chino-Japanese war in 1896. Till A.D. 473 it was the capital of the Wu 吳 kingdom.

	1915	1916
Net Foreign Imports ...	2,464,279	2,981,553
Net Chinese " ...	998,356	914,923
Exports ...	12,471,801	12,871,347

Total Hk.Tls. ... 15,934,436 16,767,823

**SOOCHOW CREEK**, 吳淞江 *Woosung River*; an affluent of the Huangpu, (q.v.), which debouches in the foreign settlement of Shanghai. It was formerly the main stream, giving easy access to Soochow.

**SOOCHOW UNIVERSITY**, belonging to the Methodist Episcopal (South) Mission was organised in 1900, under a charter of the State of Tennessee.

Land was bought in the same year, the Governor of the Province assisting in the negotiations, and the gentry subscribing liberally.

The University was founded on three earlier Institutions. First, a school opened under a Chinese teacher in Soochow in 1872, which afterwards enlarged into *BUFFINGTON* Institute with the Rev. A. P. PARKER as first President. All teaching was done in Chinese.

In 1899, this school was merged into the Anglo-Chinese College, Shanghai, with Dr. PARKER as head. This Anglo-Chinese College had been started by Dr. Y. J. ALLEN in 1884, and was itself a union of two smaller schools. A third institution was a school opened in 1896 in Soochow by Dr. D. L. ANDERSON in response to the growing demand for English. This school closed during the Boxer rebellion, was re-opened in 1901 as the Academic Department of the new University, and Dr. ANDERSON was its President till his death in 1911. After this the two colleges at Shanghai and Soochow were united at the latter place, the head of the former, Dr. JOHN W. CLINE, becoming President.

The University offers four years' courses in Arts, Science and Law, and grants the degrees of B.A., M.A., B.Sc. and LL.B. The Department of Law is situated at the old Anglo-Chinese College in Shanghai. There are three middle schools, in Soochow, Shanghai and Hu-chow, leading to the College course. The Bible School at Sungkiang, and all the Primary and Higher Primary Schools of the Mission are branch schools of the University, to which they are designed to lead up.

The Soochow University campus covers fourteen acres. The principal buildings are ALLEN Hall and ANDERSON Hall, and there are six residences and four dormitories on the campus, as well as seven dormitories outside. There is also a water plant which serves the whole Methodist Mission community.

The students run a school for poor boys, (ninety pupils) in which they teach without remuneration, and for financing which they are responsible.

In January, 1917, the University reported:—

Foreign professors ... ..	11
Chinese professors ... ..	18
Other Chinese assistants ... ..	4
Students in the three Middle Schools ... ..	530

Collegiate students:—

Arts and Sciences ... ..	71
Law ... ..	14

See *Methodist Episcopal (South) Mission*.

## SOUTH CHIHLI MISSION.

*Headquarters*:—Ta-ming fu (大名府) Chihli.  
*Entered China*, 1896.

This undenominational Mission was begun by the coming to China of Pastor and Mrs. HORACE

W. HOULDING, from the U.S.A. in 1896. Spending the winter in Tientsin, a conference of missionaries told Mr. HOULDING of Kuang-p'ing fu and Ta-ming fu in extreme Southern Chihli, with approximately twenty *Asien* cities wholly unoccupied. Upon his first tour into this region, on October 17, 1897, he met a solitary Chinese Christian from near Shanghai, baptized many years before by the London Missionary Society in Tientsin, who for eighteen years had been in Ta-ming fu praying for a missionary to come. This incident fixed the headquarters of the future mission, and, though permanent residence could not be effected until after the Boxer outbreak, a great deal of itinerating was done by Mr. HOULDING, by barrow and on foot, both in South Chihli and South-western Shantung, while with a teacher accompanying him he pursued the study of the language. Eighty thousand portions of Scriptures were sold, and there was a widespread distribution of tracts. Driven out by the Boxers in 1900, with the loss of all their personal property, in 1901 Mr. and Mrs. HOULDING returned with a party of fourteen new missionaries, representing seven diverse denominations, incorporated as the South Chihli Mission, when Pao-ting fu became their temporary residence, property being there given to the Mission by the Chinese government in perpetual lease.

In the winter of 1902-3 Ta-ming fu was first occupied as a residential station, and the following autumn all moved there. To a small property purchased just before the holocaust of 1900, which had not been destroyed,—one of two in the whole of North China to be spared,—adjoining property was now easily added by purchase, making a commodious compound of some three English acres.

In 1903 Tze chow 濟州 was opened, especially as a railway station on the Peihai railway was then being built; Weihsien was made a station; and Ts'ao-chow fu, Shantung, was also opened this year, work having been begun there five years before in response to an appeal from the city itself.

In 1904 Lin-ming kuan 臨沱關 was opened as a residence station by the purchase of the palace once occupied by the late Empress-Dowager.

In 1905 Kuang-p'ing hsien 廣平縣 and Kuang-p'ing fu 廣平府 were opened, and also Ts'ao hsien 灤縣 in Shantung, and K'ai chow in Chihli, which last two have since been handed over to two Mennonite Missions respectively.

In 1906, centrally located property was purchased in K'ai-feng fu, 開封府 the capital, the first case of purchase by Protestant missionaries in that then very anti-foreign city. After resident work of a year or two the place was sold and the work handed over to the American Baptist Mission, South.

Since the return in 1901 more than threescore missionary workers have come, and several Missions

have hived off from the S. C. M., notably the Mennonite work in South-western Shantung, the Ebenezer Mission of Honan and the National Holiness Association in W. Shantung.

A somewhat distinctive feature in the work was begun in 1904-5, when nearly fifty small farms were bought up close outside Taming fu city and not far from the Wei River, for a Schools-Campus, called now by the foreigners "The Farm" and by the Chinese "The Gospel Villages." This constitutes a tract of over 100 English acres, a place for schools and for summer conferences, and a rendezvous for the workers during the heat of summer without leaving the heart of the field. To this end, some thousands of forest and shade trees were set out, and there are orchard fruit trees, vegetable gardens and a dairy. Any possible income is to go to the schools, and opportunity is thus given to students for self-help. At one end is the Girls' School, and not far from the centre the Boys' School and Training school work, with the Chapel, the Headquarters Offices, Printing Press and Colportage Building, Receiving Home for Missionaries and residences.

The Mission is entirely evangelical, and all its industrial and other activities have the one aim of bringing the Gospel to the Chinese. It is a "faith mission," its agents' salaries not being guaranteed by any Board in the home-land; the missionaries share *pro rata* in what remains after the general mission expenses have been met, within a modest maximum. No Chinese are directly engaged by the Mission as pastors and evangelists, all monies subscribed for the support of such being handed over to the native elders to control. For other distinctive principles the *Handbook of the South Chihli Mission* may be consulted.

In 1917, the Mission has six resident stations with 27 missionaries.

#### SOUTHERN BAPTIST CONVENTION, Foreign Mission Board of the.

*Headquarters*:—Richmond, Va., U.S.A.

*Entered China*, 1845.

Works in Kuangtung, Kuangsi, Kiangsu, Shantung, Anhui and Honan, and is divided into four Missions.

*South China Mission*.—The first missionaries of this Society to China were the Revs. S. C. CLORRON and GEORGE PEARCY who arrived in Canton in 1845. These and other workers who followed either died or retired through broken health, and the work was not permanently established till 1854. Ying-tak 英德, the centre for Hakka work, was opened in 1890, and Shiu-hing 肇慶 in 1905, as also the port of Kongmoon 江門, while Macao itself, which had been opened for a time from 1836 by a Baptist missionary from the Southern States, was re-occupied.

Two stations are also worked in Kuangsi, viz. Wu-chow 梧州 on the West River (1890), and Kuei-lin 桂林 (1895).

Canton City has from the beginning been the principal centre and in 1907 a new compound was occupied in the eastern suburbs, which comprises nearly thirty English acres, having buildings for the GRAVES Theological Seminary, with a total enrolment of one hundred and six students and also the Girls' Boarding School, Women's Training School, Kindergarten, Boys' Academy, and Orphanage—the two last-named institutions owned and managed by the Chinese Baptists. In ten years the combined attendance at these institutions has about trebled. Near the compound are also the School for Blind Girls, supported by individual gifts, and the China Baptist Publication Society, the property of the American Baptists, North and South.

The Mission's sphere of activity includes some 50,000 square miles of the territory of Kuangtung and Kuangsi. Its work is conducted along evangelistic, educational, medical, and literary lines, with the evangelistic work well in the lead. There are seventy out-stations, twenty-five ordained Chinese and forty-three churches.

*Central China Mission*.—The work was begun by the Rev. and Mrs. MATTHEW T. YATES, who landed in Shanghai in 1847. In 1848, a doctor (Dr. J. S. JAMES) and his wife, who were appointed to this station, went down in the schooner *Paradox* which capsized when entering Hongkong harbour in a sudden storm. Among later arrivals in Shanghai were the Rev. and Mrs. T. P. CRAWFORD who after eleven years went to Shantung and ultimately helped to form the American Gospel Baptist Mission (q.v.).

From 1863, through the ill-health or removal of other workers Dr. and Mrs. YATES were left alone in Shanghai for over twenty years. The chapel inside the native city was burnt down by the T'ai P'ing rebels, but the foreign community contributed Taels 3,000, to help rebuild it, and mission funds were not used. At one time Dr. YATES had to take a furlough through ill-health, when Mrs. YATES and a native pastor kept the work going.

In 1883, work was begun at Chinkiang and Soochow, and from the former place a station was started at Yangchow in 1891, where medical work was begun in 1901. In 1912, the Mission placed a medical man on the staff of the Union Medical College at Nanking.

The attitude of the Mission towards educational work was for many years vacillating, and it was not till 1899 that a permanent character was given to it, when a girls' boarding school was opened at the Rifle Butts, Shanghai. Four years later, one for boys followed, since enlarged. Great

advances have been made in the decade 1907-17. During this period the Mission has built in Shanghai the ELIZA YATES Academy for Girls, the Grace Baptist Church, the Ming Jang School for Boys, and Kading Church; in Soochow, a new church edifice, the YATES Academy for Boys, the Wei Ling Academy for girls, and the Women's Bible School; in Chinkiang, two new residences (besides assisting to build a number of churches); in Yangchow, two hospitals and a physician's residence, and a Girls' Academy; and in Nanking a residence for a physician.

In October, 1907, the Mission, in co-operation with the East China Mission, A.B.F.M.S., opened in rented quarters in Shanghai a Seminary, of which the Rev. R. T. BRYAN, D.D., was the first president. The seminary was transferred to new permanent quarters at the Point soon afterwards and the College shortly thereafter was also opened.

The Rev. F. J. WHITE, D.D., of the A.B.F.M.S., is now the president of these joint institutions.

*Shantung Mission.*—The work began in 1860, when the Rev. and Mrs. J. L. HOLMES and the Rev. J. B. HARTWELL arrived in Chefoo, and in 1861, Mr. HARTWELL proceeded to Têng chow, fifty miles west of Chefoo. The gentry were exceedingly hostile, and though one house had already been rented before they were aware, they prevented any other being rented or sold to the foreigner. In the autumn of 1861, the province was overrun by Nien-fei 捻匪 (q.v.). Mr. HOLMES believed them to be connected with the T'ai P'ing rebels, with whom he had had intercourse in the south, and, with a member of the American Protestant Episcopal Mission, went out to expostulate with them. Both men were murdered, their bodies being found a week later. The state of the country was terrible, villages were burning every night, and the city gates were barricaded for some time. When they were opened, the little chapel was filled with wounded whom the foreigners tended, thereby removing a great deal of prejudice among the common people.

Next year, the first church was organized, probably the first Protestant community north of Shanghai.

In 1863, the CRAWFORDS arrived and attempting to occupy a house which had been procured through a native, the gentry got a mob together, but a riot was happily averted.

The Civil War caused funds and reinforcements to fail, and the work was hindered by the workers having to find other ways of supporting themselves. In 1867, robbers again ravaged the region, and in 1870 the missionaries had to retire on Chefoo because of the excitement occasioned by the Tientsin massacre.

In 1885 Huang-hsien 黃縣, and P'ing-tu 平度 were occupied as foreigners' centres, the latter place being opened through two lady workers. In 1902, the prefectural city of Lai-chou 萊州 was entered, and Chefoo, which had been closed since 1875, was re-opened in 1906. The latest station to be occupied is Lai-yang 萊陽, (1915).

The work has always been mainly evangelistic. Schools for boys and girls were started in Têng-chow in the early sixties, but in the period 1883-1893 the policy of the Mission was so changed that all schools were closed and all native assistants dismissed. It was hoped by thus avoiding all extraneous inducements to the Chinese to accept Christianity that a real spiritual church might be built up. Finally, the Gospel Mission broke off from the parent Society, and the old lines of work were renewed on the return of Dr. HARTWELL from U.S.A. in 1893, after eighteen years' absence. Next year, a boarding school for girls was opened in Têng-chow, and later on the native church opened a school for boys. Huang-hsien and P'ing-tu both have middle schools, the former making a speciality of industrial work. There are girls' schools at P'ing-tu and Chefoo. In 1903, a training school for preachers was started; it was removed to Huang-hsien in 1906 and there is also a school for women helpers in Lai-chou fu, opened in 1906.

Medical work is carried on at Huang-hsien, P'ing-tu and Lai-chou fu, each place having a hospital. A medical class is conducted at Huang-hsien.

During the decade 1907-1917 the membership of the mission has increased many-fold, and of the fifty-seven churches reported in January, 1917, eleven are the result of the propaganda of the native church itself in Western Shantung, Manchuria, and Shansi, the preachers being wholly Chinese. In 1915, the Christian community built itself a church in the country between Chefoo and Têng-chow costing \$10,000 Mex. \*

*Interior Mission.*—This was started in 1904 by the Rev. and Mrs. W.W. LAWTON, (from Chinkiang) and the Rev. EUGENE SALLEE who settled at Chêng-chow 鄭州 in Honan, being guided in their choice of a centre by the fact that at that time no Protestant missionaries or native evangelists were working within a considerable radius of this city. K'ai-fêng fu, the capital, was opened in 1908.

Po-chow 亳州 in Anhui, is the third centre, having been transferred from the Gospel Mission in 1910.

In addition to evangelistic and church work, there are at Chêng-chou a hospital, and Women's Bible Training Home (both built in 1909), and a boys' school (bought in 1916). At K'ai-fêng fu there are a girls' school (built 1910) and one for boys (built 1915), both of them of higher grade.



## Statistics for 1917 :—

Foreign Missionaries ... ..	170
Chinese Staff ... ..	733
Communicants ... ..	19,503

**SOYA.** See *Bean, Soya*.

**SOY :** made from the bean *Soya hispida*, of which there are many varieties. A sauce which is called in Chinese *chiang yu* 醬油, is pronounced *sho yu* in Japan. Being imported into Europe from Japan it has become known there as *soy* or some similar name.

The value of this bean especially in cases of diabetes has been recognised in Europe, at least in France; but the Soya bread does not seem to be popular. *T'oung Pao*, 1894, p. 140.

**SPAIN AND CHINA.** See *Spanish Relations with China*.

**SPALACIDAE**, a Family of the *Rodentia*, consisting of the *Molerata*. The following are the species known in Northern China.

*Myospalax cansus*, in Kansu; *M. c. shanseius*, in N. Shensi and Ordos; *M. fontanieri*, in Chihli; *M. fontanus* in Shansi; *M. peilurus*, in Inner Mongolia; *M. smithii*, and *M. rothschildi*, both in S.W. Kansu.

**OWERBY :** *Recent Researches, etc.*, Journal, N.C.B.R.A.S., vol. xlvii.

**SPANISH RELATIONS WITH CHINA.**

The Bull of Pope ALEXANDER VI gave to Spain in 1493 all lands discovered beyond a longitude one hundred leagues west of the Azores. Spain was thereafter fully occupied with the American continent, while Portugal turned eastward and founded the trade with China. In 1521 MAGELLAN landed in the Philippines and Spain actually took possession of them in 1565. In 1598 the Spaniards sought trade with Canton, but the Portuguese from their vantage ground worked against them with the Chinese, just as they afterwards did against the English and Dutch. Permission was given to the Spaniards, however, to trade between Manila and Pinal (*q.v.*), a port twelve leagues from Canton. They introduced two valuable things to China, the Mexican dollar and vaccination. In 1571 LEGASPI, having conquered the Philippines, compelled the natives to restore to some shipwrecked Chinese their property. The result of this kindness was that Chinese products were brought from Fukien and paid for with Mexican silver. As to vaccination, it was introduced in 1803.

The history of these relations is disfigured by two great massacres of Chinese in the Philippines. In 1602 there were 20,000 Chinese in Manila and only 800 Spaniards. Rightly or wrongly the Chinese were suspected of plots and were nearly all killed. In 1639, the Chinese being 33,000, another massacre

took place, in which, in four months, about 22,000 Chinese perished.

The Spaniards opened a factory in the North of Formosa, but it was destroyed by the Dutch.

A diplomatic mission started for Peking in 1580, but was turned back to Manila from Canton. They sent no other embassy till 1847, and their first treaty with China is dated 1864, when the treaty of Tientsin was signed, being very similar to the British Tientsin treaty.

A second treaty, in 1877, dealt entirely with coolie emigration to Cuba.

**MORSE :** *International Relations, etc.*; MARTIN : *China*.

The following is a complete list of the Representatives of Spain, resident in Peking, from the time when the Legation was first established to the present day.

H.E. Señor QUEVEDO ... ..	1868—1869
Don ADOLFO FAXOT ... ..	1870—1870
Señor PERERA ... ..	1871—1872
Señor FARODO ... ..	1875—1875
Don CARLOS A. ESPAÑA ... ..	1877—1880
Don TIBURCIO RODRIGUEZ ... ..	1881—1883
Don LEOPOLDO ALBA SALCEDO ... ..	1884—1886
Don TIBURCIO RODRIGUEZ ... ..	1886—1889
Don JOSÉ DELAVAT ... ..	1892—1894
J. B. de COLOGAN ... ..	1895—1902
Don MANUEL DE CARMER (Chargé d'Affaires from 1902—1905, Minister Plenipotentiary from 1905—1910)	
„ Don LUIS PASTOR Y DE MORA ... ..	1910 to date

**SPIRITS**, (distilled). See *Wine*.

**SPOONBILLS.** See *Herodiones*.

**SPRING AND AUTUMN ANNALS.** See *Ch'un Ch'iu*.

**SQUEEZE.** A slang term meaning the commission taken by all servants buying for their masters, extortion, peculation, etc. The first recorded use of the word in this sense is in a letter from CATCHEPOLZ (*q.v.*) to the Directors of the East India Company.

**SQUIRREL.** See *Sciurida*.

**SSŪCH'UAN**, 四川, *four streams*; the largest by far of the Eighteen Provinces. Its area is 218,533 sq. miles, and its population from forty-five to fifty millions. It owes its name to the rivers Ya-lung, Min, Ch'ung and Chia-ling. On the west it adjoins Tibet, and the boundary is not distinct. In the west are lofty ranges of mountains up to 19,000 feet high, and there is high ground to the north, the land sloping to the south-east. The sacred Mount Omei (10,150 ft.) lies on the edge of the western ranges. The one-fourth of the province which is not mountain is a tableland of red sandstone, known as the Red Basin. This

is broken by many small hills and contains few plains, the Ch'eng-tu Plain (q.v.) being the most important. The principal rivers are those named above, together with the Yangtze, which has a long course within the province and is navigable in the eastern part. Silk, tea, rice, sugar, hemp, wax, timber, oranges, etc., are the chief agricultural produce, and there are coal, iron, petroleum and other minerals. The Ssüch'uan flora and fauna are very rich. The population to the west and south is chiefly non-Chinese, but consists of Lolo, Mantzû, Si fan and other tribes, some more or less independent. There are also many Tibetans.

Ch'eng-tu (q.v.) is the capital; it has a population of about half a million. Sungpan, Tachienlu, Kiating (150,000), Chungking (q.v.), Wansien (140,000) and Batang are other places of importance. Chungking is the only open port.

The literary name for the province is 蜀 *Shu*.

SSÜ HAO, 四豪. See *Four Leaders*.

SSÜ I KUAN, 四譯館, *Four Translations College*; an old College for the study of foreign languages. The character 譯 *i* is instead of the earlier 夷 *i* foreigner, and the expression *Ssü I* 四夷 would mean all non-Chinese languages.

The College in its modern form was founded in the YUNG LO reign, A.D. 1407, and was put under the supervision of the Han lin Yüan. It had charge of all intercourse with foreign nations and one of its principal duties was to train interpreters. At first eight languages were taught. K'ANG HSI caused vocabularies of these tongues to be made, but only portions were published. Manuscript vocabularies are exceedingly rare.

HIRTH: *The Chinese Oriental College, Journal*, N.C.B.R.A.S., vol. xxii.

SSÜ-MA CH'EN, 司馬遷, was the son of Ssü-ma T'AN, and his successor in the office of Grand Astrologer. (See *Ssü-ma T'AN*). On the son devolved the work of completing, if not the whole work of writing, the *Historical Memoirs* 史記 for which the father had done much in the way of collecting material. The work was not only the first attempt made by the Chinese to give a complete view of the whole of Chinese history to the date of its writing, but has been the norm of all the succeeding "dynastic histories," and in complete sets of these it always occupies the first place. Its value is great, not only when compared with its successors, but when compared with any early history. Its greatest worth to-day may be thought to be a demerit in itself: it has preserved intact, and not assimilated, much of the material extant when it was written, but now only to be found in its pages. Neither father nor son could have written so thrilling a story of the struggle for empire

that ensued after the death of CH'IN SHIH HUANG TI as did LU CHIA, or such a masterpiece of historical philosophising as did CHIA I on that same struggle. But for Ssü-MA CH'EN's embodiment of both these works they would have been lost.

The work is divided into five main divisions, subdivided into 130 chapters thus:—

Principal Annals ...	12 chapters.
Chronological Tables ...	10 "
Treatises ...	8 "
Feudal State Annals ...	30 "
Biographies ...	70 "

One sad event in Ssü-MA CH'EN's personal history must be related. In B.C. 99, a friend of the historian's, LI LIN, obtained the command of 5,000 troops with which to make a subordinate attack on the Hsiung-nu Tartars. The emperor had misgivings at the semi-independent command which was thus entrusted to LI. LI's superior in command probably had more than misgivings. At any rate, when LI with his 5,000 was opposed by 80,000, the general sent him no help. Few more heroic retreats in history have been recorded than that in which four hundred out of the five thousand won their way back to the shelter of the Great Wall; amongst them, however, was not their captain. The emperor was furious, and his time-serving courtiers heaped contumely on the vanquished hero, who had been captured, but was still alive. Ssü-MA CH'EN braved both emperor and courtiers and made a spirited defence of his friend. For this he was handed over to the Board of Punishment for suitable sentence. Unable to find either a powerful protector or even money enough for the customary "fine"—or bribe, whichever it may have been,—he was condemned to the most humiliating of mutilations. In later days, in a very pathetic letter to a friend who was condemned to the same punishment, he explains why it was that he chose the humiliation rather than suicide: filial piety compelled him to prolong his life in order to complete the great history for which the father had made such preparation.

One advantage that Ssü-MA CH'EN possessed over almost all of his fellow-countrymen who have written history was that of an adventurous nature, which delighted in travel wherever travel could add to the lore he collected. Although he made no such use of the geography as does a modern historian, he did use the legends and local stories he was thus able to collect.

He was born about B.C. 145 and died between 86 and 74.

CHAVANNES: *Mémoires Historiques de Se-ma Teien*; WILHE: *Notes on Chinese Literature*; GILES: *Biog. Dictionary*; WARREN: *Chavannes' Edition*, etc., N.C.B.R.A.S., vol. xlvii; 史記, c. 120. [G.G.W.]

**SSŪ-MA KUANG**, 司馬光, a celebrated writer, born A.D. 1019 in Honan. He was Minister of State for some years, but retired into private life at Lo-yang to do the great work of his life, the History of China from the 5th century A.C. to the 10th century A.D. It was finished in 1084 and entitled 資治通鑑 *Tzu Chih T'ung Chien*. He produced other historical works and a dictionary, and died in 1086.

**SSŪ-MA T'AN**, 司馬鈺, was the father of Ssū-ma Ch'ien and sharer with his son in the great historical work noticed under the latter name. He collected much of the material, but it is impossible to say whether he did any of the actual writing. Both father and son held the office called 大史令 *T'ai Shih Kung*, translated Grand Astrologer by CHAVANNES. (Lægge's term is Grand Recorder; Biot's, Grand Annalist). While the son was a very ardent Confucianist, the father was an equally strongly convinced Taoist (in days when Taoism was of a pure type scarcely known to-day). He held a high opinion of his office,—higher, it would seem, than most of his contemporaries. After a large number of victories which resulted in great additions to the empire, the emperor Wu Ti, wished to offer up a special thanksgiving. To that end, an ancient form of service on T'ai shan was revived. The Grand Astrologer had no small share in the preliminary arrangements and would doubtless have taken a considerable part in the service itself. He was journeying in the emperor's suite to the sacrifice when he was seized with an illness that soon terminated fatally. (A.C. 110).

CHAVANNES: *Mémoires historiques de Se-ma tsien*, vol. i, c. 1 (i); GILES: *Biog. Dict.*; MAYERS: *Chinese Reader's Manual*; WYLIE: *Notes on Chinese Literature*; 史記, c. 130.

**SSŪ PU HSIANG**, 四不備, the Chinese name for the Elaphure, (q.v.).

**SSŪ SHU**, 四書. See *Classics*.

**STANDING COUNCIL, THE**; the supercargoes sent out annually to Canton by the East India Company prior to 1770 constituted a Council with this name. See *Supercargoes*.

**STAR-ANISE OIL**, (see *Aniseed*). The tree flourishes best in a moist climate, and especially on hill-sides with a red clay-schist soil. The plants should at first be well sheltered from the sun, and then require a great deal of attention until the 8th or 10th year. The fruit appears between the 10th and 15th years, and during a period of 20 to 25 years the trees are in their prime, and should produce two crops a year. Five tons of green fruits per hectare (2.47 acres) is a good yield for a mature plantation. The farmers are now beginning to distil

the leaves if the crop is bad; these yield a tenth as much oil as the fruits.

The export in 1916 was pcls. 10,473, value Tls. 232,864. The import amounted to Tls. 243,763. *Journal d'Agriculture tropicale*, 1914, pp. 14, 40.

**STAR BEACH**, the foreign name for Hoshigaura, the finest watering-place in Manchuria, six miles west of Dalny (Dairen) and connected with it by an electric tramway.

**STARLINGS**. See *Sturnidae*.

**STAUNTON, GEORGE THOMAS**, Sir, son of Sir G. LEONARD STAUNTON, was born near Salisbury, May 26, 1761. In 1792, he accompanied his father to China as page to Earl MACARTNEY. Before embarking, and on the voyage, he learned Chinese from the two interpreters, who were Chinese students from Ripa's Chinese College at Naples. He was the only foreigner in the embassy who could speak to the Emperor direct. In April, 1798, he became a writer in the East India Company's factory at Canton. In January, 1801, he succeeded to the baronetcy, and in 1804 was promoted to be supercargo. The next year he translated into Chinese a treatise on vaccination, thus introducing the subject to China. It is also said to have been introduced by the Spanish in 1803. In 1808, he became Interpreter and in 1816, Chief of the factory. In that year, he was appointed a 'King's Commissioner of embassy' to proceed with Earl AMHERST and Sir H. ELLIS to Peking. (See *Amherst Mission*). He returned to England that year, and later was a member of the East India Committee. In 1823, he and H. T. COLEBROOKE founded the Royal Asiatic Society, to which he presented 3,000 Chinese volumes. He died in London, August 10, 1859.

His works referring to China are 1. *Miscellaneous Notices relating to China and our Commercial Intercourse with that Country*, (1822). 2. *Notes of Proceedings and Occurrences during the British Embassy to Peking*, (1824). 3. *The Lamentation of Sir G. Stan-Ching-quot, Mandarin of the Celestial Empire*, (in verse), 1834. 4. *Remarks on the British Relations with China and the proposed plan for improving them*, (1836). 5. *An Inquiry into the proper Mode of rendering the word God in translating the Sacred Scriptures into the Chinese Language*, (1849). 6. *Observations on our Chinese Commerce*, (1850). He edited MENDOZA's *History for the Hakluyt Society*; he translated from Chinese Ta Tsing Leu Lee under the title *The Penal Code of China*, and the *Narrative of the Chinese Embassy to the Khan of the Tourgouth Tartars*. He also revised GÜTZLAF's *Life of Taou Kwang*.

[BOASE] in *Dictionary of National Biography*.

**STAVELEY, CHARLES WILLIAM DUNBAR**, was born in England on December 18, 1817.

He entered the army, and for three years from 1848 he was Assistant Military Secretary at Hongkong, where his father was in command. He was in the Crimean War, and in 1860 commanded a brigade in MICHEL'S Division and was present at the taking of Taku. In 1862, he was left in command of those British forces which remained in China, and he kept the district round Shanghai clear of rebels within the stipulated 30-mile radius. It was he who nominated GORDON,—with whom he was related by marriage,—to the command of the Ever-Victorious Army. He retired through illness, but afterwards served in the Abyssinian Expedition. He was made K.C.B. in 1865, G.C.B. in 1884, and died in England on November 23, 1896.

**STEAD, CAPTAIN**, master of a British transport, the *Pestonjee*, sent in 1841 direct from England to Chusan. When he arrived the British had already evacuated the islands, but he did not know it and landed on the mainland, where he was taken captive. The Commissioner YU KIEN had him tied to a post, flayed alive and cut to pieces. This was represented to Peking as a brilliant exploit, and YU KIEN was rewarded for it with a two-eyed peacock's feather and the office of Guardian of the Imperial heir. On the arrival of the British squadron some months later the sloop-of-war *Phlegethon* devastated the place where the atrocity was committed. See YUKIEN.

DAVIS : *China during the War*.

**STEAM VESSELS**. The first seen in Chinese waters was the *Jardine*, which was sailed out from Aberdeen as a schooner and arrived at Lin-tin in September, 1835. There her machinery was put in order. The intention was to run her as a conveyance for mails and passengers between Macao, Canton and Lin-tin, for the convenience of the Factories. Her first attempt to reach Canton was made on January 1, 1836, but the Chinese authorities firmly refused permission for her to enter the Bogue, and, indeed, the Chuen pi forts opened fire on her. Her machinery was removed and she was used as a schooner. CHINA REVIEW : vol. iii, p. 199.

**STEATITE**. See *Soapstone*.

**STEGANOPODES**, an Order which includes the Pelicans, Cormorants, Gannets, etc. The following species are found in China. *Sula leucogaster*, the Booby or Brown Gannet, common on the south coasts. *Pelecanus roseus*, the Eastern White Pelican, and *P. crispus*, the Dalmatian Pelican, both in Fukien. *P. philippensis*, the Spotted-billed Pelican, and *Phalacrocorax carbo*, the common Cormorant, both common on the coast, rivers and lakes of China, and found in Mongolia. *P. capillatus*, TEMMINCK'S Cormorant. *P. pelagicus* the Resplendent Shag, on the coast, particularly

near Chefoo. *Fregata ariel*, the Smaller Frigate-bird, occasionally, on the southern coasts.

DAVID ET OUSTALET : *Les Oiseaux de la Chine*, (Pelecanides).

**STEIN, AUREL**, Sir, was born at Budapest on November 26, 1862. He became engaged in the Indian Educational Service, and carried out archaeological work for the Indian government in Chinese Turkestan in 1900-1, and again in Central Asia and W. China in 1906-8, receiving the Royal Geographical Society's Gold Medal in 1909. In 1909 he was transferred to the Archaeological Department. He is D.Litt. (Oxon.), D.Sc. (Cantab.), and was made K.C.I.E. in 1912.

His published works are *Chronicles of the Kings of Cashmir*; *Sand-buried Ruins of Khotan*; *Ancient Khotan*; *Ruins of Desert Cathay*; besides various papers.

**STEMS, HEAVENLY**, 天干. See *Cycle*.

**STEYL MISSIONS**. See *Société du Verbe divin*.

**ST. JOHN'S**. See *Sanshan*.

**ST. JOHN'S UNIVERSITY, SHANGHAI**, was founded as St. John's College in 1879, by the Mission of the Protestant Episcopal Church of America. Bishop SCHERESCHEWSKY was the author of the scheme, and two small schools already existing were amalgamated as a nucleus. The present site at Jessfield, then five miles from Shanghai, was secured, and the first building erected. The College was opened in the fall of 1879, with seventy students, all instruction being given in Chinese.

In 1882, a Department of English was added. In 1894, the College was rebuilt and greatly enlarged, a second building, Science Hall, was opened in 1899, and a third, Yen Hall, in memory of an early Chinese headmaster, the Rev. Y. K. YEN, M.A., in 1904.

The first class of the Collegiate Department graduated in 1905. In 1906, the College was incorporated under the laws of the United States of America in the district of Columbia as St. John's University, with a Charter authorizing the granting of degrees.

Further enlargements took place in 1909, and again in 1911, while in 1913, a new library building, "Anniversary Hall," was erected, to commemorate the 25th anniversary of the present President, the Rev. F. L. HAWKS POTT, D.D.

There are six schools in the University, viz. :—

- i.—*School of Arts*, with a four years' course, leading to the B.A. degree.
- ii.—*School of Science*, with a four years' course leading to the B.Sc. degree.
- iii.—*School of Theology*, five years' course leading to the B.D. degree.

iv.—*School of Medicine*, five years' course leading to the M.D. degree.

v.—*School of Chinese Literature and History*, four years' course. (Diploma).

vi.—*Graduate School*, minimum course, two years, leading to a Master's degree.

There is also a Middle School with a four years' course.

The University has its own Athletic Association, and Fife and Drum Corps. Military Drill is compulsory, and the 3rd and 5th Troops of Shanghai Boy-Scouts belong to it.

The *St. John's Echo* is a monthly periodical in English and Chinese, managed entirely by the students. The University Christian Association maintains an elementary school for boys in the neighbourhood with one hundred and sixty-five pupils, and does other social and religious work.

In November 1917, the University reports:—

Foreign Professors 15; Foreign Instructors 10;

Chinese Professors 11; Chinese Instructors 16.

Number of Students:

Theology	...	...	...	...	4
Medicine	...	...	...	...	29
Arts	...	...	...	...	150
Science	...	...	...	...	92
Middle School	...	...	...	...	222

**ST. JOSEPH'S INSTITUTION**, an Institution in the French Concession in Shanghai managed by the *Société des Auxiliatrices* or Auxiliary Nuns. It was founded in 1871, and includes a European school with 337 scholars, an orphanage (Orphanage of Providence) with 120 Eurasian orphans, and a parish school. The number of nuns engaged is thirty-nine. The Institution is assisted by both the French and the International Municipal Councils.

**ST. PETERSBURG, TREATY OF.** See *Treaties*.

**STONECUTTERS' ISLAND**, an island in the Hongkong waters between Victoria and the mainland. It is a mile long and a quarter of a mile wide. There are three batteries on it for the defence of the harbour on the west. It was rented to the British together with Kowloon (q.v.).

**STONE CHIME, THE**, 鐘聲. See *Musical Instruments*.

**STONE DRUMS.** See *Drums*.

**STORKS.** See *Herodiones*.

**STRANGE STORIES FROM A CHINESE STUDIO**, the title under which GILES has translated *Liao chai chih i*, (q.v.).

**STRAW BRAID**, 草帽繩 *ts'ao mao pien*, is produced mainly in the region adjacent to the lower

course of the Yellow River, although the industry extends as far south as Kiaochow. It is mostly a village industry, the braid being plaited by women at their doors. There are several kinds of braid on the market, viz.: white, mottled, yellow, or imitation Tuscan. Mottled is produced by the use of the whole length of the top joint of the straw, instead of breaking off at the junction of the blade with the sheath, as is done when a white plait is required, the part of the stalk beneath the sheath being naturally bleached by being hidden from light and air. Yellow is made by working from the top end of the straw and discarding the white end.

White comes chiefly from Laichow, Wuting, and Tai-an, in Shantung, and from Lu-an, in Shansi, and some from Chihli. Mottled is from Taming and Ichow, (Chihli) and Nan-lo, etc., (Honan); yellow from Yutien (Chihli). Some good braid is produced at Huayang near Chengtu in Szech'uan.

The export trade began with small shipments to England in the late sixties. By 1872, 13,000 piculs had been attained to; in 1880, 49,000 piculs were exported, and the trade reached its zenith in 1887, when 151,000 piculs went to Europe and America. This prosperity reacted injuriously on the dealers and the peasants, who began malpractices, such as winding coarse plait on the centre, with fine outside, dampening bales to increase their weight, etc. The result was that foreign buyers declined to do business. In 1890 the export had shrunk to 80,000 piculs, and dealers began to realize that they must alter their policy, especially as the Japanese were making superior braid. Accordingly more care was taken with the plaiting and, although the export was still only 80,000 piculs in 1900, the value had doubled (Hk.Tls. 4,370,000). In 1910, 135,000 piculs, worth Hk.Tls. 7,700,000 were exported, but since then there has been a decline, due to a change in the prevailing hat fashions.

Straw braid is mostly made into straw hats (especially at Luton, England), but also into work-baskets, picture frames, fancy mats, etc. It has supplanted the European braid, by lesser cost of production. An improvement in the trade would be the increase of "splits."

The export in 1916 was picls. 57,080, value Tls. 3,143,275. [N.S.]

CUSTOMS REPORTS.

**STRIGES**, the Order consisting of the Owls. The chief species found in China with their distribution are as follows:—

*Strix candida*, the Grass-Owl, has been found in Formosa. It also occurs in Fukien. *Ninox japonica* travels through China. *Athene bactriana*, HUTTON'S Owlet, (*Athene plumipes* SWINHOE), is common from S. Shensi to Peking. Further south it is replaced by *Glaucidium whiteleyi*, the Large

Barred Owlet, which is wide-spread in the southern half of China. *G. brodiei*, the Collared Pigmy Owlet, is resident in the wooded mountains of S. China; it has been taken at Mu-p'in, in South Anhui, and in Fukien. *G. pardalota* is found in Formosa. *G. passerinum orientalis*, Tacz., is found in Chihli. *Bubo ignavus*, the Great Horned Owl or Eagle Owl, is common throughout China and Mongolia. *B. coromandus*, the Dusky Horned Owl, has been taken on the Lower Yangtze. *Ketupa flavipes*, is met with near Hongkong, and on Lower Yangtze. *Asio otus*, the Long-eared Owl, is found throughout China; it is common in N. China. *A. accipitrinus*, the Short-eared Owl, passes through China on migration and winters in South-East China. *Scops sciotenotus*, the Chinese Little Scops Owl, migrant through China. *S. glabripes*, the Bare-footed Scops Owl, is found in the southern half of China, especially in the east. *S. umbratilis* is met with in Hainan. *S. semitorques*, the Plume-footed Scops Owl, has been found in Mu-p'in. *Syrnium nivicola*, the Himalayan Wood Owl, is very rare in China because of the lack of woods. *S. davidi* has been taken at Mu-p'in but is rare. *S. indrance* occurs in S. China from Fukien to the Lower Yangtze. *Scops latouchii* has been described from the interior of Fukien. *Ptynx fuscescens* is found in Manchuria and N. China.

DAVID ET OUSTALET: *Les Oiseaux de la Chine*.

**STRONACH, JOHN**, a missionary of the London Missionary Society, born in Edinburgh in 1810. He reached Singapore in March, 1838. In 1844 he removed to Amoy, and from 1847 to 1850 worked in Shanghai as one of the delegates on the Delegates' Version of the New Testament. He was also appointed to work on the Old Testament, but soon withdrew from the committee and, with MEDHURST and MILNE, produced a separate version in 1853. He then returned to Amoy, and worked there till his retirement in 1878. He died in 1888 in Philadelphia. See *Delegates' Version*.

(WYLIE): *Memorials of Protestant Missionaries*.

**STŪPA**, a Sanscrit word used for ancient Buddhist monuments in the form of solid domes. The term *tope* is derived from it and has a similar meaning.

**STURNIDAE**, a Family which includes the Starlings and Mynas. Nineteen species of these are known in China. *Spodiopsar cineraceus* is the starling most commonly met with. In autumn and winter it is seen in great numbers all over China; in the summer it retires to Mongolia. *S. sericeus* inhabits the southern provinces all the year round but is not very abundant. It is found from Chênkiang to Ssüch'uan and as far north as S. Shensi.

*S. malabaricus* occurs in Yunnan. *Sturnia dawrica* is seen on the Lower Yangtze, in W. China and Chihli and in W. Mongolia at migration time. *S. sinensis*, the Chinese Myna, comes in large flocks in summer from Indo-China to South China. *S. violacea*, the Red-cheeked starlet, has been taken at Shaweishan on passage. *Graculipica nigricollis*, the Black-necked Myna, is found in the south of China, including Fukien, and is resident there. *Elanoides cristatellus*, the Chinese Crested Myna; called by the Chinese *pa k'o* 八哥. It is easily taught to talk and is a favourite cage bird. It is found in all parts of the south except in the hills, and extends northwards as far as Shensi. *M. albocinctus* and *Acridotheres tristis* are both found in Yunnan. (EULABETIDAE). *Eulabes intermedia* occurs in China and, Hainan.

DAVID ET OUSTALET: *Les Oiseaux de la Chine*, Sturnidés.

**SU CH'IN**, 蘇秦, a native of Lo-yang, the imperial capital, in the fourth century B.C. He was the typical Chinese diplomat. He and CHANG I were servants in a school, where they managed to pick up some education. They then studied together under KUEN KU T'zu, the *Philosopher of the Devil Valley*. Su first offered his services to the Ch'in state but was rejected. After further study he went to Yen and persuaded the ruler to attempt an alliance among the various States for mutual protection against the great Ch'in power. He was sent as ambassador to five other Courts, and succeeded in forming the league known as the *Six Kingdoms* (q.v.). He then made Chao his head quarters, and held Ch'in in check for fifteen years. He made an enemy of CHANG I, probably through jealousy, and this enemy succeeded later in undoing Su's work.

**SUGAR**. *Tang* (糖): *Saccharum officinarum*, divided into rod-cane var. *rubricaulis*, used for chewing, and var. *sinense*, which is much more widely cultivated for crushing. The former grows to a height of eight feet; the latter to ten or as much as fifteen feet. The principal sugar growing districts are Kuangtung, Fukien, and Ssüch'uan, also Kiangsi, Hunan and Chekiang.

Besides its ordinary uses, sugar is clarified and crystallised as 石蜜, etc.; made into figures for feasts; prepared with milk as 乳糖; and barley sugar is made, 冰糖. Sugar cane is a very popular article of diet, and is esteemed for its tussic and stomachic properties.

*Cultivation*.—The land is planted once a year, during the first, second or third months, the cane maturing in about ten months. Each mow of land (1/6th acre) is planted with 1,100 or 1,200 bunches of cane in rows about one foot apart, each bunch consisting of five to nine stalks of cane. If planted

too closely together the sun does not penetrate sufficiently and the cane suffers. In the first year the crop is raised from cuttings which are steeped in water for three days and then covered over with sand or straw and watered once a day. In the second and third years the crop is grown from the old roots, which are allowed to remain, banked up with mud, after the cane is cut. In the fourth year the roots are stubbed up and the land is planted with some other crop. The fertiliser almost exclusively used is bean cake (from Manchuria), the cost of which is about Tls. 7 per mow for good level ground, but Tls. 9 for poor and hilly land. Each mow will produce about 700 catties of sugar, about 55 bunches of stalks being required to produce 100 catties (one picul) of juice.

Sugar "candy" is obtained from white sugar by purifying under a boiling heat with water, a little lime, and white of egg. It is then poured into round wide open-mouthed jars with slips of bamboo bent about inside, and allowed to cool. In cooling the sugar crystallizes in large lumps of candy over the slips and the jars are then overturned to drain off the water. The lumps are chipped with a knife into flat pieces and bleached in the sun on bamboo trays, for two or three days. It is then colourless and like rock crystal. This candy was at one time exported to Bombay. Its chief centre of manufacture is Changchow, near Amoy, where the water is said to possess some chemical quality which favours its manufacture. The juice is expressed from the cane between two granite or hardwood rollers placed vertically, through which the cane is drawn by cogwheels turned by bullocks. A stone basin beneath receives the juice which, without any attempt at clarification, is afterwards boiled in open iron pans; the fires are fed with cane refuse. While boiling the juice is constantly stirred and all dirt removed as it comes to the surface. The boiled juice is then poured into earthenware jars with a small plugged hole in the bottom of each, and when the jars are about 8/10ths full, the top is carefully closed over with earth and the plug from the bottom is removed. The jars are then placed in the open air, where they remain for from 30 to 40 days according to the weather, until the contents are quite dry. The sugar so obtained is sorted into three grades: the first, or uppermost in the jar being white, the middle green, and the lowermost brown sugar. The drippings which are merely left in the sun to dry give the black sugar.

In 1867 only about 90,000 piculs of all sorts (white, brown, and candy), were exported from China, the value being under half a million taels. The imports were just double this figure, and, in short, the trade was almost too small for notice; China supplied herself almost entirely.

It was shortly after this that development began, and in the years 1871-1875 the annual average exportation was half-a-million piculs, South Formosa being the chief contributor. In 1876, 1½-million piculs were exported, but Chinese sugar had to compete against sugars produced in the Philippines and Java, and also those refined in Hongkong; and the trade, which reached its high-water mark in 1884 (over 1½-million piculs) soon began to decline. There was no process of selection of cane; the plantations were in small lots, the methods of extraction were so poor as to waste 40% of the material (Amoy Customs Trade Report, 1877), and there was no co-ordination among planters nor any Government assistance. Even the small island of Barbadoes exported 50% more sugar than the extensive fields of Formosa, where good machinery and roads were unknown.

The large exports of 1883-84 were due to the failure of the beet crops in Europe, and after their recovery Chinese sugar declined rapidly, especially that produced on the mainland (as opposed to Formosa), as shown by the following figures:—

	1887	1897	1907
Piculs	766,000	620,000	111,000

At the same time sugar imports increased at an extraordinary rate:—

1897—Piculs	271,000—Hk.Tls.	1,200,000
1897—Piculs	2,297,000—Hk.Tls.	10,223,000
1907—Piculs	5,723,000—Hk.Tls.	26,201,000
1913—Piculs	7,111,000—Hk.Tls.	36,304,000

The sugar imported into China comes from Hongkong, where there are two large refineries, from the Dutch Indies, and from Formosa, where, since the Japanese obtained possession of the island, the industry has received great encouragement from the Government, forming an object lesson to the Chinese as to what might be done with their own industry. In Fukien several modern mills have been erected in the last few years, but foreign competition is very difficult to meet, though the Chinese claim that native sugar is intrinsically sweeter. Sugar produced from beet is being experimented with in Manchuria, where both the Russians and Japanese have started the industry, the soil being very suitable for beet growing. [N.S.]

**SUICIDE** is extremely common in China as compared with western lands. Of course there are no statistics of the subject for the whole country. Five missionaries in five cities of four different provinces once reported the number of attempted suicides where their help had been called in to rescue the persons. The number in one year was 1,200 in a city population estimated at 580,000. This gives one attempt at self-murder in every 480 people each year, and if extended to the whole country would give a total of over 800,000 cases per annum.

Such figures are not of further value than to prove that the evil is very great. It must be borne in mind that these were attempts only, not completed suicides; on the other hand, they are only those cases where the missionaries' help was sought, and cannot be the full tale.

As to the causes of suicide, they differ much from those acting in the West. Weariness of existence, fear of suffering as in incurable disease, or of dishonour as in bankruptcy, or misery and starvation as in times of famine, do not prompt the Chinese to seek death. The causes are more often anger and revenge; and the low value placed on all life (as seen in wholesale executions, etc.), must also be considered.

Women are the more common self-murderers, which is largely due to the marriage system, combined, of course, with the narrow outlook on life, due to lack of education. A wife slighted on account of a concubine, a concubine oppressed by a wife, a daughter-in-law ill-treated by her mother-in-law, lightly destroy themselves, whether in a fit of anger or for the sake of revenge.

Men are less prone to such merely angry motives, but often commit suicide deliberately to bring an enemy or oppressor into trouble with the law.

One class of suicides, more excusable from the foreign point of view, is that of beaten generals.

A defeated general can hardly do anything else than commit suicide, for otherwise he may be almost sure of being degraded and condemned to death, while his whole family may suffer with him; by killing himself he may be praised as a faithful servant. There are innumerable instances of suicides of this kind, one late and well-known example being that of Admiral TING, after he had surrendered Weihai wei to the Japanese in 1895.

Women who destroy themselves rather than lose their chastity, or widows who kill themselves to escape a re-marriage forced on them, are held in much honour.

Officials condemned to death were often allowed, as an act of imperial clemency, to commit suicide instead of dying under the hands of the executioner.

Formerly opium was the usual means of self-destruction, or women would throw themselves into a well; now, amongst the poorer classes, the easily-procured lucifer-matches or kerosene oil are often used to end life.

**SUIDÆ**, The probable number of species of the pig family in China is five; with their distribution they are as follows:—

*Sus paludosus*, the Yangtze Valley; *S. gigas*, Manchuria; *S. coreanus*, South Korea; *S. meles*, Kuangsi, S. China; *S. moupinensis*, N.W. Ssü-ch'uan, Kansu, Tibet, S. Shensi.

SWINHOE names *S. leucomystax* (Shanghai) and *S. taicuanus* (Formosa).

SWINHOE: *Cat. of Chinese Mammals*, P.Z.S., 1870; SOWERBY: *Journal*, N.C.B.R.A.S., vol. xlvii.

**SUI DYNASTY, THE**, 隋紀, was founded by YANG CH'EN who ruled the reunited empire, with his capital at Ch'ang-an. His fame was such that he received a Turkoman embassy. During a severe famine he made a pilgrimage to T'ai Shan to pray to Heaven for his people. YANG TI removed the capital to Lo-yang; he made a successful expedition against Korea, and he instituted the literary degree of Doctor (*Chin-shih* 進士). His general LI YÜAN rebelled with the aid of K'itan Tunguses, and after deposing the Emperor and murdering the son who succeeded, he founded the T'ang dynasty in A.D. 618.

Dyn. Title	Accession	Reign Title	Adopted
文帝 Wên Ti	589	開皇 K'ai Huang	581
		仁壽 Jên Shou	601
煬帝 Yang Ti	605	大業 Ta Yeh	605
恭帝侑 Kung Ti Yu	617	義寧 I Ning	617
恭帝侗 Kung Ti Tung	618	皇泰 Huang T'ai	618

**SUIFÉNHO**, 綏芬河, in Kirin province, is a station on the frontier of the Russian maritime province, 144 miles east of Harbin; lat. N. 44° 30'; long. E. 131° 0'. It is the Russian Pogranitch naya. It is of no importance commercially. The population is 1,290.

	1915	1916
Net Foreign Imports ... ..	5,714,949	15,845,098.
Net Chinese " " " " " "	2,057	nil
Exports ... ..	16,234,007	14,578,811

Total Hk.Tls. ... 21,951,013 30,423,909

**SUI FU**, 叙州府 *Hsü chou fu*, an important distributing mart on the southern border of Ssü-ch'uan at the point of junction of the Min river and the Chün sha river or River of Golden Sand.

**SULPHUR**. See *Minerals*.

**SUMERIAN**, the primitive script of Babylonia, from which in course of time were developed all the varieties of Cuneiform. It was originally pictorial, but had already taken on conventional forms in the time of the earliest extant specimens of the language, that is, between 3000 and 4000 A.C. Some scholars have found so much similarity between Sumerian and Chinese writing that they have conjectured the two races to be kindred tribes who once lived together in the highlands of Central Asia. The latest exponent of this theory is Dr. BALL, lecturer in Assyriology at Oxford, who has published an essay towards a comparative lexicon of the two languages. In spite of unmistakable similarities the verdict of sinologues at present is 'not proven.'

BALL: *The New Accadian*, (Proc. Soc. Bibl. Archaeology), 1889-90; and *Sumerian and Chinese*, 1913.



**SUMÉRU.** The central mountain of the universe, round which all heavenly bodies revolved. See *K'un lun*.

**SUMMER PALACE.** There are two spots near Peking to which foreigners give this name, *Yüan ming yüan* and *Wan shou shan*.

The *Yüan ming yüan* 圓明園, literally 'round, bright garden,' is an enclosure some four and a half miles in circuit, lying about seven miles north-west of Peking. Early in the eighteenth century *YUNG CH'ENG* built his palace and laid out the grounds,—twenty years' labour. His successor *CH'EN LUNG* put up buildings and made gardens in the style of the Trianon at Versailles. The Jesuit missionaries *BERNARD* and *ARTRETT* have left an account of their labours on these halls and gardens; it will be found in *Lettres Edifiantes*. It covered an area of twelve square miles.

To the outside world the palace is only known by its destruction in 1860. When the Allies had forced Peking to open its gates and had received the foreign prisoners dead or alive whom the Chinese had so barbarously treated, Lord *ELGIN* decided to burn down the Summer Palace. This was less an act of vengeance than just punishment, falling on the Emperor himself and entailing no loss on the common people. It was said to have been most effective.

*Wan shou shan* 萬壽山, 'hill of a thousand longevities,' is another park lying less than a mile to the south-east of the *Yüan ming yüan*. The buildings here also suffered in 1860, but the Empress dowager spent enormous sums in repairing it and it is now one of the great 'shows' for tourists who visit Peking.

**SUMMERS, JAMES,** was born about 1830; on June 7, 1849, when a teacher in Hongkong, he visited Macao, and was arrested for not uncovering when the procession of *Corpus Christi* was passing, and he was kept imprisoned in the Senate House. The Governor *AMARAL* refused to release him at Captain *KEPPEL*'s demand, whereupon *KEPPEL* landed some marines and, with Captain *STAVELY*, released *SUMMERS* by force, one Portuguese being killed and three wounded.

In January, 1853, he was appointed Professor of Chinese in King's College, London. *SUMMERS* being only 24 years old, Hongkong did not regard the appointment with satisfaction; being interested because of the need for student-interpreters.

**CHINESE REPOSITORY:** vol. xviii, p. 669; **NORTON-KYSSER:** *History of the Laws . . . of Hongkong*.

**SUN-BIRDS.** See *Nectariniinae*.

**SUN BRIDGE.** See *T'ai-yang ch'iao*.

**SUNFLOWER,** *Helianthus annuus*, L., is grown in many provinces of N. China, but only on a small

scale and in a desultory way. The seeds yield drying oils, which can be converted into solid fats by hydrogenation, and the field of usefulness of this oil is likely to extend in the future, so that the sunflower might be worth attention for the Chinese farmer, as it will grow on any kind of soil. The seeds are eaten, raw or roasted, as a delicacy in great quantities all over China. Those striped black and white seem to be the favourite kind.

**SUNGARIA,** the north-eastern part of Sinkiang, lying north of the Eastern T'ien-shan; also known as T'ien shan pei lu 天山北路 or *North road*. It is a plateau dotted with lakes, and generally barren, from 1,500 to 6,000 feet in altitude. Its southern part, on the northern slopes of the T'ien-shan, has good pasture land. The most important town is *Urumtsi* (T'i-hua fu), its ancient capital. It was conquered by China in 1757 and has been held ever since.

**SUNG DYNASTY, THE, 宋紀,** an important dynasty which was founded by *CHAO K'UANG-YIN* 趙匡胤 and had its capital at K'ai-feng fu. It had continual strife with the K'itans, and the third Emperor had to pay tribute to the Hsia kingdom of the North-west. *SU-MA KUANG* and *WANG AN-SHIH* made the earlier part of the Sung period illustrious. The first ruler established the Board of Punishments in the capital, thus lessening the powers of provincial officers.

In 1125 the Chin 金 Tartars, having overcome the K'itans, took all North China, made their capital at Peking, attacked K'ai-feng and carried the Sung Emperor away captive. From 1127 the dynasty is called Southern Sung 南宋, since it possessed only the provinces south of the Yangtze. The capital was first at Nanking, later at Hangchow. The Mongols were called on for help, and they ultimately destroyed the K'itan power. They then proceeded to conquer the Southern Sung dynasty, and in 1280 established the Yüan or Mongol dynasty in its place.

The Sung period was great in literature, philosophy and art. *CHU HSI* and many such famous names belong to it. It lasted 320 years, under 20 rulers.

Dyn. Title	Accession	Reign Title	Adopted
	A.D.		A.D.
太祖 T'ai Tsu	960	建隆 Chien Lung	960
		乾德 Ch'ien Tè	963
		開寶 K'ai Pao	968
		太平 T'ai P'ing	976
太宗 T'ai Tsung	976	興龍 Hsing Kuo	976
		雍熙 Yung Hsi	984
		端拱 Tuan Kung	988
		淳化 Shun Hua	990
		至道 Chih Tao	995

Dyn. Title	Accession	Reign Title	Adopted
	A.D.		A.D.
眞宗 Chên Tsung	997	咸平 Hsien P'ing	998
		景德 Ching Tê	1004
		大中 Ta Chung	1008
		祥符 Hsiang Fu	1008
		天禧 T'ien Hsi	1017
仁宗 Jên Tsung	1022	乾興 Ch'ien Hsing	1022
		天聖 T'ien Shêng	1023
		明道 Ming Tao	1032
		景祐 Ching Yu	1034
		寶元 Pao Yuan	1038
		康定 K'ang Ting	1040
		慶曆 Ch'ing Li	1041
		皇祐 Huang Yu	1049
		至和 Chih Ho	1054
		嘉祐 Chia Yu	1056
英宗 Yin Tsung	1063	治平 Chih P'ing	1064
神宗 Shên Tsung	1067	熙寧 Hsi Ning	1068
		元豐 Yuan Fêng	1078
哲宗 Chê Tsung	1085	元祐 Yuan Yu	1086
		紹聖 Shao Shêng	1094
		元符 Yuan Fu	1098
徽宗 Hui Tsung	1100	建中 Chien Chung	1101
		清國 Ching Kuo	1101
		崇寧 Ch'ung Ning	1102
		大觀 Ta Kuan	1107
		政和 Chêng Ho	1111
		重和 Ch'ung Ho	1118
		宣和 Hsuan Ho	1119
欽宗 Ch'in Tsung	1126	靖康 Ching K'ang	1126

SOUTHERN SUNG DYNASTY.

Dyn. Title	Accession	Reign Title	Adopted
	A.D.		A.D.
高宗 Kao Tsung	1127	建炎 Chien Yen	1127
		紹興 Shao Hsing	1131
孝宗 Hsiao Tsung	1162	隆興 Lung Hsing	1163
		乾道 Ch'ien Tao	1165
		淳熙 Shun Hsi	1174
光宗 Kuang Tsung	1189	紹熙 Shao Hsi	1190
寧宗 Ning Tsung	1194	慶元 Ch'ing Yuan	1195
		嘉泰 Chia T'ai	1201
		開禧 K'ai Hsi	1205
		嘉泰 Chia T'ai	1208
理宗 Li Tsung	1224	寶慶 Pao Ch'ing	1225
		紹定 Shao Ting	1228
		端平 Tuan P'ing	1234
		嘉熙 Chia Hsi	1237
		淳祐 Shun Yu	1241
		寶祐 Pao Yu	1253
		開禧 K'ai Ch'ing	1259
		景定 Ching Ting	1260
度宗 Tu Tsung	1264	咸淳 Hsien Shun	1265
恭帝 Kung Ti	1274	德祐 Tê Yu	1275
端宗 Tuan Tsung	1276	景炎 Ching Yen	1276
帝昀 Ti Ping	1278	祥興 Hsiang Hsing	1278

SUNG (LIU SUNG) DYNASTY, 劉宋記.

A short dynasty founded by Liu Yü, a general of the Eastern Chin. It belongs to the Epoch of Division between North and South. The North was ruled by several Tartar tribes,—Wei by T'oba Tartars, Hsia by Hsiungnu, Northern Yen by Eastern Tartars, Western Liang and Chin by Tangut Tartars. The Sung rulers held the South, with the capital at Nanking, for 59 years. During this period eight rulers held sway, several of whom were murdered.

Dyn. Title	Accession	Reign Title	Adopted
	A.D.		A.D.
武帝 Wu Ti	420	永初 Yung Ch'u	420
少帝 Shao Ti or Ying			
廢帝 Fei Ti	423	景平 Ching P'ing	423
文帝 Wên Ti	424	元嘉 Yuan Chia	424
孝武帝 Hsiao Wu Ti	454	孝建 Hsiao Chien	454
		大明 Ta Ming	457
		永光 Yung Kuang	465
廢帝 Fei Ti	465	景和 Ching Ho	465
明帝 Ming Ti	465	泰始 T'ai Shih	465
		泰豫 T'ai Yu	472
蒼梧王 Ts'ang Wu			
	473	元徽 Yuan Hui	473
主昱 Chu Yü	477		
順帝 Shun Ti	477	昇明 Shêng Ming	477

SUNG P'AN, 松潘, a semi-independent sub-prefecture in Ssüch'uan, lat. 32° 38' N. and long. 103° 36' E.

SUNG SHIH, an appellation of FA HSIEN, q.v.

SUNG, STATE OF, 宋, one of the smaller feudal States of the Chou Empire, but one of the most orthodox and 'high-caste.' The fief was given by the Chou conqueror to the Viscount of Wei of the conquered dynasty, that the Shang sacrifices might be continued. It was the only Dukedom that was granted by immediate enfeoffment. CONFUCIUS was by descent of Sung origin.

The state lay south of Lu and east of Chêng, at the northernmost headwaters of the Huai River system, its capital being the present Kuai-tê fu. It became the Protector State (the third) in B.C. 6, but was much thwarted by its rival Ch'u. The Duke of Sung gave the much-admired example of chivalry in not allowing the enemy Ch'u troops to be attacked while crossing a stream.

From B.C. 400 Sung was dependent on Ch'i and was extinguished by that State in 285.

PARKER: *Ancient China Simplified*; LECGE: *Shu Ching*, p. 376, note.

SUNG YÜN, 宋雲, a Buddhist layman, sent to India in A.D. 518 by the Prince of Wei to study Buddhism at its source. He was accompanied by a priest named HUI SHÊN, and they brought back 175 books. They went as far as Kandahar and

stayed two years in Udyana. The story of the journey has been translated into English by BRAL (*Travels of Fah Hian and Sung Yun*), into French by CHAYANNES (*Voyages de Sung Yun dans l'Udyana et Gandhara*, B.E.F.E.O. July to September, 1903); and into German by NEUMANN (*Pilgerfahrten Buddhistischer Priester von China nach Indien*, Leipzig, 1833).

EDKINS: *Chinese Buddhism*.

SUN WĒN. See *Sun Yat-sen*.

**SUN YAT SEN** 孫逸仙, *Sun I-hsien*, the former being the Cantonese pronunciation and the name most known to foreigners. The second and third characters are the *hao* or literary name, his *ming* or given name being WĒN 文. He was born November 12, 1866, in the Hsiang shan district at Choi Hang, a remote village in Kuangtung, about 30 miles north of Macao. His father was a Christian and employed as a preacher by the London Missionary Society. He made two long visits to the Hawaiian Islands. For a time he studied medicine under Dr. KERR of Canton, but entered the College of Medicine at Hongkong in 1887, the year it was established. He was the first graduate of that College, and he began to practise in Macao. Having joined the Young China party he got into trouble with the government and narrowly escaped arrest in Canton. He had to flee, and went first to America, then to England. In London, on October 11, 1896, he was seized and held prisoner by the Chinese Legation. By the help of a European servant he managed to let the British Government know of the illegal doings and was set at liberty. He then travelled far and wide, preaching revolution and incurring perpetual risk to life and liberty: it is said that at one time the Manchu government was offering £100,000 for his capture. His work at last resulted in the Revolution of 1911 and his own appointment as Provisional President of the Republic of China.

During the last five years he has had his share in political life, and has once more been an exile, from the Second Revolution till the death of YÜAN SHIH-K'AI. His star seems to have waned.

CANTLIE and JONES: *Sun Yat-Sen and the Awakening of China*; SUN YAT-SEN: *Kidnapped in London*.

**SUPERCARGOES** used to travel backwards and forwards on the East India Company's ships which were under their care. In 1770 the Company ordered that they should reside permanently in China, yet they still retained the name. The chief of them constituted the Select Committee of the East India Company's Supercargoes, generally called The Select Committee; the annually arriving supercargoes had formerly constituted the Standing Council. They had charge of all the Company's

interests in Canton and took care that private traders did not reside there.

In 1767 the French had made a similar change, sending ten supercargoes to reside in Canton instead of being sent out annually.

EAMES: *The English in China*.

**SUPERINTENDENT OF TRADE, THE**, was first appointed in 1833, by *The China Trade Act*, 3 and 4 WILL. IV, c. 93, s. 5. The Government having abolished the monopoly of the East India Company had to create some means of control over British subjects generally who afterwards might trade in China, to replace the jurisdiction which the Company's supercargoes had had over those who served the Company or traded under the Company's license. The Act provided for Chief, Second and Third Superintendents to be appointed; forbade them to engage in any trade transactions, and empowered the Crown by an Order in Council to levy dues on British ships entering any port, wherewith to pay the salaries of these officials.

In 1833, the commission being dated December 10, Lord NAPIER, W. H. C. PLOWDEN and J. F. DAVIS were appointed as first, second and third Superintendents of trade in China respectively. On Lord NAPIER's arrival Mr. PLOWDEN was absent from China, and so Mr. DAVIS became second and Sir GEORGE BEST ROBINSON became third Superintendent. J. H. ASTELL was secretary to the Superintendents, Dr. MORRISON was Chinese Secretary, Captain CHARLES ELLIOT was Master Attendant, and T. R. COLLEDGE was surgeon to the establishment.

In February, 1835, the Commission was composed of the following: Sir G. B. ROBINSON, J. H. ASTELL and Captain C. ELLIOT as first, second and third Superintendents; A. R. JOHNSTON, secretary and treasurer; T. R. MORRISON (Dr. MORRISON's son) and C. GÜTZLAFF, Chinese secretaries; T. R. COLLEDGE, surgeon; etc.

On February 27, 1842, Sir H. POTTINGER removed the whole establishment of the Superintendency to Hongkong. After the Treaty of Nanking and the cession of Hongkong the office was combined with that of Governor and Commander-in-Chief of the island.

On the appointment of a British minister to reside in Peking the office of Chief Superintendent of Trade was added to that of Envoy-extraordinary and Minister-plenipotentiary. It was held first by (Sir) FREDERICK BRUCE, at Shanghai for a time and then at Peking. EAMES, writing as a lawyer, states that the office is still held by the British Minister to Peking, the section of the China Trade Act creating the office never having been repealed. As a matter of fact however Sir HARRY PARKES was the last Minister to use the title; it was dropped at his death in 1885.

**EAMES** : *The English in China*; **MORSE** : *International Relations of the Chinese Empire*; **CHINESE REPOSITORY**, *passim*; **LANE-POOLE** : *Life of Sir Harry Parkes*.

**SUPPLEMENTARY TREATIES.** *Kiakhta*, 1768, contained minute stipulations for arrest and extradition of criminals. The principal of extra-territoriality was here accepted with Russia nearly one hundred years before any other power.

*Hoomun chai*, 1843, contained provision for extradition, also "General Regulations under which British trade is to be conducted at the five Treaty Ports of Canton, Amoy, Foochow, Ningpo and Shanghai."

*Peking*, 1869. A Supplementary Convention to the Treaty of Commerce and Navigation of June 26th, 1858, was signed on 23rd October, 1869. This Convention was not ratified.

*Peking*, 1880. This Supplementary Treaty detailed the procedure to be observed between Chinese subjects and citizens of the United States, granting permission to officials of the latter to attend trials and cross-examine witnesses.

See *Hoomun chai Treaty*; *Kiakhta, Treaty of*; *Treaties*.

**MORSE** : *Trade and Administration of the Chinese Empire*; **HERTSLET** : *China Treaties*.

#### SUPREME COURT AND CONSULAR

*Gazette*, published weekly in Shanghai from January 5, 1867 to December 31, 1869, when it was incorporated with the *North China Herald*, (q.v.).

**SUPREME COURT FOR CHINA, H.B.M.**, was established in September, 1865, under an Order in Council dated March 9 of that year. It was partly made necessary by the T'ai P'ing rebellion, which had attracted large numbers of low adventurers to China, whose outrages and lawless acts had often gone unpunished. The extension of trade had besides made intercourse between merchants, landowners and others much more complicated than in earlier days.

Shanghai is the headquarters of the Court, and the judicial functions of the British Consul at Shanghai were transferred to the Supreme Court; the Consuls at other ports retain judicial authority as Provincial Courts, but when cases of importance arise the Judge or Assistant Judge of the Supreme Court goes to try them. Sir EDMUND HORNEY was the first Chief Justice.

The jurisdiction of the court originally extended to British subjects and property in China, Japan and Corea, but is now confined to China.

There is also in Shanghai the Court of Foreign Consuls (q.v.); and America has its District Court for China. (See *United States District Court*).

Except the British and American Consuls each Consul tries the subjects or citizens of his nationality and hears civil cases.

**SUSLIK** or *Ziesel*, genus *Citellus*; see *Rodents*.

**SŪTRA**, 經 *ching*, a part of the Buddhist Canon consisting of the works which give the actual utterances of S'AKYAMUNI.

**SUTTEE.** Self-immolation on behalf of the dead, especially practised by widows. The Chinese term used is 殉 *heun*, the same as is used for the burial of the living with the dead. The connection is that when the latter practice was gradually discountenanced its place was taken by suttee. Examples are given already in the Han records and they become more and more common in later annals. The underlying idea is that the woman is the property of the man, and that it is her duty to follow him into the next world. The suicide is often done with the greatest deliberateness and even with much ostentation. Quite recent examples are given, as, for instance, in DOOLITTLE'S *Social Life in China*, c. iii, where the suicide has been a public spectacle. Any method of quitting life is used, death by fire not being common as it was in India, because the cremation of the dead has never been the universal practice. Suttee has frequently been rewarded with imperial honours, generally in the shape of a *p'ai-lou* with the characters 節烈 *chieh lich*, chastity-arour, or 忠烈 *chung lich*, fidelity-arour.

The custom was at its worst development in the Yüan and Ming dynasties. In 1729 SHIH TSUNG (YUNG CHENG) tried to check suttee by an Edict in which he refused in future to honour the victims. See *Sacrifices, Human*.

DE GROOT : *The Religious System of China*, vol. iv.

**SWALLOWS.** See *Hirundinidae*.

**SWANS.** See *Anseres*.

**SWASTIKA**, the mystic diagram 卐. It is of extreme antiquity, being found in the *Ramayana*, and its distribution is extremely wide over the old world and the new. In China it appears to be a Buddhist importation; it is one of the 65 mystic signs found in the foot-print of Buddha. It is practically a charm, and is described as 'the accumulation of lucky signs possessing ten thousand efficacies.' It is used for, or called by the name of, 萬 *ten thousand*. Buddhists call it the seal of Buddha's heart, 佛心印 *Fo hsin yin*.

GAILLARD : *Croix et Swastika en Chine*, (Var. Sin.); *CHINA REVIEW* : vol. xxi, p. 124; *NATIONAL REVIEW* : July 17 and October 16, 1911.

**SWATOW**, 汕頭 *shan t'ou*, was opened to foreign trade by the Treaty of Tientsin. It is at the mouth of the river Han, near the frontier of

the Kuangtung province, in lat. 23° 20' 43" N. and long. 116° 40' E.

The first foreign trade was carried on at Namoa Island 南澳, but later at Double Island, four miles below Swatow. By the kidnapping of coolies foreigners made themselves so obnoxious that for many years it was not safe for them to venture into Swatow. The Customs are now on the mainland near the native city, the Consulate and most foreign houses on the Kakchih island facing Swatow a mile away. The place is healthy but is liable to suffer from typhoons. It has water-works and an electric light plant. A railway, 24½ miles long, has been made by Japanese contractors to Ch'ao-chou fu, or as it is now named, Ch'ao-an hsien.

The foreign trade has never been very great. Sugar and oranges are important articles of export. It imports a great amount of bean-cake for manuring the fields, where sugar, rice, groundnuts, etc., grow in abundance. There are no large factories except a bean mill and a sugar-refinery.

The population is 75,000, and the foreigners (in the consular district) number 379.

	1915	1916
Net Foreign Imports ... ..	16,429,884	14,628,485
Net Chinese ,, ... ..	24,712,079	27,240,169
Exports ... ..	15,785,345	16,660,789

Total Hk.Tls. ... - 56,927,303 58,529,443

**SWEDISH ALLIANCE MISSION.** See *China Inland Mission*.

**SWEDISH AMERICAN MISSION.** A small Mission with headquarters at Minneapolis, U.S.A., representing the Swedish Evangelical Free Church of the United States of America.

It works in Canton, where it arrived in 1887. It had three workers in 1916.

**SWEDISH AMERICAN MISSIONARY Covenant.**

*Headquarters* :—Chicago, Illinois, U.S.A.

*Entered China* in 1890.

Works in Hupei province.

This Mission has its head station at Siang-yang 襄陽, where the chief medical work is carried on. In 1913, a new hospital was built, and is worked in union with Hauge's Synod Mission.

Girls' and boys' middle boarding-schools are also maintained, and a number of primary schools.

The Mission has four stations besides Siang-yang, namely King-chou, 荊州, Fancheng 樊城 (1893), Nan chang 南漳 (1905), and King-men 荊門 (1907). At King-chou, the most northerly of the stations, an Academy and a Theological Seminary have been worked since 1910 in union with the Swedish Missionary Society. There are twenty-seven foreign missionaries in 1917.

## SWEDISH BAPTIST MISSION.

*Headquarters* :—Stockholm.

*Entered China*, 1891.

Works in Shantung Province.

The work of this Mission in China was begun in 1891 by the arrival of the Rev. K. WINGREN, who after studying the language for a few months, travelled in Central China seeking a suitable district in which to settle. Finally he went to Shantung, and opened work at Kiaochow 膠州. But he was compelled by ill-health to return to Sweden in 1894. The Rev. J. E. LINDBERG arrived in 1892, and the Rev. and Mrs. J. A. RINELL two years later, with Miss HOLTZ, who afterwards became Mrs. LINDBERG. Four other workers who joined the staff (1899-1903) were obliged to return home through ill-health.

In 1916, the Mission reported two principal stations, Kiaochow (1893), with twenty-four outstations, and Chu ch'eng 諸城 (1904) with four. Kao-mi 高密 and Jih-chao 日照, though still worked as outstations, were to be occupied very shortly by foreign missionaries.

The first day school was opened in Kiaochow in 1900 with five pupils. There are (1916) Middle schools for boys and girls in Kiaochow, and in the outstations thirty-two day-schools for boys, and five for girls.

A good staff of native workers is employed. There is no medical work under qualified doctors at present, the emphasis being placed mainly on evangelistic work, by preaching, house-to-house visitation, etc.

Statistics in December 1916.

Foreign Missionaries ... ..	15
Chinese Agents ... ..	44
Communicants ... ..	860

**SWEDISH EAST INDIA TRADING COMPANY.** The, was founded in 1627, but the first Swedish vessel to reach Canton arrived there in 1731, and from about 1780 such ships seem to have been sent periodically.

CORDIER : *Les Débuts de la Compagnie Royale de Suède*, Paris, 1889.

**SWEDISH HOLINESS UNION.** See *China Inland Mission*.

## SWEDISH MISSIONARY SOCIETY.

*Headquarters* :—Stockholm.

*Entered China*, 1890.

Works in Hupei, representing the Free Church of Sweden.

The first missionaries of the Society entered Wuchang in 1890, and in 1893, a house was rented in Sung-pu in Ma ch'eng hsien, but not long afterwards the occupying missionaries, Revs. WICKHOLM and JOHANSON were killed by the mob infuriated by the intrusion of foreigners. For the time, that

field was vacated, but in 1906, a station was peacefully built in Ma-ch'eng city. In the meantime Ichang, Shasi 沙市, and Huang chow 黃州, had all been occupied. At King-chou 荊州 a Theological Seminary and Boys' Academy is maintained in connection with the Swedish American Missionary Covenant.

Medical work is done at nearly all the stations.

Missionaries in 1917 ... 48

**SWEDISH MISSION IN CHINA.** See *China Inland Mission*.

### SWEDISH MONGOL MISSION.

*Headquarters* :—Stockholm.

A small undenominational work carried on at Halong Osso, Mongolia. The station was opened in 1899, and has three foreign workers in 1917.

**SWIFTS.** See *Macrochires*.

**SWINHOE, ROBERT**, was born at Calcutta on September 1, 1836 and entered the British Consular Service in 1854. He retired in 1873 and died in London on October 28, 1877.

He was a keen student of Natural History and was the first to give proper attention to the study of Chinese Birds. For a list of his numerous writings on this subject see *Ornithology*.

**SYCEE**, 細絲 *hsi ssü*, fine silk. Chinese lump silver is so called because it may when heated be drawn out into silk-like threads. See *Shoc*.

**SYLVIIDAE**, a large Family of birds which consists of the various Warblers. The following are found in China. *Tribura taczanowskii*, N.E. Chihli. *T. luteiventris*, not common; found in Mu-p'in. *T. russula*, and *T. melanorhyncha*, both in N.W. Fukien. *Urosphena squameiceps*, SWINHOE's Reed-Warbler, Canton and Formosa and in Chihli by Dr. WEIGOLD. *Sylvia curruca*; N.W. China and Mongolia. *S. aralensis*; rare; in the Ala shan. *Philacantha nisoria*; very rare; at Peking. *Horornis cantans*; Formosa, Shaoeishan and East Siberia. *H. canturiens*; southern provinces and islands. *H. sinensis*; S.E. China to the Yangtze valley. *H. pallidipes*; S.E. China. *H. brevipennis*; at Mu-p'in and in central and eastern provinces. *Herbivocula schwarzi*; in passage at Peking. *Acrocephalus sorghophilus*; E. China coast. *A. agricola*; abundant; all over the Great Plain. *A. tangorum*. *A. orientalis*; in eastern Siberia, Mongolia, the valley of the Yellow River, and, in the summer, widely in China proper. *A. bistrigiceps*; in the summer, round Peking. *Dumeticola affinis*; at Mu-p'in, in Kansu and in eastern Siberia. *Locustella certhiola*; China generally and in Manchuria and Mongolia. *L. ochotensis*; *L. styani*; *L. fasciolata*; Amoy, Kiangsu; in summer in Manchuria. *L. lanceolata*; in various parts from Canton to Peking. *Arundinax ædon*; in eastern Siberia and in Chihli. *A.*

*dauidianus*; rare; at Mu-p'in. *Cisticola cursiveans*; eastern provinces, from Hainan to Tientsin. *O. volitans*; in southern Formosa and S. China. *Luscinola sinensis*; Hankow and Chinwangtao. *Drymophila extensicauda*; in S. China, Kiangsi and Ssüch'uan. *Suga striata*; in Formosa, the Lower Yangtze, Fukien, Ssüch'uan, and Shensi. *S. superciliosus*; in S.W. Yunnan and Fukien. *Rhopophilus pekinensis*; in Chihli and in Shensi. *Orthotomus longicauda*, the Tailor-bird; in the southern provinces. *Burnesia sonitans*; common; in S. China, Hainan and Formosa. *Horaites brunneifrons*; at Mu-p'in at 12,000 feet altitude. *H. major*; fairly common; at Mu-p'in, at a great altitude. *H. robustipes* and *H. acanthizoides concolor*; in Formosa. *Herbivocula armandi*; in the mountains of N. China and Mongolia. *Horaites acanthizoides*; in W. Ssüch'uan, and N.W. Fukien. *Phylloscopus sub-affinis*; N.W. Fukien, Kueichow, Mu-p'in and W. Ssüch'uan. *P. fuscatus*; common in passage all over China. *P. xanthodryas*; at Amoy, and in Kansu. *P. coronatus*; common; all over China. *P. occipitalis*; S. China. *P. trochiloides*; Fukien, Kuangtung. *P. tenellipes*; central China, Kiangsi and Fukien. *P. plumbeitarsus*; very common in Kansu and in passage at Peking. *P. borealis*; common in passage in China proper and Mongolia. *Cryptolopha tephrocephala*; *O. burkii*; *C. ricketti*; *C. sinensis*; these are all found in W. China, Mu-p'in, and N.W. Fukien. *Abornis fulvifacies*; common from W. Hupei to Mu-p'in and in Fukien; in Formosa. *A. affinis*; in Kansu.

DAVID ET OUSTALET : *Les Oiseaux de la Chine*.

**SYMBOLISM.** "One of the most distinctive and striking features of Chinese Art is the symbolic character of its expression.

From the earliest times the Chinese artist has exerted his skill with the intention of producing not merely objects pleasing to the eye, but at the same time emblems conveying a definite meaning."

This statement being indubitably correct, a serious study of Chinese Art pre-supposes a certain knowledge of symbolism, a subject, as yet, imperfectly treated in any European tongue.

The ancients, those virile artists of the Shang and Chou periods, with bronze and dried bones as their medium of expression, depicted, in a symbolic manner, the Forces of Nature. The symbolism employed has been the study of Chinese literati throughout the ages, and about A.D. 1107 a work called the *Po Ku T'u* 博古圖, the famous Classic on bronzes, was published, which contains besides voluminous illustrations, most valuable information concerning the symbolic meaning of various forms of ornament. The simplest, and the one most frequently met with not only in ancient but also in modern art is that commonly known as the "meander" or key-pattern. The Chinese call it the "cloud and thunder

pattern." As the author of the *Po Ku T'u* points out, this design was evolved from archaic pictographs representing clouds and thunder. The meander in its primitive form, such as found on bronzes attributed to the Shang period, consists of a non-continuous pattern formed by separate pairs of a simple spiral figure. Later the separate elements became joined together and elaborated, till in the course of time the "thunder" pattern was often represented by a most intricate form of decoration. To an agricultural people such as the Chinese this emblem possessed a significance of supreme importance. Rain was essential to their very existence, and the symbol for thunder typified the downpour that brought the heaven-sent gift of abundance.

Knowing this, it is possible for us to appreciate the eulogistic remarks made by WANG FU, the compiler of the *Po Ku T'u*, concerning a certain bronze cauldron of the Chou dynasty, which to the uninitiated might appear commonplace and even ugly. He says; "The lozenge-shaped spaces are occupied by the 'cloud and thunder' surrounding a small nipple in the centre. For the nipple nourishes mankind, while clouds and thunder fertilize growing things. The K'uei dragon, moreover, exerts a restraining influence against the sin of greed. Here we have a single vessel, yet all the eternal principles are there complete. How excellent was the philosophy of the ancients!"

Besides the meander, characteristic forms created during this early period which have survived until the present day are, the various dragons; the "glutton" or *T'ao T'ieh* ogre manifested by a fearsome head; and the *Pa Kua* 八卦 or eight trigrams, which latter group is constantly employed as a decoration and perhaps surpasses in antiquity all other designs. Legend dates its origin about 5,000 years ago, when it was revealed to the mythical Fu Hsi 伏羲 by markings on the back of a creature called the "dragon-horse." (See *Pa Kua*).

"Examination proves that the range of decorative motives employed by the ancient Chinese was limited. It is difficult to find any ornamented bronze of great antiquity that does not bear one or more of the three commonest symbolic forms, the meander, the *T'ao T'ieh* or the primitive dragon. This repetition would be monotonous did they not recur in endless variation and combination."

The symbols met with in early Chinese Art are all of indigenous growth; not until the era of the great Han dynasty which reigned for about two centuries before and two centuries after Christ do we find direct evidence of Western influence. "In B.C. 126 the famous minister CHANG CH'EN returned from his mission to the Indo-Scythians, and brought back with him much alien knowledge collected during his travels. He had learnt something of

Buddhism and had come in touch with Grecian culture. He also carried back to China several plants, of which the grape-vine and pomegranate figure largely in symbolic art.

After the beginning of our era this transmission of ideas was aided by a still more potent agency—that of religion. Missionaries of various faiths and especially of Buddhism, received a welcome in China, where they inevitably became apostles not only of their respective creeds but also of their national culture. Buddhism was established in China about A.D. 67, but for several centuries made no great headway. A revival took place about the middle of the fifth century and the whole country was flooded with examples of Buddhistic Art; this not only introduced a whole world of alien mythology which for centuries provided a favourite theme for Chinese painters, sculptors, and designers in every branch of Art, but it also directed the very expression of these new ideas along lines of Western tradition. To the present day Greco-Indian and Persian elements and emblems are found mingled with the purely native decoration."

To enumerate the symbols which have become conventionalized in Chinese Art and which are in daily use on many common articles—especially the garments of children—is here impossible; suffice it to say that the emblems of happy import (which the symbols invariably are) are believed *themselves* to convey the blessings they represent. In addition to concrete emblems there exists another class of symbol. "The Chinese language being monosyllabic and having but few vocables to express a vast number of written characters, it offers great scope for the employment of the rebus. This class of symbolism is varied and large. Referring to the bone carvings of the Chou dynasty we have proof of its extreme antiquity."

YERTS: *Symbolism in Chinese Art*, 1912, (all portions of above article which appear in quotation marks have been taken from this valuable pamphlet); BUSHELL: *Chinese Art*; GULLAND: *Chinese Porcelain*, etc. [F.A.]

SZEMAO 思茅, in south-west Yunnan, in lat. 22° 47' N., long. 101° 2' E., was opened in 1897 by the GERARD Frontier Convention of 1895. It is situated in a well-cultivated plain 4,600 feet above sea level. The trade is with Rangoon and Tonkin, the chief imports being raw cotton and tea, and it is an important entrepôt for salt. The town was, before the great Mahommedan rebellion, a great caravan centre, but its best days are past.

	1915	1916
Net Foreign Imports ... ..	174,286	158,547
Net Chinese " ... ..	—	—
Exports ... ..	33,065	25,628
Total Hk.Tls. ... ..	207,351	184,175

## T

**TABLET OF YÜ.** See *Yü, Tablet of.*

**TA CHI** 妲己, concubine of CHOU HSIN, last ruler of the Shang dynasty 1130 B.C. She is regarded as the most licentious and cruel of women in Chinese history. As the previous dynasty fell through the wickedness of the concubine MO CHI, so the Shang dynasty fell by TA CHI. It is said that when WU WANG took her captive her beauty was such that no one was willing to strike the fatal blow, till WU WANG's aged councillor T'AI KUNG, covering his face with his hands, put her to death.

**TA CHIEN LU**, 打箭爐, a town in Ssüch'uan, the Tibetan name of which (imitated in the Chinese) is Tarchendo. It is at an altitude of 8,850 feet and is on the road from S. Shensi to Tibet. The population is 20,000.

**TA CH'IN.** See *Ta Ts'in.*

**TADPOLE CHARACTERS**, 蝌蚪字 *K'o tou tsü*, a name given to an ancient Chinese script and used of other archaic and obsolete styles of character. An example of 蝌蚪 (sometimes written 蝌蚪) characters may be seen in *Legge's Classics*, vol. iii, a reproduction of the inscription on the Tablet of Yü.

HAN Yü, in a poem which *Legge* translates in the same volume (pp. 68, 69), refers to these characters as 蝌蚪孺身, 'tadpoles with doubled-up bodies.'

**TAEL**, probably from Hindi *tola*, a weight, through the Portuguese; an ounce (兩 *liang*) of silver. It varies in different localities.

The most important tael is the *k'u-p'ing* 庫平 tael, the *hai-kuan* 海關 tael and the Shanghai tael. The *k'u-p'ing* tael is the Treasury or Board of Revenue tael. It contains 575.8 grains of silver, (fineness 1,000) for the receiving rate, the paying rate being 0.2 per cent. lighter. *K'u-p'ing* tael 100 equal Shanghai tael 109.6, and 100 *hai-kuan* tael equal 101.642 *k'u-p'ing* tael. All dues to the Government are paid in this currency except Customs duties and dues levied in kind or in copper cash. The *hai-kuan* tael is the currency in which duties are levied by the Maritime Customs. It contains 583.3 grains of silver, (fineness 1,000) and is only used for account-keeping, all payments being made in the local currency; thus at Shanghai for duty *hai-kuan* tael 100 the merchant pays 111.40 Shanghai tael.

The Shanghai tael or "Shanghai convention currency" is the standard of international exchange for North China and the Yangtze basin. It contains 565.65 grains of silver (944 fineness), and the con-

vention is that of such tael 98 will settle a liability of 100 tael "Shanghai convention currency." Of fine silver (1,000 fineness) the weight would be 524.93 grains.

It is to be noted that 1,000 fineness would be only 987 fineness by the Western standard of chemically pure silver.

There are also Tsaoping, Peking, Hankow tael, etc.

MORSE: *The Trade and Administration of China*; WAGEL: *Chinese Currency and Banking*.

**TA HSÜEH**, 大學. See *Great Learning*.

**TAI PAN** 大班, *great manager*. The manager in a foreign business house. The term was formerly used for foreign Consuls.

**T'AI P'ING REBELLION, THE**, began in 1851 and was not suppressed till 1865, after eleven provinces had been ravaged and some twenty millions of lives lost.

The author and leader of the rebellion was HUNG HSIU CH'UAN 洪秀全, a native of Kuangtung, born in 1813. He was sickly and had visions; on reading some Christian books later, he interpreted his visions thereby, and thought he had a divine call to rule over China. All his life and his writings, however, show that he had no idea of the spiritual nature of Christianity.

For more than ten years he and a few followers taught the new religion as they understood it, discarding idols and the Confucian tablet; and HUNG himself spent two months with ROBERTS, an American missionary in Canton. The government attempted, of course, to quash the growing movement early; but owing to incapable officers and useless troops they were easily resisted and beaten, while their severity to the innocent population was a help to the rebel cause.

After a time HUNG began to seclude himself and to deliver decrees received, as he said, from the Heavenly Father and the Heavenly Brother.

His followers advanced to Nanking where he was to be proclaimed Emperor. To the government they were *Ch'ang mao tsei* 長毛賊, long-haired robbers; but HUNG called his dynasty T'ai P'ing or "Great Peace" dynasty, and himself T'ZEN WANG, "Heavenly King." Five leading generals were appointed as North, East, South, West and Assistant Kings. The army was at first remarkably well disciplined and well-behaved. They broke out from Yung-an in Kueichow, where they had suffered siege for five months on April 7, 1852; they went down the Siang valley, taking city after city, and took Yochow on the Yangtze; then they occupied



Hanyang and Wuchang, then Kiukiang and Anking; on March 8 they encamped before Nanking; ten days later it fell, and all its defenders were slain. Chinkiang and Yangchow suffered the same soon after, and thus the Government lost the use of the Grand Canal.

The cities which had not fallen to them in their march were Kueilin, Changsha and Siangtan; but their forces had grown in the eleven months from under ten thousand to over eighty thousand. The brutality of the demoralized imperialist troops accounted for this in part; besides, the people naturally turned to the victorious side.

It was at Nanking that they first came under foreign inspection. Sir GEORGE BONHAM, Governor of Hongkong, accompanied by T.T. MEADOWS, was the first to visit them. Various other foreigners afterwards spent some time among them getting information, for it must be remembered that there was at this time much to hope for, both because of their remarkable success and because of their religious tenets.

An immediate march on Peking in full force might have brought the Manchu rule to an end. HUNG, however, only sent a division whose size we do not know; in six months these troops had traversed four provinces, taken twenty-six cities, defeated the imperialists in every engagement and encamped within twenty miles of Tientsin. The expedition was, however, a failure; the troops returned *re infecta*.

From this time degeneracy began. Seven southern provinces were separated from the control of Peking, yet received no organized government from the rebels. At the same time the country was continually ravaged for supplies and reinforcements. Both armies lived off the land and the sufferings of the people became more and more severe. By the slow advance of imperialists, who were even worse in their treatment of the population than the rebels were, the latter were by 1860 limited to the country round Nanking and Anking. Dissensions sprang up among the leaders, the Eastern king with twenty thousand adherents being beheaded, and other leaders deserting. From 1857 to 1860 the imperialists pressed closer round Nanking, trusting to famine and disease doing their work. It is said cannibalism was common in the city. The ammunition ran short. But HUNG's spirit was still firm; he appointed eleven other kings, including some very able men, and on May 6, 1860 they broke out, scattered the besieging armies, captured Chinkiang and some other cities, then returned to Nanking with plenty of guns and ammunition. Soochow and Hangchow were in their hands, and they sought to regain control of the Yangtze.

Shanghai was threatened in August, and might have fallen except for French and British troops.

It is noteworthy that French and British were at the time marching against Peking!

The imperialists now sought foreign aid, with the result that WARD (q.v.) captured Sungkiang. He organized a large force which received the name of The Ever Victorious Army, *Ch'ang shêng chün*. WARD was succeeded by BURGEVINE (q.v.), and in April, 1863, CHARLES GEORGE GORDON (not Peter, as WILLIAMS' *Middle Kingdom* persists in dubbing him) was appointed to the command. The force, after purging, numbered three thousand, with four small steamers and a number of native boats. It attacked and took various cities of strategic importance, till at last Soochow surrendered. Many other engagements followed, however, for the rebels became more stubborn as their cause grew more hopeless; but by May, 1864, GORDON's work was ended and the Ever Victorious Army was disbanded. He had led it to the capture of twenty-three cities, but more than once he gave up his command in indignation at the treachery or dishonesty of government officials, only returning to his thankless work from a high sense of duty.

The CHUNG WANG (q.v.) still defended Nanking, but the wall was breached by a mine in July, and the leaders and seven thousand rebels put to death, the T'EN WANG, HUNG, having committed suicide three weeks before.

Two bodies of rebels were still holding out in Chékiang. TS'ENG KUO-FAN drove them from Huchow, and they slowly retreated southwards, and were gradually destroyed in the spring of 1865.

The beginnings of the movement were full of promise, but after some years it was a growing curse and scourge in the land. It destroyed, but rebuilt nothing, and protected none. In its latest years all semblance to even a distorted Christianity had disappeared; it became pure savagery.

The literature on the subject is immenso, including translations of T'ai P'ing books, tracts, ritual, etc. Perhaps the most important reading must be done in contemporary magazines and newspapers.

CORDER: *Bibliotheca Sinica*, col. 645 *et seq.*; BLUE-BOOKS relating to China; CALLERY AND IVAN: *L'Insurrection en Chine*; the same in English; MEADOWS: *The Chinese and their Rebellions*; LIN-LE: *Ti-Ping Tien-Kwoh*; BRINE: *The Taiping Rebellion in China*.

TAIREN. See *Dairen*.

T'AI SHAN, 泰山, in Shantung, is the chief of the Five Sacred Mountains of China, and is called the Eastern Peak 東嶽. It is situated north of the prefectural city of T'ai-an fu, 4,500 feet above sea-level. The mountain was anciently regarded as a divinity, and was elevated by a Sung Emperor to the rank of the Equal of Heaven. After the introduction of Buddhism this mountain deity

was allotted the function of meting out rewards and punishments in the next world. The sacrifices of *fêng* 封 and *shan* 禪 to Heaven and Earth made at the summit and foot of T'ai Shan were first offered by the Emperor Wu in 110 B.C. They were repeated from time to time by emperors of different dynasties. The religion is now almost wholly Taoist, the most popular object of worship being a female divinity, the daughter of the mountain,—called *Pi hsia yüan chün* 碧霞元君, the 'goddess of coloured clouds,' or the 'goddess of dawn.' Her worship dates from A.D. 1008, when a large stone image was discovered on the summit. A jade replica, made by imperial orders and erected on the place of discovery, drew countless worshippers. During the Ming period the goddess enjoyed the greatest popularity. Her supposed tomb is shown in a pavilion near the summit.

A stone stairway of nearly 7,000 steps winds up the mountain to the top, and is bordered by temples, monuments, inscriptions and shrines. A rough stone monument is said to have been erected in B.C. 219 by CH'IN SHIH HUANG TI. A temple to the Jade Emperor, Yü HUANG, the supreme divinity of the Taoists, is on the summit, as well as a Confucian temple, erected in 1714.

MOULE: *T'ai Shan*, (Journal, N.C.B.R.A.S., vol. xliii); STANLEY: *T'ai Shan* (East of Asia, vol. iv); CHAVANNES: *Le T'ai Chan*; TSCHERN: *Der T'ai-schan und seine Kultstätten*, 1906.

**T'AI-T'AI, 太太.** Properly the title for the wife of an official who has a button.

**T'AI WAN 臺灣.** The island of Formosa (*q.v.*)

**T'AI YANG CH'IAO, 太陽橋, Sun bridge;** a mountain in Lolo land, W. Süch'uan, estimated by BABER at 20,000 ft. in height.

BABER: *Travels and Researches in Western China*, p. 115.

**TAI-YÜAN FU 太原府 the great-plain city,** is in lat. 37° 53' N., and long. 112° 29' E., on the northern border of one of the central plains of Shansi, of which province it is the capital. The plain abounds in fertility and the hills surrounding it are rich in minerals. The population is 230,000 (RICHARD).

**TAIJK.** See *Ta shih*.

**TAKIN,** a strange animal of the Bovidae Family, related to the musk-ox and placed by some naturalists between oxen and sheep, by others between goats and antelopes. There is one species in N. China, *Budorcas bedfordi*, discovered by ANDERSON in 1909-10 in S.W. Shensi.

It has seldom been killed in China by foreigners, the first case probably being that killed by MEARES.

*B. bedfordi* of Shensi is the most specialized form, the chief difference being colour. The animal

is very difficult to describe; many pictures of it are given in WALLACE's book.

In Shensi it is called *P'an yang*, rock goat; in Kansu *Yeh niu*, wild ox. Measurements are given by WALLACE, one being 52 inches, height at shoulder.

SOWERBY: *Journal*, N.C.B.R.A.S., vol. xlvii;

WALLACE: *Big Game of Central and Western China*.

**TAKLA MAKAN;** the great desert of the Tarim basin, especially the western part, is known by this name.

**TAKU, 大沽,** a village at the mouth of the Pei-ho, on the southern side, sixty-seven miles from Tientsin. The village is a very poor one, and the only foreign residents are those connected with the Customs, the Pilot Corporation and the Lighter Companies. The water on the Bar ranges from two to fourteen feet at the Spring tides, and vessels constantly have to wait outside. A railway from the town of Tang-ku (two miles further up the river), runs to Tientsin: it was completed in 1888.

Taku is noted for several engagements between its forts and foreign naval forces. On May 20, 1858, Sir MICHAEL SEYMOUR forced and passed them, taking Lord ELGIN to Tientsin, where the Treaty of Tientsin was signed the next month. In June of 1859 they were attacked again, but with disastrous results to the British. A third attack was made on August 20, 1860, the forts being captured from the land side. In the Boxer Rebellion the forts were once more taken by gunboats of the foreign powers, June 17, 1900; and by the Peace Protocol of 1901 China was required to raze them.

**TALAY,** a name used by OROIC for the Yang-tze. No other traveller of his time mentions it by this name. It is the Mongol word *dalai* or *talai*, the sea, and the Mongols used the word as the name of the Great River.

YULE: *Cathay and the Way Thither*, vol. ii, p. 206.

**TA LIEN WAN, 大連灣, Ta-lien Bay,** the bay on the south of which Dalny or Dairen is situated. Ta-lien is on the other side of the bay, 7 miles north from Dairen. In the expedition of 1860 it was the base or depot of the British forces, while the French were at Chefoo. See *Dairen*.

WOLSELEY: *Narrative of the War with China in 1860*.

**TALISMANS** 靈符 *hua fu*, the written charms prepared by Taoist priests. They are generally more or less unintelligible to the uninstructed, and might be regarded as mere distorted scrawls; they are however subject to rules and consist of a special handwriting, which has been analysed and fully described by P. DORÉ. In his work will be found 150 examples, figured, dissected and translated. There is endless variety in the objects of talismans;

they are against all manner of sickness,—cough, colic, delirium, etc.; against fire, according to the direction of the compass, and *ad omnia*!

Provincial coins of the K'ANG HSI and SHUN CHIH periods were produced at twenty-five mints and bear corresponding characters on the reverse. For some unknown reason twenty only of these K'ANG HSI coins have talismanic power when strung together.

DORÉ : *Recherches sur les Superstitions*, tome v, partie 1.

**TALLOW, VEGETABLE**, 猪油 *chiu yu*, yielded by *Sapium sebiferum*, the "Tallow tree," a member of the Spurge family, which occurs in all the warmer parts of China, and is remarkable for the beautiful autumnal tints of its foliage. This tree is known by several colloquial names—in South China it is the *Chiu-tzu shu* 柏子樹; in central parts the *Mou-tzu shu* 抹子樹; in the west the *CH'uan-tzu shu*. The seeds furnish tallow; the kernels when crushed yield an oil, one of the properties of which is to turn grey hair black; the refuse of the seeds is a valuable manure for the tobacco plant; the bark is used as a medicine, and the leaves provide a black dye. The fruits, three-lobed and blackish-brown when ripe, are spread in the sun to dry, where they open and the three elliptical seeds appear, covered with a white substance, which is removed by steaming and rubbing through a bamboo small-meshed sieve. The fat is collected and melted, and moulded into cakes, in which state it is the *Pi yu* of commerce. The seeds are crushed and the oil extracted in *Ting yu*. When the fat and oil are not separated but crushed and pressed together, the mixed product is named *Mou yu*. In China all three products are used in candle manufacture, the *pi yu* having the highest melting point; when it is employed, only a very thin covering of insect wax (used on the exterior of all Chinese candles) is necessary. All these products are exported to Europe for use in soap making. The average amount exported is about 200,000 piculs, valued at about Hk. Tls. 10 per picul. Vegetable tallow comes from the hilly region of W. Hupei and S.E. Szech'uan, from Kweichow, Hunan and Kuangsi. The export for 1916 was piculs. 256,960, value Hk. Tls. 3,011,695.

BOWRA : *Customs Trade Reports*, Ningpo, 1868; WILSON : *A Naturalist in W. China*, vol. ii, p. 67.

**ANIMAL**, 牛油 *niu yu*. That which is exported from Chefoo is made from the melted, down tails of Shantung sheep, but the bulk is beef tallow. There is a large export trade, which began to be important in 1909. The leading ports are Tientsin, Tsingtao, and Hankow.

The export for 1915 was 113,000 piculs, value Hk. Tls. 1,162,000, and for 1916 was piculs. 306,003, value Hk. Tls. 5,665,071.

**TALLOW TREE.** See *Tallow*.

**TAMAO**, also known as Tamau, Tamou, etc.; the harbour on the north-west of the island of Sancian, St. John, or San shan, the only spot where foreign trade was permitted till 1554, when Lampacao was substituted. The name is sometimes used for the whole island. It is the Portuguese corruption of Ta ngao or Ta ao, 大澳, *great bay*. In 1522 the Portuguese were driven from the place because of the doings of SIMON D'ANDEADE (q.v.). It is not known when they again began to trade there. See *San shan*.

**TAMO**, the Chinese name for BODHIDHARMA, (q.v.).

**TAN FU**, 宣父, also known as KU KUNG 古公 (*ancient duke*) and T'AI WANG 太王 (*great prince* or *king* T'AI), the grandfather of the founder of the Chou dynasty. He was ruler of the small State of Pin 豳, near the modern Hsi-an fu. According to MENCIUS he paid tribute to the barbarians (Hsiung-nu Tartars), but was at last forced by their oppression to move to Ch'i 岐, calling his principality Chou, probably in a.c. 1327. It is supposed that the Chou ancestors had for centuries adopted a semi-Tartar style of life.

LEGGE : *Mencius*, p. 51; HIRTH : *Ancient History of China*.

**T'ANG DYNASTY, THE**, 唐紀, one of the most glorious in Chinese history, was founded by LI YÜAN, a general of the Sui dynasty, with his capital at Ch'ang-an. He made peace with the Turks, encouraged learning, and partially suppressed the Buddhist monasteries. T'AI TSUNG, after strengthening the army and driving back the Turkomans, devoted himself to learning. The empire was divided into ten provinces. In 630 he received embassies from many tributary states. He crushed the Turkic power, but was unsuccessful in an invasion of Korea. In his reign Nestorians and Mohammedans settled in China. His son KAO TSUNG completed the conquest of Korea, and drove out the Tibetans, who had made inroads on the empire. At his death his wicked empress, Wu Hou, seized the power and ruled for twenty years, during which time the K'itan Tartars and the Tibetans were conquered. In 734 HSÜAN TSUNG divided the country into fifteen provinces. He instituted the Hanlin Yüan, and he fell under the charm of YANG KUEI-FEI.

In 765 a formidable rebellion occurred, to suppress which the Emperor called in the Uighurs. Under HSI TSUNG another rebellion broke out which was quelled by the assistance of the Turks. The incapacity of later Emperors plunged the Empire into disorder, and the throne was seized by CHU WEN.

As regards intercourse with other parts of Asia during this dynasty a Chinese general successfully defeated the Mohammedans in 684, and fleets sailed to the Persian Gulf against the Arabs, who began an active propaganda both in the south and north-west.

The 'T'ang dynasty period has been regarded as the golden age of art, poetry and literature. Chinese art, greatly stimulated by Buddhism, found its greatest exponent in Wu Tao-zü; Li ro and Tu ru were the greatest poets of the time.

In 785 the Hanlin Academy was founded and the *Peking Gazette* is stated to have started about the same time.

'Men of T'ang' is the term used in Kuangtung as 'Men of Han' is used in the rest of China.

The dynasty lasted 287 years under twenty rulers.

Dyn. Title.	Accession	Reign Title	Adopted
高祖 Kao Tsu	618	武德 Wu Tè	613
太宗 T'ai Tsung	627	貞觀 Chêng Kuan	627
高宗 Kao Tsung	650	永徽 Yung Hui	650
		顯慶 Hsien Ch'ing	656
		龍朔 Lung So	661
		麟德 Lin Tè	664
		乾封 Ch'ien Fêng	666
		義昌 Tsung Chang	668
		弘治 Hsien Hêng	670
		上元 Shang Yüan	674
		儀鳳 I Fêng	676
		調露 T'iao Lu	679
		永隆 Yung Lung	680
		開耀 K'ai Yao	681
		永淳 Yung Shun	682
		弘道 Hung Tao	683
中宗 Chung Tsung	684	嗣聖 Ssu Shêng	684
睿宗 Rui Tsung	684	文明 Wên Ming	684
武后 Wu Hou	684	光宅 Kuang Tsè	684
(The Empress Wu, usurper)			
		垂拱 Chui Kung	685
		永昌 Yung Ch'ang	689
		觀初 Tsai Ch'u	689
		天授 T'ien Shou	690

Adopted the dynastic  
Style 周 Chou in lien  
of 唐 T'ang from  
A.D. 690.

如意 Ju I	692
Ch'ang Shou	692
延載 Yen Tsai	694
證聖 Chêng Shêng	695
天册萬歲 T'ien T'sè	
Wan Sui	695
萬歲通天 Wan Sui	
T'ung T'ien	696
神功 Shên Kung	697
聖歷 Shêng Li	698
久觀 Chiu Tsu	700
大足 Ta Tsu	701
長安 Ch'ang An	701

Dyn. Title.	Accession	Reign Title	Adopted
中宗 Chung Tsung		神龍 Shên Lung	705
(resumed the throne)			
睿宗 Rui Tsung	710	景龍 Ching Lung	707
		景雲 Ching Yün	710
		太極 T'ai Chi	712
		延和 Yen Ho	712
玄宗 (or 元) Hsüan (or Yüan)			
宗 Tsung or 明皇帝	713	先天 Hsien T'ien	713
		開元 K'ai Yüan	713
		天寶 T'ien Pao	742
肅宗 Su Tsung	755	至德 Chih Tè	756
Changed in 761 to			
元年, the 1st year			
of all time.			
代宗 Tai Tsung	763	乾元 Ch'ien Yüan	758
		上元 Shang Yüan	760
		寶應 Pao Ying	762
		廣德 Kuang Tè	763
		永泰 Yung T'ai	765
		大曆 Ta Li	766
德宗 Tè Tsung	780	建中 Chien Chung	780
		興元 Hsing Yüan	784
		貞元 Chêng Yüan	785
順宗 Shun Tsung	905	永貞 Yung Chêng	905
憲宗 Hsien Tsung	806	元和 Yüan Ho	806
穆宗 Mu Tsung	821	長慶 Ch'ang Ch'ing	821
敬宗 Ching Tsung	825	寶歷 Pao Li	825
文宗 Wên Tsung	827	太和 T'ai Ho	827
		開成 K'ai Ch'êng	836
宗武 Tsung	841	會昌 Hui Ch'ang	841
宗武 Tsung	847	大中 T'ai Chung	847
宗武 Tsung	860	咸通 Hsien T'ung	860
宗武 Tsung	874	乾符 Ch'ien Fu	874
		廣明 Kuang Ming	880
		中和 Chung Ho	881
		光啓 Kuang Ch'i	885
		文德 Wên Tè	888
	889	龍紀 Lung Chi	889
		大順 Ta Shun	890
		景福 Ching Fu	892
		乾寧 Ch'ien Ning	894
		光化 Kuang Hua	893
		天復 T'ien Fu	901
		天祐 T'ien Yu	904

昭宣帝 Chao Hsian Ti  
or 哀帝 or Ai Ti '904 天祐 T'ien Yu '905

T'ANG DYNASTY, LATER. See *Five Dynasties*.

TANGERINES. See *Oranges*.

T'ANG SHAN, a poetical appellation for their province used by the Cantonese. It is in memory of the glories of the T'ang dynasty, and the Cantonese use *T'ang jên* 唐人 as other provinces use *Han tzü* 漢子. See *Han, Sons of*.

TANG SHAN ENGINEERING COLLEGE, The. This institution was founded in 1905 on the recommendation of Mr. CLAUDE KINDEE, C.M.A., then Engineer-in-Chief on the Imperial Railways of

North China, and under the auspices of HO YEN-MEI and YÜAN SHIH-K'AI, as a railway school in connection with the Peking-Mukden Line. Mr. D. P. GRIFFITHS, now Acting Chief Engineer of the Shanghai-Hangchow-Ningpo Railway, was appointed as Principal, with three British professors. Buildings, including lecture halls, dormitories and residences, were erected at a cost of about \$100,000, to accommodate upwards of 200 students. The students were admitted by examinations held in the principal treaty ports. A four years' course (two years in general science and two years technical) was offered. Work commenced in 1906. At the end of 1908 Mr. GRIFFITHS left and was replaced as Professor of Civil Engineering by Dr. HERBERT CHATLEY, afterwards of the Nanking-Hunan Railway. At the same time the Board of Communications (now the *Chiao Tung Pu*) took over the administration and attempted to widen the scope of the work to cover most branches of engineering. Laboratories, workshops, and additional lecture halls were built and a fair amount of equipment was installed. The Revolution in 1911 interrupted the development and since then the authorities have restricted the work to that originally planned, viz.: instruction in location and permanent way engineering. There are now over one hundred graduates from this college, mostly holding junior positions on Chinese railways. Within the last few years, owing to financial restrictions, unrest among the students, political disturbance and faulty management, the early standard has not been wholly maintained, but it is still one of the best purely Chinese technical schools. [H.C.]

**TANGUT. SCRIPT.** In 1036 LI YÜAN-HAO proclaimed himself an independent ruler in N.W. China with his capital at Hsia chou (now Ning-hsia fu) with Hsia as the title of his dynasty. Chinese annals call the dynasty the Western Hsia, 西夏 *Hsi Hsia*; it lasted till overthrown by CHENGIS Khan in 1227. Contemporary records state that a new script was modelled on the ancient Chinese script called *Li shu*, but the clue to the method used remains to be discovered. This is known as the Tangut script; examples may be found on coins and in a six-language inscription in the Nan-K'ou Pass, in a bi-lingual inscription at Liangchou, Kansu, etc. CHINA REVIEW, vol. xxiv, p. 66.

**TANKA**, 蛋家 *tan chia*, *egg people*; the name of a tribe of aborigines, driven in early times to live on the water; now the 'boat population' of Canton. It is a mistake to suppose that the name is derived from the shape of the boats, which are often called 'egg-boats.' For centuries the people were forbidden to live ashore, but in 1730 YÜN-CH'ENG permitted them to live in villages close to the river. They were however still forbidden to

intermarry with the Chinese and might not compete in the examinations.

GILES: *A Glossary of Reference*.

**T'AO CH'EN**, 陶潛, A.D. 365-427, a well-known poet, who in spite of poverty would not occupy an official post but preferred a life devoted to poetry, music, wine, and chrysanthemum-growing.

GILES: *Chinese Literature*, p. 128.

**TAOISM.**—*History.*—Chinese scholars have never doubted that Taoism was an indigenous growth, traceable back through CHUANG Tzü and LIEH Tzü to LAO Tzü and the Yellow Emperor, (a.c. 2697). But some foreigners, struck with the disparity between Taoist doctrines and the typical Chinese mind, have sought an extra-Chinese origin for them. They have been ascribed to early Indian influence, Brahmanistic or early-Buddhist, *Tao* being sometimes identified with *Dharma*; some early missionaries believed in a Jewish origin; while Chaldaea has also been credited with handing on mystical doctrines to China, together with astrology and other occult arts.

According to Ssü-ma CH'EN, practically the only authority on the matter, LAO-Tzü, an older contemporary of CONFUCIUS, gave such a new direction to certain ancient teachings that henceforth for centuries they were known as 黃老之遺 (術) i.e. "the doctrine (or craft) of the Yellow Emperor and LAO Tzü." After CHUANG Tzü became famous, they were also known as "the Doctrine of CHUANG Tzü and LAO Tzü," while the use of the term Taoism to designate them seems to have come in about the time of HUAI NAN Tzü, (died B.C. 122).

The age of LAO Tzü was a time of great intellectual activity, which lasted till the accession of CH'IN SHIH HUANG TI. The pressing problem which faced all the numerous schools of thought was a political one, viz., how to save the country, which through the weakness of the Emperor and the clashing of the feudal states was in a terrible condition. As is well known, CONFUCIUS, who was an admirer of the reigning house of Chou, believed in one eternally-best social order,—"absolutism tempered by ancient precedents,"—emphasized the necessity of a strong central government, and glorified YAO, SHUN and other benevolent autocrats of the olden time.

LAO Tzü however preferred Shang methods to those of Chou, and considered the simple "way" of the Five Emperors as better still. The Yellow Emperor and SHÊN NUNG, the Divine Husbandman, were superior to YAO and SHUN. The remedy for the times was not a stronger central government so much as less government of all kinds. CONFUCIUS believed in the power of human nature to remain upright if properly taught; LAO Tzü believed it would keep straight if left to itself. This is his

famous doctrine of *Wu-wei*, (Inaction or Non-assertion), which seems to have withheld him from trusting, as CONFUCIUS did, in the aid of literature. Neither LAO Tzû nor any of the many schools who claimed to expound *Tao* edited the ancient literature in their own interests, and LAO Tzû has never been credited with any other work than the *Tao Tê Ching* of five thousand characters. For some three or four hundred years, i.e. till the First Emperor ascended the throne, other schools—Hedonists, Legalists, Rigorists, Militarists, Eclectics, etc., with the followers of Mo Tzû and Hsün Tzû continued to dispute with the Confucianists, (whose doctrines had been supported and developed by MENCIUS), and with the Taoists proper, (whose beliefs had been expanded by LEEH Tzû and CHUANG Tzû); but with the burning of the books and scholars in B.C. 213–214 Confucianism was eclipsed, and an adulterated Taoism triumphed for a space. The new ruler and his chief ministers were under Taoist influence, of the more magical and grosser type, as is seen in the expedition sent to the Fairy Isles of the Eastern sea, and in the sparing of the *I Ching*, the one classical link between the Confucianists and Taoists, on the ground of its being a book on divination.

The Ch'in dynasty fell in B.C. 206, yet under the early Han Emperors, LAO Tzû's doctrine was still favoured. The First Emperor, who hated Confucianism, had a number of prominent ministers of Taoist proclivities, and there is record of various flourishing centres of the cult especially in Shantung, to this day a Taoist stronghold. WÊN T'î, (B.C. 179 to 156), encouraged the search for the orthodox classics, and wished to restore the Confucian teaching and ceremonial, but his consort was a lover of Taoist teaching who disliked CONFUCIUS, and brought up her son and grandson in the same ideas. It was apparently to please her that the *Tao Tê Ching* was made a sacred text, and in her son's reign it was decreed a school book for the whole Empire. Her grandson, Wu T'î, though he was an enthusiastic patron of the newly-recovered classics, and instituted the first literary degrees in B.C. 136, yet for the greater part of his long reign was also devoted to the magic and wonder-mongery of the Taoists. After the recovery of the classics and the revival of Confucianism, Taoism tried to adapt itself to the changed conditions. It got up a set of classics in imitation of Confucianism, and it developed systematically the search for the elixir of life, the philosopher's stone and so forth. The chief agent in hastening this deterioration was CHANG TAO LING (q.v.) whose descendants still supply the so-called Taoist popes. He was believed to have attained immortality, and to have bequeathed his secret to his descendants, and many Chinese

Emperors favoured Taoism in hopes of profiting by the same.

The *débacle* of Taoism was completed by the coming of Buddhism, from which new rival it began openly to borrow. The Taoists now set up a Trinity consisting of LAO Tzû, P'AN KU (the Chinese DEMIURGE) and the Pearly Emperor (see *Yü Huang*). They built temples and monasteries, the monks being at first allowed to marry, but in the tenth century that permission was rescinded. A Heaven and Hell were set up, and, though *Tao* itself has never been represented by any image, a pantheon as large as that of the Buddhists, and ever-growing, was introduced. After this transformation a long tug-of-war took place between the two religions, sometimes one being favour at court, sometimes the other, and sometimes both in disgrace together.

For examples, in 555, the first emperor of the northern Ch'i commanded the two to discuss their tenets, as he was determined to suppress one. As a result, all the Taoist monks became bonzes save four, who suffered martyrdom.

The first T'ang Emperor prohibited both Taoism and Buddhism, secularized all priests and ordered books, images, and temples to be destroyed, though this edict was withdrawn after three years.

In 741 the T'ang Emperor, HSÜAN TSUNG, authorized the opening of colleges for the special study of the Taoist philosophers, and instituted examinations, similar to the Confucian ones, in connection with them. It was this emperor who gave LAO Tzû's work the name of *Tao Tê Ching* and wrote a commentary upon it, and even ordered that it should be substituted for the *Analects* and the *Chou Ritual* in the provincial examinations for the degree of *Chü jên* (舉人). In 753, however, the *I Ching* replaced it.

WU TSUNG (841-847) was a Taoist devotee who became dumb through taking Taoist elixirs, with the result that his successor banished Taoism from the court, and brought back Buddhism, which had been proscribed.

These confusing transitions end with the advent of WANG AN-SHIH, the social reformer, and the Sung philosophers, especially the great CHU FÜ Tzû.

The third Sung Emperor had been completely obsessed by the Taoists, who provided him with "letters from heaven" and so forth, though he was not unfriendly either to Buddhism or Confucianism. But JÊN TSUNG (1023-1064) gave orders that no more building or repairing of temples was to go on, and CHU HSI, who was well acquainted both with Taoism and Buddhism, used all his influence to discredit them both, and succeeded.

From that time the two have been content to dwell side by side, borrowing and lending ideas and methods of working on the credulity of the

multitude. KHUSILAI Khan burnt all the Taoist books except the *Tao Tê Ching*; in the Sacred Edict of K'ANG HSI, or rather its amplification, Buddhism and Taoism are both condemned as false doctrine along with Roman Catholic Christianity.

The popular Taoism of to-day is concerned with the worship of idols, mainly national worthies from the Shang dynasty downwards, with the exorcising of demons, the writing of charms, incantations for rain, and other methods of turning a dishonest penny.

On the other hand, it would be a mistake to infer that all Taoist monks are unworthy; both sides of Taoism naturally lead to seclusion from the world and ascetic practices in the case of serious devotees. The nobler Taoism, quietist, transcendental and mystical, has never wholly perished. Not only is CHUANG Tzû, its noblest exponent, widely read for his style and beauty, but a small number of the elect, chiefly disappointed officials and the like, keep up the old Taoist tradition, as for example in the Lao Shan monasteries in Shantung. Taoist monasteries are, however, few when compared with those of Buddhism and are gradually becoming fewer.

Yet the influence of Taoism on China has been very great; many of the secret sects are more or less imbued with Taoist influence; and the Boxer movement of 1900 with its hypnotism and the invulnerability of those possessed of charms is the latest instance of its power.

*Doctrine.*—The word *Tao* has been in use in China from the earliest times with the meaning of a road or way. Long before LAO Tzû, the ancients used it metaphorically; the course of nature was *Tao*; the ruler's proper way of ruling, and the people's obedience to the ruler, were *Tao*; the teaching of these things was *Tao*; and as ethical and political ideas grew, the connotation of *Tao* grew also. It is not certain how far the idea had been developed by the time of CONFUCIUS, but it was as well known to him as to LAO Tzû. *Tao* and its correlative *Tê*, (the virtue which results from the cultivation of *Tao*) occurred in the ancient *I Ching* and *Li Chi*, and KUAN Tzû (see *Kuan Chung*) had perhaps already written a famous treatise on them, though the extant work bearing his name is, at least in its present form, certainly not genuine. *Tao* was the common starting-point of all the schools of thought which arose at that time. The differences were those of interpretation. Wherever LAO Tzû got his ideas from, in his mind *Tao* includes not only the course of nature and the right way of conducting human affairs, but is identified with the Absolute itself. Many equivalents have been suggested for *Tao*—Logos, God, Reason, Nature, the Way, Providence, the Absolute, etc., but none is quite satisfactory; e.g. in St. John's Gospel Logos is

rendered by *Tao*, though, as BALFOUR points out, the Logos was conceived in Alexandria as an emanation from God, while in Taoism the Divine emanates from *Tao*. An obscure passage in the *Tao Tê Ching* says, "*Tao* appears to have been before God," and CHUANG Tzû says, "It is *Tao* which makes God a spirit." The word *nature*, if taken as including, first the nature of God, second, Nature in the physical sense, and third, the nature of man, is perhaps as good an equivalent as any other. LAO Tzû seems unconscious that he uses *Tao* in two senses, i.e., as a substance from which the creation is developed, as well as the formative energy in creation.

Terse and vague as are the teachings of LAO Tzû which have come down to us, they include much that is noble and valuable, and the sage's chief ideas and aims are not obscure. He seems, like CONFUCIUS, to have accepted unquestioningly the religion of the time with its various sacrifices, its ancestor-worship, and its systems of divination. At least, he neither commends nor condemns these things; his aim is to reform the Empire. He hopes by calling attention to the nature of the *Tao* to induce a correspondence with that nature in men, whose heart and conduct are to be rectified through conscious and constant imitation of its perceived workings. Politically, LAO Tzû is a democrat, who would trust the people and is not afraid of changes, but his doctrine of Inaction has never been thought practicable, for if carried to its extreme it would lead to anarchy. Philosophically, he was a monist, a transcendentalist, and a mystic; ethically, he praises as the three best jewels, humility, compassion, and moderation. Just as much as CONFUCIUS, LAO Tzû believed in a past Golden Age, and in the inherent goodness of human nature. He believed it was possible for all men to be so filled with *Tao* that they should be perfect spontaneously and unconsciously, as *Tao* Itself is.

If the book which bears the name of LIEN Tzû (q.v.) really in the main represents his ideas, he greatly improved the metaphysical side of LAO Tzû's teaching, especially with regard to cosmogony. Along with much valuable matter, the book contains a number of wild stories about "gemmy food" and other marvels, showing that the Master's teaching was already becoming adulterated.

CHUANG Tzû, the noblest of the Taoists, is concerned to maintain the pure doctrines both as against LIEN Tzû and the Confucianists, whose apparent materialism wounds his idealistic spirit. The ethics of LAO Tzû he accepted without alteration, but he developed the system of LAO Tzû into a complete philosophy. He is a true mystic, and preaches that absorption in the *Tao* is man's true goal. Yet he is not a pantheist, for he does not regard the human spirit as annihilated by this

process, but as thereby filled to its true fulness and raised to ineffable bliss. CHUANG Tzû's ideas are elevated, his style is exquisite, and the text of his book is in the main as he wrote it. He is read by all scholarly Chinese with delight, and it is to his teaching that the sincerest Taoists turn most for support and edification.

The book known as KUAN YIN Tzû, though fathered on YIN Hsi, (q.v.) is probably the work of a writer of the Sung dynasty, who may be regarded as the last of the great Taoist thinkers. It shows throughout the influence of Mahâyâna Buddhism.

HUAI NAN Tzû (q.v.), whose book is one of the standard Taoist works, was an exoteric writer.

The later Taoists divide their teaching into Inner and Outer, i.e., the mystic, dealing with the cultivation of the inner nature, and the magical, dealing with outward actions and ceremonies. Inner and Outer together being designed to confer corporeal immortality on a being spiritually fitted for it. The mystic side is substantially the doctrines of LAO Tzû and CHUANG Tzû as outlined above. With regard to the magical side, LAO Tzû is not responsible for the turn given to his teaching, for no encouragement for occultism is given in the *Tao Tê Ching*. The wild stories of LAO Tzû's immortality are admittedly a later imitation of Buddhist wonders.

But from earliest times there had been Wu-ists (q.v.) and exorcists in China, custodians of the secrets of the arts of healing and divination. Medicine especially had gone hand in hand with *Tao* doctrines. The Chinese Hippocrates, PIEN CH'UEN 扁鵲, supposed to have been the physician of the Yellow Emperor, was a "Taoist." From curing diseases to preventing them was an easy step, and from thence to go on to a hope of sublimating the body so as to escape death altogether, was not unnatural in primitive times. "The elixir of life and the genii originated as medical ideas." Thus the ancient medical works of China are said to throw considerable light on obscure points in Taoism.

The successors of these early doctors and wizards fastened on a few obscure sayings scattered through LAO Tzû's teaching to justify their practices and their hopes. Even in CHUANG Tzû, and much more in LIEH Tzû, marvellous and miraculous doings of eminent Taoists are related, and by the time of HUAI NAN Tzû in the second century B.C., occult researches for elixirs of life and means of transmuting baser metals into gold had been systematically superimposed on the mystic teachings of the Taoists. The Han Emperor WU TI was especially superstitious in these matters, and the hopes of favour at court gave an immense stimulus to this side of the cult. From the time of CHANG TAO-LING these beliefs and practices have sunk lower and

lower, and though occasionally sincerely followed with the hope of obtaining personal immortality, they are mainly used as a means of supporting the poorer sort of Taoist monks.

Among the many things capable of aiding the body to become immortal are plants or parts of plants, especially the seeds and the resin of the evergreen pine and cypress, various fruits, fungi, and flowers. In the non-animate world cinnabar, gold, jade, and other substances are also thought capable of bestowing immortality. Long and rhythmic breathing, accompanied by certain kinds of posturing and gymnastics, is also practised in order to fill the body with the vital ether of the universe.

#### *Literature* :—

The most comprehensive collection of Taoist writings is the Taoist Thesaurus (道藏全書), an *abridged* edition of which runs (according to FABER) to eighty quarto volumes. This however includes a number of non-Laoist works, claimed by Taoists as their own, e.g. MICUS. Moreover, PAN KU, the author of the *Han Shu*, claims that the first "Taoist" writer was I YIN 伊尹, the famous Prime Minister of T'ang, founder of the Shang dynasty; he considers WEN Wang's advisers, LÜ SHANG 呂尚 (or T'AI KUNG), and YÜ HSIUNG 甌熊 as Taoist authors, and also KUAN CHUNG (q.v.), who was made Premier of the Ch'i state in B.C. 685. It is evident that "Tao doctrine" was for centuries a vague term including a number of schools of which LAO Tzû's was the one which at last succeeded in absorbing the rest, becoming greatly modified itself in the process. In ante-Ch'in times, Taoism perhaps covered everything anti-Chou.

Taoist canonical writings alone number some hundreds; the exact figure is unknown. After the recovery of the classics and the consequent revival of Confucianism, the Taoists, realizing the advantage of a written standard, set up a canon of their own. Their doctrines being known as Inner and Outer, they elaborated a double set of canonical works, each part having five "*ching*" and four "books." The names of these twenty-six works are given by FABER in the *China Review*, vol. xiii.

They include the *Tao Tê Ching*, but not the works of CHUANG Tzû, LIEH Tzû, or KUAN YIN Tzû, which were not called *ching* till the T'ang dynasty, the earlier meaning of *ching* being rather that of a standard text-book, than including any idea of sacredness or revelation. Neither do the twenty-six include the *I Ching*, although that book is expressly claimed by Taoists as their own.

In addition to these works, the students of the mystical side are advised to study the *Tao Shu* (Ch'uan Chi) (道書全集) and the students of the magical side *Chu P'in Ching* (Ch'uan) (諸品經錄), certain ritualistic manuals including incantations and instruction in occult matters.



Outside the canon there are numerous writings, and new tracts even yet occasionally appear in the name of this or that god. Generally speaking, the newer a Taoist book is, the fuller is it of gross superstitions and idolatry.

While higher Buddhist literature, none of it of Chinese growth, has greatly influenced Taoist writings, it is only the inferior China-born popular Buddhist books which show the reaction of Taoism.

The writings of the magical side of Taoism are not of high ethical value, but have filled Chinese lighter literature with wonderful stories and poetical imagery. Nearly every beauty-spot in the land has its legend of some Taoist saint, genius, or fairy. See *Tao Tê Ching*; *Lao Tzu*, etc., etc.

[C.E.C.]

WATERS: *Lao-tzu, a Study in Chinese Philosophy*; FABER: *The Historical Basis of Taoism*, China Review, xiii, pp. 231-247; GILES: *Religions of Ancient China, Remains of Lao-tzu*, etc.; PARKER: *China and Religion; Studies in Chinese Religion*, etc.

**TAO KUANG**, 道光, the title of the reign of the sixth of the Manchu sovereigns, the second son of CHIA CH'ING. He was born in 1781 and succeeded to the throne in 1820. He was naturally lazy and his reign was full of trouble for the Empire. Besides various risings, the War with England began in 1840, and by the Nanking Treaty of 1842, the first five ports were opened to foreign trade. The cost of this war gave great opportunity for raising disturbances in the country. He died in 1850.

**TAO SHIH**, 道士. The Chinese term for a Taoist priest.

**T'AO SHUO** 陶說, *Description of pottery*, a celebrated work by CHU YEN, known also as CHU T'UNG-CH'UAN. The writer was a scholar and antiquary and a voluminous author, who personally examined the processes of porcelain manufacture at Ching-tê chên and other places. The *T'ao Shuo* is a series of extracts from Chinese works connected by a running commentary. The works quoted from are generally named.

It is the first work written specially on the subject: it was issued in 1774. It is still the chief authority among Chinese students of the subject.

A complete translation was made by Dr. S. W. BUSHELL in 1891, which was first published in its entirety in 1910. The intention was to accompany the translation by twenty-one coloured plates, but a mere list of these is given, and to see them the reader is referred to another work, which is not easily attainable, BUSHELL's *Chinese Porcelains of Different Dynasties*.

BUSHELL: *Description of Chinese Pottery and Porcelain*, Oxford, 1910.

**TAOT'AI**, 道台. The Intendant of a Circuit or Tao, of which there were under the Manchus 95 in China Proper. He had control of several prefectures, etc. After the Revolution the Tao-t'ai became the Taoyin 道尹. See *Government, Republican*.

**TAO TÊ CHING** 道德經. The "Canon of Reason and Virtue" (SUZUKI), a work containing about five thousand characters, (less than the Gospel of St. Mark), said to have been written by LAO Tzu and given to his disciple KUAN YIN Tzu (q.v.) when the sage was finally leaving China for the Western regions.

It is now generally divided into eighty-one chapters, but according to SSÜ-MA CH'EN the author only divided it into two parts, the first treating of *Tao*, and the second of *Tê*. These two expressions, together with the contents and authorship are subjects of constant debate amongst foreign critics and translators.

Broadly speaking, *Tao* may be defined as the formative Principle of the Universe, to which man's nature should conform, and *Tê* as the same Principle in activity, to which man's actions should correspond.

The work was at first known as "LAO Tzu," but later as the "Tao Tê Sections." It was formally adopted as a "Canon" in 666 A.D., and the Emperor HSÜAN TSUNG wrote a commentary on it A.D. 719. Though LAO Tzu is constantly associated by the Taoists with HUANG TI, as one of the first Teachers of Taoism, it is not till SSÜ-MA CH'EN that we definitely hear of a book supposed to have been written by him. For various critical reasons, GILES considers the *Tao Tê Ching* "a clumsy forgery of the Han dynasty," and thinks SSÜ-MA CH'EN only knew it by repute. LEGGE, FABER and others consider it as genuine; most Chinese scholars seem to accept it. If compared with the writings of CHUANG Tzu, or with LIEN Tzu, it appears to belong to an earlier period when Taoism had not as yet definitely mixed itself up with the alchemy and magic so conspicuous after the time of HUAI NAN Tzu.

The book does not mention LAO Tzu nor is there any proper name in it, though there is much mention of the ancient sages; it undoubtedly contains a number of sayings handed down from ancient times; but it is so vague and so terse as to admit in parts of various plausible translations, and together with noble utterances there is much that is almost unintelligible.

It has been often translated. The Royal Society of England has a manuscript Latin translation presented in 1788, the date of which is unknown, and the author likewise, though internal evidence points to his being a Portuguese. He translates *Tao* by *Ratio*.

Other translations are: PAUL CARUS: 1898; P. J. MACLAGAN: *China Review*, xxiii-xxiv; T. W. KINGSMILL: *China Review*, xxiv; C. S. MEDHURST: *Chinese Recorder*, November, 1899, January, 1900; T. W. HEISINGER: 1903; E. VON ZACH: Romanised text of the Manchu translation; FRANZ HARTMANN: (German); WILHELM: (German); ALEXANDRE ULAR: 1902, (French), Paris; ALEXANDRE ULAR: 1903, (German) Leipzig; HENRI BOREL: (Dutch) Amsterdam. See *Taoism; Philosophy*.

**T'AO T'IEH** 饕餮, a glutton of the time of Yao, banished by SHUN. The term is now used generally for a glutton, and an ogre with this name, having a huge belly and a thin face, is often seen on bronze and other vessels.

**TA PAO TAO** or **TAPAUTAU**, 大鮑島 Big dried-fish island; the Chinese quarter at T'singtau.

**TARBAGAN**, *Arctomys bobac* Schreb., the Mongolian name for a very important rodent, otherwise called Marmot. There is a great demand for the fur, two million skins per annum being sent from Mongolia and Manchuria by rail to Europe, where they are converted into imitation marten and sable furs. The chief interest in the animal is, however, that in all probability it is subject to plague, and that the great outbreak of bubonic and pneumonic plague in Manchuria in 1910-11 originated with it. In April, 1911, the Chinese government forbade the hunting, conveying or selling of tarbagan skins. See *Plague*.

REPORT OF THE INTERNATIONAL PLAGUE CONFERENCE, 1912.

**TARCHENDO**, the Tibetan name of the town called by the Chinese Ta chien lu (q.v.).

**TARIM**, a river of Chinese Turkestan, which rises in the Pamirs and flows through the desert for 1,150 miles, to fail at last in the sand and reeds of Lok nor. Its basin constitutes the chief portion of Chinese Turkestan (q.v.).

**TARPAN**, *Equus caballus*. See *Horse, Wild*.

**TARTAR**, more properly Tatar, the Chinese form being 達達兒 *ta ta erh*. The name is loosely applied both by Chinese and Western writers, to the tribes inhabiting Central Asia and to the Manchus. The main body of the Golden Horde which invaded Europe in the middle of the thirteenth century under BATU KHAN was Turkish, and only the leaders were Mongol. The latter alone were Tartar, but Europeans gave the name to the whole army, so that Turk and Tartar became synonymous. Thus 'Tartary' was used as the name for Turkestan and neighbouring countries. But the Turkish tribes do not recognise the term, and even resent it. It was properly the name of a petty tribe or tribes of the north-east corner of Mongolia, probably Tungusic; then it came to be used by the Chinese

writers of all Mongols, then of all northern races, even Russian. Its first appearance in Chinese works is in the T'ang dynasty, in the tenth century, but PARKER speaks erroneously of its use in the second century. The term Tartar is also used by foreigners for the 狄 *Ti*, a general name for the non-Chinese tribes of the north, who long resisted Chinese civilization and were sometimes practically masters of China. The Chinese early writings divide them into nineteen barbarian tribes, the most powerful being named *Ch'ih Ti* 赤狄 or Red Tartars, *Pai Ti* 白狄 or White Tartars, *Ch'ang Ti* 長狄 or Giant Tartars; beside the *Jung* 戎 Tartars who dwelt in the mountainous parts of the present Honan. These are all sub-divided, six tribes of the Red, three of the White, and so on: the names may be found in TSCHERE's work. They were at the height of their power in the seventh century B.C. when, under the leadership of the Red Tartars, they occupied the hills of Shansi and Shantung for more than a thousand li, as neighbours to the States of Wei, Chin, Lu, Ch'i, Sung and Ch'eng. These States, and still more the State of Ch'in to the west, were all more or less affected in manners and in blood by their constant intercourse with the Tartars; in fact Ch'in and Chin may be called half-Tartar whether with regard to the people or the royal house. In course of time the Tartars were either absorbed in Chinese civilization or pushed north beyond the Great Wall.

TSCHERE: *Histoire des Trois Royaumes*, p. 157; PARKER: *A Thousand Years of the Tartars*; LEGGE: *Ch'un Ch'iu, Prolegomena*; HOWORTH: *History of the Mongols*, vol. i, p. 700; MARTIN: *The Lore of Cathay*.

**TA SHIH**, 大食, the early Chinese term for Arabs or Mohammedans generally. The Tazi or Tay of Western Asiatic writers.

BIRTH and ROCKHILL: *Chau Ju-kua*, p. 119.

**TA SHIH CHIH**, one of the Bodhisattvas. See *Mahāsthāmaprāpta*.

**TA SHUN**, 大順. The name of the dynasty which Li Tzu-ch'êng sought to found in 1644. See *Li Tzu-ch'êng*.

**TA TAO HUI**, (Society of Big Swords). See *Boxerism*.

**TA TÊ SÊNG**, 大德僧. *Sêng* is properly a Buddhist priest. *Ta-tê*, *great virtue*, is found on the Nestorian Tablet and elsewhere as a title similar to our Reverend: ALORÊN is called *Ta-tê ALORÊN*. *Ta-tê-sêng* may therefore be rendered as Nestorian priest.

**TA TS'IN** or **TA CH'IN**, 大秦 *great China*. This country is noticed in Chinese works of the Later Han dynasty (A.D. 56-220), the Chin 晉 dynasty (265-419), and the T'ang dynasty (618-905); but

Chinese editors say that the Likan or Likien 黎軒 黎新, etc., of the Former Han writings is the same country. The latter name appears in the *Shih Chi* 史記 c. 123 B.C. It is the Chinese name for the Roman Empire; but only the eastern part, which the Chinese were acquainted with, that is, Syria. The capital is given as *An-tu*, Antioch.

In the T'ang annals the name is replaced by *Fu-lin* (q.v.), which may stand for the Byzantine empire or the city of Constantinople.

The reason for the name, (Great China), may be simply that the Chinese recognized that the Roman empire was to the west what China was to the east.

**YULE:** *Cathay and the Way Thither*; **HIRTH:** *China and the Roman Orient*.

**TATUNGKOW** 大東溝, a small port in Shêngking, opened to foreign trade by treaty with Japan in 1903.

	1915	1916
Net Foreign Imports ... ..	23,906	8,444
Net Chinese „ ... ..	10,990	2,879
Exports ... ..	40,894	21,978

Total Hk.Tls. ... 75,790 33,301

**TAUGAS**, a name found in the History written by THEOPHYLACTUS SIMOCATTA, a Byzantine writer of the 7th century. It is the name of a 'nation not to be paralleled on the face of the whole earth for power and population.' Taugas is China, as first pointed out by DE GUIGNES, but the name has given rise to discussion. DE GUIGNES, followed by PELLIER, supposes it to indicate the Ta Goei or Ta Wei dynasty, but YULE says it represents Tamghaj, a name used by old Arabian and Persian writers for a great nation of the far east of Asia.

**YULE:** *Cathay and the Way Thither*.

**TAYLOR, JAMES HUDSON, M.R.C.S., F.R.G.S.**, the founder of the China Inland Mission. He was born at Barnsley, Yorkshire, in 1832, and when 21 years old was sent out by the China Evangelisation Society as their first representative. He arrived in China in March, 1854. He worked in Shanghai, Swatow and Ningpo, leaving the society in 1856 to become an independent worker. In 1860 failure of health made a return to England necessary; and it was during his stay there that the need became clear to him for a new and special agency to evangelize interior China. None of the existing Societies could be moved to this great undertaking; he then founded the new mission, and in 1866 left England on the *Lammermuir* with 13 missionaries. From that date till his death he was identified with the ever-growing and successful pioneering mission, which numbered 828 agents when he died in Changsha in May, 1905.

See *China Inland Mission*.

**TA YU**, 大禹 *The Great Yü*, appointed by the Emperor SHUN to drain the great floods from the Empire. This was accomplished after nine years' incessant toil. He succeeded SHUN in B.C. 2205, as first Emperor of the Hsia dynasty.

**TAZI.** See *Ta shih*.

**TCHENG KI-TONG**, 譚季同, *Ch'en Chi-t'ung*, a native of Fukien, who studied at the Foochow Arsenal. M. PROSPER GIQUET took him to France in 1876. He was very intelligent and of most agreeable manners. Of China he knew comparatively little, having only seen Fukien, and he became a thorough Frenchman in his manners and style of life. He wrote quite a number of light and brilliant books in French. He was made Brigadier-General by the Chinese in 1884, and at the request of the French government he was appointed military attaché to the Chinese Legation at Paris, and several times he acted as chargé d'affaires. His official pay being insufficient for the position he held, he borrowed a good deal in the name of the Legation; China refused to recognise the loans and TCHENG was recalled, leaving Paris on April 17, 1891. He was degraded, though LI HUNG-CHANG did what he could to defend him. A letter from TCHENG in self-defence will be found in *The North China Herald*, March 25, 1892.

The following are General TCHENG KI-TONG's works: *Les Chinois peints par eux-mêmes*; *Le Théâtre des Chinois*; *Les Contes chinois*; *Les Plaisirs en Chine*; *Le Roman de l'Homme Jaune*; *Mon Pays*; *Les Parisiens peints par un Chinois*.

**CORDIER:** *Histoire des Relations de la Chine*, etc., vol. iii, p. 68.

**TCHEOU-LI, LE.** See *Chou Li*.

**TEA**, 茶 *ch'a*, Fukienese *ta*, is the name of the beverage made from the leaves of the tea-bush, a plant of the genus *Camellia*, natural order *Ternstroemiaceae*, of which there are two kinds, China tea and Assam tea. Chinese teas are of two species, *Thea bohea* and *Thea viridis*. FORTUNE in 1843 found that the black and green teas of Fukien and Chekiang, prepared chiefly for foreign consumption, were produced by different processes from *T. viridis*, while the black and green teas of Kuangtung were produced from *T. bohea*. The plant grows in a rich soil between the 23rd and 35th degrees of latitude. There was considerable discussion as to whether tea was indigenous to China, especially as wild tea was discovered in Assam about 1820. But Professor ANDREAS KRASSNOW, after visiting the tea-growing districts of Asia, was of opinion that the tea-plant was indigenous to the whole monsoon region of East Asia, and that there were two varieties, the Assam and the Chinese.

Apart from mere traditions, the earliest account of the cultivation of tea in China dates from the sixth century A.D., and a tax was levied on it in the eighth century. MARCO POLO makes no mention of the use of tea in China. The Dutch in the 17th century introduced tea to Europe. The English first began to drink it in the middle of the 17th century, receiving it from agents in Java. The first tea-house in London was opened in 1657, the price of tea ranging from £6 to £10 a lb.

The Chinese tea-plant was first introduced into Ceylon in 1839. A disease attacking the Ceylon coffee plantations in 1881 led to a failure in the coffee crop, and tea was grown instead. Gradually the competing Indian and Ceylon teas caused a decline in the China trade.

The tea-plant is a bush from three to five feet in height, grown in small fields and in patches on hill-sides. The leaf is plucked from the end of April onwards. The first crop consists of young half-opened leaves which produce the delicate tea called Hyson. The second and most important crop is gathered during May, while the third crop yields an inferior kind of tea. The green leaves are first exposed to the air for two to three hours by day or all night to dry them, then they are spread on iron pans in the drying house and heated, being kept in motion, for five minutes. They are then taken out of the pans and rolled backwards and forwards on a table by hand till all the juice is pressed out and the leaves are twisted. This process is also helped by treading. They are then spread out on sieves and exposed to the air out-of-doors for three to four hours. After this they undergo a second heating for nearly an hour till they are quite dry and curled. Some kinds of tea leaves undergo three or four heatings. To colour green teas, the Chinese sprinkle Prussian blue ground to powder mixed with gypsum on the leaves at the last roasting. [According to another account black tea and green differ only by their preparation, the former being sun-dried before roasting, the latter carefully kept from exposure to the sun after picking]. The tea-leaves are then sorted into grades, tea-dust being taken out by the finest sieve, "broken Pekoe" by the next, and so on. The tea is then packed in lead-lined chests and marked with the chop. In large factories, machinery is used to roll the leaves.

*Brick Tea*, consisting of tea-dust steamed and pressed into hard cakes resembling wood or stone, is prepared at Hankow for the Russian market. In some districts of Russia these tablets are sometimes passed as currency. A coarser kind of brick-tea including tea-stalks is sent to Mongolia, where the people stew it in a pot together with butter and mutton fat. Bricktea of a coarser kind is also prepared at Ya-chou in Ssüch'uan for use in Tibet.

The tea trade with Tibet at the end of the Manchu rule was estimated at 19,000,000 lbs. per annum, 2,000,000 being a subsidy from the Chinese Emperor to Tibetan monasteries.

The petals of scented flowers such as the *Olea fragrans*, rose, tuberose, jasmine, azalea, or orange, are dried and mixed with tea-leaves of certain kinds.

Mr. H. T. WADE in his article on 'Tea in *Twentieth Century Impressions of Hongkong and Shanghai*, gives the following list of teas:—

**BLACK TEAS.**—A. NORTHERN: Keemun (Anhui); Ningchow, Moning, (Kiangsi). *Oopacks*—Sungyang, Yungloutong, Tongshan, Ichang, Cheong-shukai, (Hupei). *Oonahms*—Oonfa, Liling, Nipkasee, Wunkai, Lowyong, Shuntam, (Hunan).

B. SOUTHERN: *Congou*—Panyong, Packlum, Souchong, Soomoo, Suey Kuts; *Oolong*, *Scented Capers*, *Scented Orange Pekoe*, *Pouchong*, *Kooloo*, *Flowerly Pekoe*.

**GREEN TEAS.**—Moyune, Tienkai, Fychow, (Anhui); Pingsuey, Hoochow, Wenchow, (Chekiang).

**BLENDS.**—Sownee, (Shanghai packed); Gunpowder, (Siao Chu, small leaf); Imperial, (Ta Chu, large leaf); Hyson, Young Hyson, Hyson Skin, Twankay.

*Congou* comes from the Amoy pronunciation of 工夫 *kung fu* 'work or labour.'

*Souchong* comes from *hsiao chung* 小種, meaning 'small sort.'

*Paoouchong* 包種 means 'wrapped sort.'

*Pekoe* is derived from *pei hao* 白毫, meaning 'white down,' and is the name given to the delicate flavour of tea made from young leaf buds covered with a whitish down.

*Oolong* is derived from *wu lung* 烏龍 'black dragon,' so-called because a black serpent was said to have been found coiled round the stem of a tea-bush yielding that particular flavour of tea.

*Caper* is the name given to a particular tea-plant, the buds of which probably resemble those of the caper-plant.

*Bohea* is derived from the Amoy pronunciation of *Wu i* and is both the name of the hills in Fukien and of the fine quality of tea grown there.

*Hyson* is the name of a kind of tea. There are varying explanations of the origin of this term. Some say that it was the name of the daughter of a tea-merchant Li, who named after her the particular kind of tea that she had helped to sort. Another explanation is that it is a corruption of *yü ch'ien* 雨前 'before the rain,' and that it was the name given to the tea made from half-opened buds gathered before the spring rains.

*Twankay* is derived from *Tun kh'e*, a tea centre about 15 miles south-west of Huichow in Chekiang, and is the name given to the tea sent from there.

*Pu-erh* tea is the product of a variety of the true tea plant (var. *assamica*) which flourishes in Pu-erh fu, S.W. Yunnan. The leaves are steamed and pressed into cakes, and carried all over China, being esteemed as a medicine—a digestive and nervous stimulant. Other plants furnish so-called "teas," used medicinally. Such are *Argemone mexicana*, or Chio-tzu ch'a; *Koelreuteria paniculata*, Luan ch'a; *Hibiscus rosa-sinensis*, Hung-hua ch'a from Kiangsi. Instead of tea, the poorer classes often make a decoction of the leaves of *Pyracantha crenulata* (Buisson ardent), the tea-shrub, *Ch'a-kuo tzu* 茶菓子, of several species of *Spiroea*, of the Weeping Willow, and even of willow chips, which E. H. WILSON describes as the worst tea he had ever tasted.

The fall in exports of China tea since 1888 may be seen from the following figures:—

Period.	Annual Average of Tea exported from India.	Annual Average of Tea exported from Ceylon.	Annual Average of Tea exported from China.
	lbs.	lbs.	lbs.
1888-1892 ...	105,529,000	48,750,000	242,213,000
1893-1897 ...	135,408,000	—	234,507,000
1898-1902 ...	172,689,000	—	192,427,000
1903-1907 ...	210,611,000	165,600,000	200,320,000

The export of Tea in 1916 was as follows:

	Pcls.	Hk. Tls.
Black tea ...	648,228	18,970,992
Green tea ...	298,728	14,231,307
Black brick tea ...	396,339	7,976,736
Green brick tea ...	163,816	1,742,479
Tablet tea ...	26,669	565,135
Tea dust ...	7,594	54,905
Tea leaf, unfired	1,229	18,863

R. FORTUNE: *Wanderings in China*; BALL: *An Account of the Cultivation and Manufacture of Tea in China*, (1848); HOLLINGWORTH: *Principal Tea Districts in China*, N.C.B.R.A.S., vol. x; IMPERIAL MARITIME CUSTOMS: *Tea*, 1888.

**TEA-OIL** is expressed from the seeds of *Thea sasangua*, known as the *Ch'a-yu kuo tzu* 茶油菓子 or Tea-oil fruit, a relative of the true tea plant, from which it may be readily distinguished by its hairy shoots. It is a shrub, common in the sand-stone ravines of north-central Szech'uan, but cultivated in the hilly parts of S. Hunan and Kiangsi, and in N. Fukien, and especially in Kuangsi. The average exportation is not large (12,000 piculs 1913 to 1915), but in exceptional years the production is much greater. Thus in 1911 nearly 100,000 piculs were exported from Wuchow, Hankow, Foochow, etc., for use in China and abroad. The value is from Tls. 8 to 12 per picul.

The export in 1916 was pcls. 5,080, value Tls. 50,029.

WILSON: *A Naturalist in W. China*, vol. ii, p. 98.

**TEAPOY** or **TEPOY**, a word which has nothing to do with *tea*. It is an Anglo-Hindustani word *tipai* meaning tripod, and is used in India for any tripod including small, three-legged tables, or any small tables.

YULE: *Hobson-Jobson*.

**TELEGRAPHS.** The first attempt to introduce telegraphs into China was made in 1865 by an Englishman named REYNOLDS. He began to put up a line from Shanghai to the mouth of the Huang p'u; but poles and wires were removed by the people with the connivance of the officials, and the attempt failed.

In 1869 the American firm RUSSELL & Co. put up a short line from the Shanghai Steam Navigation Co. Wharf to their central office.

The Great Northern Telegraph Co. put down a cable from Hongkong to Shanghai in 1871, the Shanghai end being landed secretly. Land lines were first sanctioned in 1881, the earliest being from Shanghai to Tientsin. It was not extended to Peking till three years later, after which progress was rapid.

The Chinese Telegraph Administration and the Wa Hop Co., two private Companies, were formed in 1882.

In 1908 the Ministry of Communications took control of all land lines. There are now over 40,000 miles of line, with over six hundred telegraph stations.

CHINA YEAR BOOK.

**TEMPERANCE.** Using this word in respect of alcoholic liquors, it is generally acknowledged that the Chinese are a temperate race. Some, however, have asserted that this is simply a result of the extreme poverty of the masses.

There has been much legislation on the matter. The first known instance is in the beginning of the Chow dynasty, B.C. 1122, when WU WANG or the Duke of CHOU issued the *Announcement about Wine*, (Legge's *Shu Ching*, p. 399), making it a capital offence to assemble for drinking. The first Han ruler fined each person four taels of silver if three or more were found drinking together. In the T'ang, Ch'én, Northern Chou and Chin dynasties more or less stringent laws against distilling or drinking were issued.

AMENT: *Chinese Recorder*, vol. xv, p. 181.

**TEMPLE OF EARTH.** This Temple, in the north of the Tartar city of Peking, with its square altar, corresponds to the Temple of Heaven in the South with its round altar, and is only second to it in importance and magnificence. The Altar is of dark-coloured marble and the colour prevailing in the Temple is yellow. Earth is worshipped at the summer solstice, when sacrifices similar to those offered to Heaven at the winter solstice are made; but there is no burnt offering. See *Temple of Heaven*.

**TEMPLE OF HEAVEN, THE**, with the celebrated Altar to Heaven, is south of the Tartar city of Peking, and is an enclosure of about 737 acres. It contains a Hall for the rehearsal of the ceremonies, the Hall of Fasting where the Emperor spent the night before sacrificing, the Hall of Prayer for the Year, a Treasury, a slaughter house for the sacrificial animals, and other buildings, besides Altars, etc. A plan will be found in WILLIAMS' article named below. The existing Altar to Heaven was built by CH'EN LUNG. It is entirely of white marble in three circular terraces, and in its measurements and proportions the numbers 9 and 5 predominate, these being supposed to be the numbers appropriate to Heaven; the predominant colour in the Temple is blue. According to the religious calendar issued at the beginning of the dynasty in 1644, Heaven is to be worshipped at the circular Altar at the Temple of Heaven at the winter solstice.

WILLIAMS: *State Religion of China during the Manchu Dynasty*, Journal, N.C.B.R.A.S., vol. xlv.

**TEMPLES** in China are, of course, of various kinds. The generic name is 廟 *miao*; this is also the special term for large Buddhist temples not inhabited by priests, and also for small roadside shrines, etc.

A Buddhist monastery is called *ssü* 寺, and a nunnery an 庵, while 堂 *t'ang* may stand for either.

A Taoist monastery or nunnery is called *kuan* 觀, but such are sometimes Taoist no more, in spite of the name, having passed into Buddhist possession. Another term for Taoist monasteries, though not for nunneries, is *kung* 宮; but this term is also used for the spiritual shrine of an emperor, of CONFUCIUS and of others.

Ancestral halls of private families are called *tz'ü* 祠.

Other names for Buddhist monasteries are *lan jo* 觀音, and *seng chia lan lin* 僧迦藍林, both being Sanskrit terms reproduced with Chinese characters.

**TEMUCHIN.** See *Chenghis*.

**TENDUC**, a district described by MARCO POLO as lying between Tangut and Shang-tu; he speaks of the lower waters of the Yellow River as coming from it. It is the land both sides of the river, including part of the Ordos and the district north. This, according to POLO and other writers, is the land of PRESTER JOHN. The city Tenduc is no doubt the modern T'u-ch'eng 土城 or Toto called Togdo or Tokto by the Mongols.

YULE and CORDIER: *Marco Polo*, vol. i, p. 285; ROCKHILL: *Diary of a Journey through Mongolia and Tibet*, p. 18, note.

**TENG YUEH**, 騰越 *t'eng yüeh*, called Momein by the Burmese, is a market town in Yunnan. It

was opened in 1899 by the Agreement supplementary to the London Convention of 1894. It is 180 miles from Bhamo, with which place trade is carried on by mule-transport. The Shan principality of Nankao, in which Tengyueh stands, was conquered by the Chinese in the fourteenth century, and the town was built as an outpost soon afterwards.

Its elevation is 5,400 feet, and its average rainfall is about 65 inches, most of it being in June–September. The population is about 9,000. The trade is small, the chief exports being silk, orpiment and musk.

	1915	1916
Net Foreign Imports	2,192,422	1,711,670
Net Chinese	—	—
Exports	747,012	628,376

Total Hk.Tls. ... 2,939,434 2,340,046

**TERM QUESTION.** The question what Chinese terms are best to translate God and Spirit, or rather the Hebrew and Greek words so rendered in English, a question which from the year 1840 onward has divided missionaries, has resulted in a mass of literature and has never been decided.

The Roman Catholics of the 17th century met with the same difficulty and Jesuits and Dominicans disputed the matter for nearly a century, till it was settled by a Papal Bull in 1715; it was ordered that the term *Shang-ti* 上帝 (Supreme Ruler) should be avoided, that *T'ien Chu* 天主 (Lord of Heaven) should be used for God and *Shên* 神 for Spirit.

The Protestants' difficulty cannot be thus settled by authority. It was not to be expected that the Chinese language should contain terms which would connote that which the Christian means by God and Spirit; pagan terms, as was the case 2,000 years ago, must be gradually filled with the new meanings taught by Christianity. But the difficulty consists in choosing the most suitable and least objectionable of the names already in use. One party considers the 上帝 *Shang-ti* of the Classics to be the God of a monotheistic period in China and therefore appropriate to be used now for JEHOVAH; but there are idols worshipped to-day with this title! Another party uses 神 *shên*; but this word is in common use as a plural, meaning all kinds of spirit beings. Some have used 眞神 *chên shên*, True Spirit, but this admits the existence of all the false 神 so much worshipped by Chinese. The term *T'ien Chu* already in use by the Roman Catholics is considered by many Protestants to be the most satisfactory, but it is already too much identified with Roman Catholicism 天主教 to be usable by the Protestant Churches.

Various other suggestions were made,—some very absurd. Dr. MEDHURST and others proposed to use *Aloha* in default of agreement on one of the Chinese terms; and Sir JOHN BOWRING suggested the Greek letter Θ!

The controversy among Protestants was at its height about 1850. MORRISON, MILNE, MARSHMAN and Bishop BOONE were the chief pleaders for *Shên* 神 as the equivalent of *God*; while MEDHURST, GÜTZLAF, LEGGE and others defended the title *Shang-ti* 上帝 for the true God and used *shên* for false gods. Letters on the subject, replies, defences and strictures were printed in great abundance.

It may be said that considering how strongly men felt on the question, the controversy was conducted in a very becoming manner.

To-day there is little dispute on the subject, though even in 1913, Dr. C. W. MATTHEW published in the *Chinese Recorder*, and separately, an elaborate study, *The Meaning of the word Shên*. But Bible Societies issue the Scriptures with either term at the buyer's choice. It is noticeable that while in old days *Shang-ti* and *Shêng shên* 聖神 went together for God and Holy Spirit respectively, or else *Chên Shên* and *Shêng Ling* 聖靈, probably the most commonly used combination to-day is *Shang-ti* and *Shêng Ling*. See *Rites Controversy*.

**TERNS.** See *Laridae*.

**THIBET.** See *Tibet*.

**THINAE.** See *China*.

**THIRTEEN CANONICAL WORKS.** See *Classics*.

**THIRTEEN PROVINCES.** See *Eighteen Provinces*.

**THOMAS, ANTOINE**, a Jesuit missionary, born at Namur in 1644. He reached China in 1682 and was called to Peking to assist VERBIEST at the Board of Mathematics.

As for the confusion between the names of this missionary and P. PEREYRA, see *Pereyra*.

P. THOMAS died in 1709 in Peking.

BOSMAN'S: *Ferdinand Verbiest*, Louvain, 1912.

**THOMAS, SAINT**, The Apostle, supposed by some to have preached the gospel in China. The Chaldean Breviary says that 'the kingdom of heaven descended on the Chinese by means of St. THOMAS,' but there is no support to this assertion and it is now generally regarded as an error due to ignorance of geography in early times.

The images of a swarthy, bearded personage found in temples and named *T'ā Mo* naturally made some people at various times think them to be images of the Apostle; but it is well known that they represent the foreigner from India called *BOBHIDHARMA*, Chinese *P'U-T'Ī-TA-MO*, who came to China in the sixth century A.D.

**THOM, ROBERT**, was born in Glasgow on August 10, 1807, and after a business training he spent some years in Venezuela, Mexico and France; he landed in China in February, 1834. He learned

Chinese very quickly, and in 1839 published, under the pseudonym 'Sloth' a translation of a Chinese tale. His translation of *Aesop's Fables* into Chinese has been highly praised.

In 1840, he entered the Government service as interpreter, and did very good work at Amoy, Chusan, Chinhaï and Canton. From October, 1841, to May, 1842, he was civil administrator of the city and district of Chinhaï. In March, 1844, he was appointed first consul at Ningpo, but the strain, fatigue and exposure of the previous three years had so injured his health that he died on September 14, 1846.

His published works are *The Lasting Remembrance of Miss Wang Keaou Iwan* (translation, 1839), *Chinese and English Vocabulary* (1842), *The Chinese Speaker*, Pt. I, (1846).

**THOUSAND CHARACTER ESSAY**, 千字文 *ch'ien tsü wén*, a composition containing exactly one thousand different characters, arranged four to a line, each sentence being complete in itself but generally having no connection with the next. It is the second book learned by the Chinese school-boy. The story goes that CHOU HSING-SSÜ 周興嗣 a great scholar of the sixth century A.D., was ordered, when in prison, to make a composition with a thousand different characters jumbled together and supplied to him. He made this essay with them in a single night, but the effort turned his hair white. It is therefore often referred to as the *pai t'ou wén* 白首文, *white-head essay*.

There is also a *Thousand Character Essay* for the special use of girls, made in the TAO KUANG period.

**THREE HOLY ONES**, 三教, *san shêng*. These are BUDDHA, LAO Tzu and CONFUCIUS, often represented together. This eclectic triad is often seen in temples and still more often in pictures, and it is commonly said that the three religions are one.

The term is also used in a strictly Confucian connection. According to MENCIUS, the *san shêng* were Yü, CHOU KUNG and CONFUCIUS; but there are other combinations.

DON'T: *Superstitions*, tome vi; MATYER: *Chinese Reader's Manual*.

**THREE KINGDOMS, THE**, 三國 *san kuo*. The name of a period which extended from 221 to 265 A.D. The empire after the fall of the Han dynasty was divided into the three kingdoms of Wei 魏, Wu 吳, and Shu 蜀. Wei comprised the central and northern provinces; its capital was at Lo Yang. Wu consisted of the provinces south of the Yangtze, now called Hunan, Hupei, Kiangsu and Chékiang; its capital was Nanking. Shu included the western part now named Szech'uan, and had its capital at Ch'êng-tu.

Ts'ao Ts'ao was prime minister, but really the ruler in Wei, and his son, Ts'ao P'ei, put the Emperor to death and ascended the imperial throne. Wu was governed by SUN CH'UAN, and Shu by a prince LIU PEI who claimed to be descended from the Han emperors and to be rightful heir to their throne. His dynasty is called in history the Minor Han or the Shu Han dynasty, and is considered as being the lawful line in this period of confusion. CHANG FEI and KUAN Yü (afterwards deified as God of War) were his generals; and his prime minister was the celebrated CHU-KO LIANG.

LIU PEI attacked Wu, but was defeated. He died and his son HOU CHU made peace with Wu and prepared an expedition against Wei, first conquering the Burmese, to be safe in the rear. The expedition failed, and although some battles were won later, the character of HOU CHU deteriorated after CHU-KO LIANG's death; Wei overcame him, took him prisoner and dubbed him "Duke of Pleasure" 安樂公; the Shu Han dynasty was ended, and a new dynasty, known as the Western Chin 晉, A.D. 265, was founded by Ssu-MA YEN.

The period is one of the most famous and romantic in Chinese history and stands first in popular interest. The historical novel *San kuo chih* is one of the chief Chinese works of fiction; and playwrights and storytellers draw chiefly from this period.

For lists of rulers see under separate titles.

TSCHERE : *Histoire des Trois Royaumes* (Var. Sin.).

**THREE NOBLE BUDDHAS, THE**, 三尊大佛 *San Tsun Ta Fo*. This term, though very widely used, has different significations according to the school employing it.

The appellation 尊 (*Arya*) is the right of every Buddha and Bodhisattva. Therefore the "Three Noble Buddhas" may be used of any triad of Buddhas; and in point of fact is also applied to triads consisting of, or containing Bodhisattvas. The most widely-accepted combination in China is the following—(i). 釋迦牟尼佛, S'AKYAMUNI Buddha; (ii). 藥師琉璃光如來, VAIDURYA Buddha; (iii). 阿彌陀佛, AMITABHA Buddha.

**THREE PRECIOUS (ONES), THE**, 三寶 *San pao*. The Sanscrit Triratna; the Trinity of Buddhist doctrine, BUDDHA, Dharma (the law), and Sangha (the congregation of the faithful). In Buddhist temple images symbolising these are worshipped.

**THREE PURE ONES, THE** 三清 *san ch'ing*, the Taoist triad. They live in different heavens, and the name of the occupant of the first or Jade mountain is uncertain, but the popular name for this supreme one is Yü HUANG, Jade Ruler, and he is held the master of the gods. (See *Yüan Shih T'ien Tsun*). The second Pure One is TAO CHÜN 道尊. Nothing is said of his origin. He controls

the relations of the yin and the yang. The third of the triad is LAO Tzü. In the organization of the three heavens, the attendants on Yü HUANG are Saints, those of TAO CHÜN are Heroes or 'true men,' and those of LAO Tzü are Immortals.

Don't : *Recherches sur les Superstitions en Chine*, vol. vi, p. 7.

**THREE RELIGIONS, THE**, (or systems of Doctrine) 三教, *San chiao*, a common Chinese expression for the system of the literati, Confucianism; the system of SHIH or S'AKYAMUNI, Buddhism; and the system of Tao, Taoism; for which the Chinese names are respectively *Ju chiao* 儒教, *Shih chiao* 釋教, and *Tao chiao* 道教. See each separately.

**THREE RITUALS, THE**, 三禮 *san li*, a term used for the three works *I Li*, *Chou Li* and *Li Chi*. See separate articles.

**THREE STOCK LAW, THE**. See *Law*.

**THREE TRAITORS, THE**. See *Traitors, The Three*.

**THRUSHES**. See *Turdinae*.

**TI**, 狄, barbarous tribes on the northern boundaries of China. They used dogs in hunting and fire for warmth and the Chinese character would seem to be made of these two points (犬 *dog*, 火 *fire*). See *Tartars*.

**TI**, 帝, Emperor, etc. See *Imperial Titles*.

**TIAO**, 吊. Properly a string of one thousand Chinese cash, but in some districts it denotes five hundred actual coins. There are always a certain number short, regarded as 'discount.'

**TIBET or THIBET**. The Chinese name is Tsang or Hsi Tsang 西藏; in the Ming dynasty it was called 烏斯藏 *Wu ssü Tsang*, from the native designation Ua Tsang; meaning Central and Pure. The native U or Wu seems also to have been corrupted by the Chinese into Wei; hence 衛藏 is now used as the general geographical name for the whole country. The name Tibet, which has been used in Europe since MARCO POLO's days, is represented in Chinese by 圖伯特 *T'u-po-te*, probably the Mongol sound of the native name. The Tibetans call themselves Bod and their country Bod-ül (land of Bod) which the Chinese identify as Fo-Kuo 佛國.

**TI CHIH**, 地支 *earthly branches*. See *Cycle*.

**T'IENT CHU**, 天竺, India; also called Hsi 西 Chu, western Chu.

**T'IENT CHU CHIAO**, 天主教, *Lord of Heaven church*. The name of the Roman Catholic Church in China, as *Yeh su Chiao*, Jesus Church, stands for Protestantism.

**T'IENT HSIA**, 天下, *under the heavens*, a usual term for the world, meaning originally China.



**T'IENT KAN**, 天千 *heavenly stems*. See *Cycle*.

**T'IENT SHIH**, 天師. See *Master of Heaven*.

**T'IENT T'AI**, 天台, a School of Chinese Buddhism, so called from the district in Chékiang where its founder lived. It dates from the end of the sixth century, when CHIH I founded the T'ient-t'ai monastery. He revolted against the exclusiveness of the Contemplative School (Ch'an Tsung), and admitted some value in every form or expression of Buddhist doctrine. Hence the school is broad and many-sided. It produced not only important doctrine but a great monastic system and a number of famous writers. In the period of the Five Dynasties the monasteries suffered severely and the scriptures were almost lost. The school was, however, re-established from Korea and contributed literature to the Tripitaka until 1270, but its writings lost their distinctive character after the ninth century.

CHIH I selected the work known as the Lotus Sûtra as worthy of special study and veneration, and he wrote two commentaries on it. See *Chih I*.

EDKINS: *Chinese Buddhism*.

**T'IENT-T'AI SHAN**, 天台山, the earliest seat of Buddhism in East China is in Chekiang, about 50 miles S.W. of Ningpo. It rises to a height of nearly 4,000 feet. Its oldest monasteries were founded in the fourth century. It gives its name to a School founded in the 6th century.

See *Buddhist Schools*.

EDKINS: *Chinese Buddhism*; HACKMANN: *Buddhism as a Religion*.

**TIENTSIN**, 天津, the most important commercial centre north of Shanghai, is in Chihli, at the junction of the Pai ho 白河 and the Grand Canal. It was opened to foreign trade by the convention of Peking in 1860 and there are separate concessions for all the Great Powers. The population is about a million.

As to its relations with foreign powers; it was occupied by the French and British in 1858 and 1860. After the Boxer rebellion it was again in foreign occupation for two years. A treaty with Great Britain was signed there in 1868. In 1870 it was disgraced by the 'Tientsin Massacre' (q.v.).

Since the Boxer year the place has been greatly developed and improved. It is now an important railway centre, the line from Pu-k'ou (Nanking) running to it and the line from Mukden to Peking passing through it. This line also passes Tungku at the mouth of the river, and is of great use, since the Pai ho is difficult for navigation at all times and is frozen for some months every year. In the Peace Protocol of 1901 provision was made for a Board of Conservancy to be established, and the river has been greatly improved. The railway, however, carries 50 per cent. of the traffic.

Enormous quantities of salt are evaporated out at Tientsin, and there is a large export of coal. The place has Public Gardens and a very fine Race-course.

	1915	1916
Net Foreign Imports	52,859,966	57,606,509
Net Chinese	22,333,528	26,703,769
Exports	49,859,964	48,710,122

Total Hk.Tls. ... 125,053,458 133,020,399

Since the post was established in 1860 the following have been British Consuls or Consuls-General at Tientsin.

1860, Dec. 4, JAMES MONGAN, Acting-Consul.

1861, Dec. 20, " Consul.

1877, Nov. 9, CHALONER ALABASTER, (later, Sir CHALONER), Consul. Did not proceed.

1880, Feb. 25, ARTHUR DAVENPORT, Consul.

1885, Dec. 23, BYRON BRENNAN, Consul.

1893, June 15, HENRY BARNES BRISTOW, Consul.

1897, Sept. 27, BENJAMIN CHARLES GEORGE SCOTT, Consul.

1899, May 13, WILLIAM RICHARD CARLES, Consul.

1900, June 9, " Consul-General.

1901, Mar. 22, LIONEL CHARLES HOPKINS, Consul-General.

1908, Sept. 1, Sir ALEXANDER HOSIE, Consul-General.

1912, Oct. 1, HARRY ENGLISH FULFORD, C.M.G., Consul-General.

#### TIENTSIN ANGLO-CHINESE COLLEGE,

The, was built in 1899 and opened in 1902. In 1904, Sir ERNEST SATOW, the British Minister, opened the College Museum and Library. The founder of the College was LAVINGTON HART, D.Sc. (London) and B.Sc. (Paris), formerly Fellow and Lecturer of St. John's College, Cambridge. It was connected with the London Missionary Society, which was not able to finance it in addition to its higher educational work in Peking, and it was therefore made self-supporting. The fees being high (\$140 a year), it appeals chiefly to the upper class of students.

There are three Departments—(a) Preparatory; (b) Middle School; (c) Collegiate; each with a four years' course.

The last named has both Arts and Science Divisions.

At the present time (1917) the London Mission Society supports five men in this work, of whom four give all their time to it, and there are thirteen Chinese assistants.

The number of students is 410.

**TIENTSIN MASSACRE, THE**, took place on June 21, 1870. For some weeks there had been rumours of impending trouble, threats against foreigners and even assaults. But the Chinese

officials, made no effort, to say the least, to avert the trouble, or preparation to deal with it when it arose. On the contrary the evidence shews that they were more or less cognizant of what was proposed and that they more or less approved.

It was stated that the people's belief in the kidnapping of children by the French Sisters of Charity was the cause of the attack; but it is to be noted that the first outbreak was not against the Hospital or the Cathedral but against the Consulate; and further, that other nationalities than French also suffered.

When the attack on the French Consulate began, the Consul, M. FONTANIER, in uniform, made his way to the Yamén of the Special Commissioner CH'UNO HOU. Here help was refused, and as he left the soldiers and mob killed him. It was said by the Chinese that the Consul fired his revolver at a mandarin, but better evidence shows there was no truth in this accusation. After the Consul had gone to the Yamén the mob broke into the Consulate and brutally murdered Monsieur and Madame THOMASSIN, the Abbé CHEVRIER and a Chinese priest. THOMASSIN was an attaché to the French Legation in Peking, and had only returned from France the day before, accompanied by his newly-married wife. The Consulate was then fired, and the Roman Catholic Church. Meanwhile the Hospital of the French Sisters of Charity was surrounded and all the Sisters were dragged into the street, stripped naked that the mob might be sure of their sex, then horribly and shamefully mutilated, cut to pieces and thrown into the burning building. Other outrages were not spared, but are best left undescribed. It is supposed that more than a hundred orphan Chinese children also perished in the flames.

A Russian merchant, named PROTOPOROFF, with his wife whom he had married only ten days before, were met as they rode through the town, and the man was killed at once; the wife escaped for the moment, but her horse fell in leaping an open sewer and she also was murdered.

A French merchant, M. CHALMAISON, tried to reach the Hospital in hope of defending the Sisters, but he was hacked to pieces in the street. His wife then fled to the house of a native Christian, but at night she returned to her home dressed in Chinese clothes, hoping to find her husband's body. After a fruitless search she tried to make her way to the Settlement, but some trained soldiers discovered her and killed her in the street.

The Sisters were burnt so that only a few charred and unrecognizable portions of their bodies were found. In the case of the other murdered people it should be placed on record that some were found stripped quite naked, some were shockingly

mutilated and some were so disfigured as to be unrecognizable.

The list of the victims is as follows :—

Two priests and ten Sisters of Charity, all of the Congregation of the Mission of St. VINCENT of PAUL, commonly called Lazarists.

Father CLAUDE MARIE CHEVRIER, Director of the district of Tientsin and Procurator in that town, Father VINCENT OU, (Chinese), MARIE THÉRÈSE MARQUET (Belgian), Superior, MARIE CLORINDE ANDREONI (Italian), MARIE PAULINE VIOLET (French), MARIE JOSEPH ADAM (Belgian), MARIE ANNE PAVILLON (French), AMÉLIE CAROLINE LEGRAS (French), MARIE SÉRAPHINE CLAVELINE (French), MARIE ANNE NOÉMI TILLET (French), MARIE ANGELOUQUE LÉNU (French), ALICE O'SULLIVAN (Irish).

The massacre, but still more the unsatisfactory way in which investigations were afterwards conducted, caused a great deal of unrest in all parts of North China where there were foreign interests: indeed it became a question whether foreigners would be able to stay in some places through the following winter. After long delay, voluminous correspondence and much discontent and remonstrance from the foreign public, the matter was settled by the beheading of twenty more or less guilty prisoners—though even at the last the Chinese authorities tried to have the executions take place away from Tientsin,—the banishment of twenty-five more, the payment of Taels 210,000 for damage to property, and for the murdered persons the following amounts :—

The Consul FONTANIER ... ..	Tls. 30,000
The Secretary S. SIMON ... ..	20,000
M. and Mme. CHALMAISON ... ..	20,000
The Secretary J. and Mme. THOMASSIN ... ..	50,000
The Catholic Mission ... ..	130,000
	<hr/> 250,000

(In the Blue-book, by a clerical error this amount is several times quoted as Taels 25,000).

The Prefect and sub-Prefect of Tientsin were banished to the Amur Province, with hard labour.

BLUE-BOOK, *China*, No. 1 (1871); THE TIENTSIN MASSACRE, North China Herald Office, Shanghai, 1870; THE FIRST MARTYRS OF THE HOLY CHILDHOOD, by a Priest of the Mission, (translated from the French by Lady HERBERT).

**TIENTSIN, TREATY OF.** This was signed at Tientsin, June 26, 1858, by the EARL OF ELGIN and KUEILIANG, and was ratified at Peking, October 24, 1860. Sir FREDERICK BRUCE, proceeding to Peking for the ratification of this treaty in 1859, was obstructed at Taku. The British and French,

trying to force a passage up the Pei-ho, were checked, and this led to a joint expedition in 1860. Peking was occupied and a Convention made.

The treaty agrees that Great Britain may send ambassadors, ministers, etc., to Peking, China being allowed the corresponding right. Consuls might be sent to open ports or to other cities. Toleration for Christianity was agreed on. Travel was permitted throughout China, and rent of houses, churches, etc. The Yang-tze was opened to trade, Chinkiang with two other ports later, (Hankow and Kiu-kiang) being opened, with New-chuang, Chefoo, Taiwan, Swatow and Kiung-chow. The character 夷 (barbarian) was to be no longer applied to British subjects, and many trade-regulations were arranged. By a separate article two million taels indemnity were to be paid, but this was annulled by the Convention mentioned above and eight million taels agreed on instead.

**T'IENTSÜ HUI.** See *Anti-footbinding*.

**T'IENTSÜ.** See *Son of Heaven*.

**T'IENTSÜ WANG, 天王** *Heavenly King*. See *Hung Hsiu-ch'uan*.

**TIFFIN, Arab. Taffanun.** The midday meal or luncheon.

**TIGERS, *Felis tigris*, 老虎 *lao hu*.** In DU HALDE the tiger is mentioned as being common in Mongolia and Manchuria and as occurring near Peking. In 1682, according to VERANIER, 60 tigers were killed in Liao tung in one day, by K'ANG HSI. It is asserted that they are still found in the Imperial Hunting Grounds in North Chihli. They are met with in Fukien, Kiangsi, Kuangtung, Kuangsi and Manchuria. They have been hunted by a few foreign sportsmen at Foochow, Amoy and Swatow, one hunter having shot nineteen in all. The average length has been stated as nine feet for males and eight for females. The greatest measurement reported is twelve feet, nine inches. Manchurian and Korean tigers are perhaps the largest known. The fur is long, soft and woolly.

In Chinese mythology the tiger is often found as a mount for the destroyers of evil spirits, such as CHANG TAO-LING, and HSÜAN TAN, the god of riches, is also sometimes represented riding a tiger. The beast itself is also counted divine and its picture is often seen stuck on the walls of houses, bearing the Taoist seal of CH'ENG HUANG, and sometimes with the character 王 *wang*, king, on its forehead. The tiger as guardian is often seen painted on the walls of magistrates' offices and on private houses. Its claws or the ashes of its burnt hair are potent and expensive talismans.

**TIGER'S TAIL, THE,** a point of land jutting out into the harbour of Port Arthur and separating the West and East Basins.

**TIMELIINAE,** a sub-family of the *Cratopodidae*, which includes a number of the Babbler.

*Alcipe davidi* is found in Western China. *A. hueti* DAVID, the Fukien Quaker Thrush, is found in Fukien and probably ranges through the southern provinces. *A. fratercula* is found in Yunnan. *A. morrisonia* belongs to Formosa. *Schoeniparus olivaceus* has been taken at Ichang. *S. genevieri* is found in S.W. China. *S. superciliosus*, DAVID's Quaker-Thrush, occurs from Fukien to the Lower Yangtze valley. *S. brunneus* is found in Formosa at all seasons. *Proparus guttaticollis* the Fukien Tit-babbler, is found in Fukien. *P. ruficapilla*, *P. cinereiceps*, *P. straticollis*, *P. fuscatus*, *P. swinhooi*, *P. bieti* occur in W. and S.W. China. *P. formosanus* is found in Formosa. *Stachyridopsis sinensis* O. GRANT, the Chinese Red-headed Babbler, is found in S. China to the Lower Yangtze valley. *S. praeognitus* Sw. is found in Formosa and *S. goodsoni* ROTHSC., in Hainan. *Mizornis rubricapillus* TICK., the Yellow-breasted Babbler, is found in Yunnan.

DAVID ET OUSTALET : *Les Oiseaux de la Chine*.

**TIN.** See *Minerals*.

**TING JU-CH'ANG, 丁汝昌,** a native of Anhui, who fought against the T'ai P'ing rebels. He rose gradually till in 1888 he became Admiral. In 1894 he fought a disastrous action against the Japanese fleet, and retired to Port Arthur; thence, on its investment, to Wei-hai-wei. Being here fully invested by the enemy he surrendered, stipulating for the lives of his officers and men, and then committed suicide, 1895.

**TING YAO, 定窑,** Sung porcelain made at Ting chou in Chihli. It is chiefly white, but one variety is dark reddish brown, and another, very rare, is black.

BUSHELL : *Chinese Art*, vol. ii.

**TI-PAO, 地保** *land warden*, the official head of a village, nominated by the magistrate from among the village elders but dependent on the good will of the villagers. He acts as constable and is responsible for the behaviour of all in his village, and for the due payment of land-tax and tribute. He is also official land-surveyor, and on every transfer of land he examines deeds and boundaries. This may bring in a good many fees and gratuities and also gives him much power over fellow-villagers, so that the office is in practice often bought.

Several small villages may be joined under one *ti-pao* or a large village may be divided into several wards, each with its *ti-pao*.

**TITLES.** See *Nobility*; *Imperial Titles*.

**TITLES OF HONOUR;** there were six denoting connexion with the Emperor, Grand Preceptor,

Grand Tutor, etc., and six similar in connexion with the Heir Apparent, 太子. The lowest, 太子少保 *T'ai tsü shao pao*,—Junior Guardian of the Heir Apparent, gives the title 宮保 *Kung pao* to the bearer. For list see MAYER's, *Chin. Govern.*, p. 14. See *Guardian*.

**TITS.** See *Parinae*.

**TI TSANG**, 地藏, a Buddhist bodhisattva or pusa, the 'patron saint' of Chiu-hua shan in Anhui, one of the chief places of pilgrimage in Buddhist China. About a hundred thousand pilgrims visit Chiu-hua every year. His name in Sanskrit is KṢITIGARBA meaning 'earth-womb' or 'earth-treasury', translated TI-TSANG in Chinese. In English he is sometimes called 'Lord of Hell,' or preferably 'Ruler of the Dead.' In Japan his name is Jizo.

Different views of Buddhist matters will be taken according as they are studied from Buddhist scriptures and by intercourse with enlightened monks, or from a closer point of view among ignorant priests and superstitious people. Some write of TI-TSANG in ecstatic, almost New Testament terms, as one who has sworn to take upon himself the sins and burdens of all creatures and devote himself, at the cost of any anguish and toil, to the salvation of mankind. To others he is the 'bonze impostor' who introduced the system of paying priests to release the dead from hell, a system on which a swarm of lazy priests can live at ease. Both JOHNSTON and DORÉ should be read.

As to his origin, he is known in Indian Buddhism, but is not prominent there. He was early known in Central Asia, but whether his cult became important there first or in China is doubtful. Because of his connection with the dead it would seem that it was in China that he first became so important; but his dominion among the dead has a parallel in the Zoroastrian angel SROSH.

JOHNSTON: *Buddhist China*, ch. viii; DORÉ: *Recherches sur les Superstitions en Chine*, tome vi, p. 148.

**TOBACCO**, *Nicotiana tabacum*, 烟 or 菸 *yen*. It is supposed to have been introduced to China about 1530, but later dates are also given, up to 1600; and it is not known whether it came by Japan or the Philippines. The earliest characters used for it were 淡巴菰 or 淡白果, the Amoy pronunciation of which is *tam-pak-co*. Its use was stringently prohibited by the last Ming Emperor Ts'UNG CHENG, but in vain.

The plant is now cultivated in every part of the country. In the rice-belt it is a spring crop, in the colder regions it is grown in summer. In some parts of the Yangtze Valley three crops are raised. In Kuangtung 1,800 tobacco plants are planted per *mow*, yielding 3½ pcls. of leaves, requir-

ing an outlay of Tls. 30, while the market value of the best leaves ranges from Tls. 12 to Tls. 25 per pcl. In this district the preparation of the leaves is as follows:—first the ribs are removed, then the leaves are sprinkled with ground-nut oil and molasses and pressed into packs, which are first cut into squares and later into shreds of great fineness. On the Yangtze there are three types: (1) The large leaves are dried on screens, kept flat, and packed into bales to form *Ta yen* 大菸, large tobacco; (2) the smaller leaves are dried in the same way to form *érh-yen* 二菸, second-class tobacco; which when treated with rape-oil and red earth *kung-t'u* 紅土 is pressed and shaved into fine shreds and used for smoking in water-pipes. This is the well known *shui-yen* 水菸; (3) *So-yen* 宋菸 or cord tobacco is prepared by cutting off the leaves with a piece of the stem and hanging them up on the rafters to dry. They are then rolled into rough cigars and smoked in long pipes.

The principal exporting ports are Hankow, Hangchow, Wenchow, Amoy, Swatow, and Canton.

*Nicotiana rustica* is cultivated up to 9,000 feet altitude in W. Szech'uan.

The foreign tobacco imported to China in 1916 was:—Cigarettes, Hk. Tls. 25,998,080, and tobacco, Hk. Tls. 3,275,760; and the export was cigarettes, Tls. 489,128; tobacco leaf, Tls. 1,136,516; tobacco (prepared), Tls. 1,908,255.

**TOBA DYNASTY**, 拓跋氏 *T'ò-pa shih*. See *Northern Wei Dynasty*.

**TOLO**, the Chinese name for the Papal Legate Cardinal DE Tournon. The Chinese characters used for the name are not known. See *de Tournon*.

**TOLO PALL**, 陀羅經被 *t'ò lo ching p'ei*, palls supposed by Buddhists to make the dead happy in the next world. Such palls were complimentary presents of the Manchu Emperors to Manchu and Mongol princes, and they were buried with the corpse. In Tibet they are kept in the lamaseries and let out on hire.

In different places GILES seems to derive the word from the Sanskrit, *dharaṇi*, a charm, and from the Manchu *toro*, glorious.

**TOMBS, IMPERIAL.** See *Mausolea*.

**TONES**, 聲 (*shéng*, sound or voice). Neither the English nor the Chinese word is in any way descriptive of the peculiar inflections of the voice which in Chinese, and in kindred languages such as Siamese, Annamese, etc., are an integral part of every spoken word. The word 'tone' as used in English may apply to a whole sentence, but in Chinese the 'tone' is contained within the limits of one vowel sound.

The tones are so embedded in the Chinese language that the majority of those who use them

do not know what "tones" are; and the educated know them, not from the study of the language as they hear and speak it, but as coming under a theory derived from books, and essential to fine writing.

It is not considered necessary to indicate the tones in the Chinese written language, except in cases where a character alters its meaning with its tone, and not always then. In this Chinese differs, e.g. from Siamese, where the tone is always shown in writing, either by diacritic marks or by the choice of certain vowels. The Chinese way of indicating tone is by a circle or semicircle at one of the four corners of the character; foreigners generally prefer the number of the tone to be placed at the top right hand corner.

Everything connected with the subject of tones in general is confused and confusing and seems capable of endless argument. Their origin is obscure. Possibly they are a survival of some universal characteristic of primitive speech. On the one hand, they are found among tribes who have never risen to a written language; on the other hand highly intellectual peoples have them, and even the ancient Greek accents are said to be marks indicating certain sound-values corresponding to "tones." In the case of China it is an open question whether the ancient language had any tones at all, such eminent native authorities as KU NING-JEN 顧寧人 (1603-1682) and TUAN MAO-T'ANG 段茂堂 (1735-1815), taking opposite sides.

The former declares that, at the time the *Odes* were written "there were only distinctions of slow or rapid, light or heavy, in the pronunciation of characters which developed afterwards into the tones," while the latter considers that in the Book of *Odes* we have three tones. Both writers agree that the tonal system of the Chinese language was not completed before the fifth century of our era, but as a matter of fact the tones in use in colloquial, as distinguished from the conventional tones as fixed for literary purposes in the *Wu Fang Yuan Yin* (q.v.), are and always have been undergoing gradual changes. To give the best-known example: Pekingese Mandarin has within the last four hundred years reduced its tones from five to four, the words formerly under the suppressed tone having been scattered among the other four.

The distinction between "even" (平), and "oblique" (仄) tones seems the most fundamental one; it is the only one recognized in poetry, and may have been native to the most ancient Chinese, or based at an early date on some other dead-and-gone intonation-value.

The third tone to be evolved is believed to have been the abrupt or entering (入) tone. In this view, the even tone was the vowel pronounced

quite naturally and in the simplest form, the oblique, the vowel prolonged, and the abrupt, the vowel shortened by adding an ending of one of the stopped consonants k, ʔ, p.

At the present time four is the smallest number of tones found in any dialect, while there may be eight, or even twelve, in others, some of them with minor sub-divisions also.

In Mandarin the tones are:—

1. Upper even, 上平 *shang p'ing*; 2. lower even, 下平 *hsia p'ing*; 3. rising, 上聲 *shang shēng*; 4. departing, 去聲 *ch'ü shēng*; 5. entering, 入聲 *ju shēng*. It is the last which disappeared from Pekingese, and is in process of decay in the other Mandarin dialects, where its final consonant has dropped off; and in many places the words supposed to be in this tone are indistinguishable by ear even by Chinese. In other districts sufficient difference is still heard to justify a final "h" in romanization.

In the south the tones are more numerous and are often divided into two sets, an upper and a lower; but a more general arrangement is even and oblique, the former containing the two level tones, and the latter all the rest with appropriate names for each.

It may be noted that there are tones in K'ANG HSI which cannot now be distinguished in Mandarin, but are well marked in the south.

The common idea that tones were introduced into Chinese as a make-weight against the paucity of sounds lacks confirmation, e.g., they are fewest in Peking which has a very limited syllabary, and many in Canton which has a much larger one. They are in fact most numerous in the neighbourhood of peoples who use tones, and tend to become fewer where the neighbours have tone-less speech. In fact, as the aboriginal languages still used in China all have tones, it is possible that if the Chinese did not acquire them from the people they conquered south of the Yangtze, at least they developed them greatly through this contact.

How far a careful study of the tones is necessary in acquiring a good knowledge of the spoken language is a disputed point. It is more necessary in learning some dialects than others and a person with a sensitive musical ear will acquire unconsciously what another may have to strive for. When the student has learned to distinguish the tones as uttered by his teacher, and to relegate any new word to its proper tone "pigeonhole," his difficulties are by no means ended. For the tones are different in different districts though called by the same name, and they vary in combination. Moreover the Chinese are poor helpers in the matter, most of them only being able to pronounce a given word in its true tone but unable to say what tone it is, and, if pressed, giving the conventional tone of the *Wu Fang Yuan Yin*, which constantly differs from

that of the modern pronunciation. Lastly, under stress of excitement or strong feeling of any kind the foreigner is very likely to revert to the emphasis and intonation of his native tongue and ruin his tones; though every Chinese can express all his feelings within tonal limits.

As the tones tend to become fewer when their speakers are in touch with tone-less languages (e.g. the Chinese sounds taken into Japan and Korea with the characters are utterly tone-less), the future of the constantly modifying Chinese tones would seem to lie in the direction of final disappearance. It is true that a *wrong* tone in any important word of a sentence may sometimes be quite misleading to a listener, but tones are not necessary parts of Chinese speech, for any sentence which a Chinese can understand when it is spoken (with proper tones), he can equally well understand when sung, i.e. without any tones at all.

Quite recently the ROUSSELOT apparatus has been utilized in the U.S.A. to record the pitch of every portion of the vowel-note comprising a tone, by physical measurement of the air-waves set in motion, after which the whole movement is accurately plotted on carefully-prepared charts.

[C.E.C.]

LEGGE: *Shih Ching*, prolegomena, pp. 100-102; EDKINS: *Shanghai Grammar*; WADE: *T'zu Erh Chi*; PARKER: *Philological Essay*, (in GILES' *Dictionary*, 1st ed.); BRADLEY: *On Plotting the Inflections*, etc., 1916; and *Tone-Accents of two Chinese Dialects*, Journal, N.C.B.R.A.S., vol. xlv, p. 38.

**TONGUE-PIERCING**, a practice in usage in Hainan and on the opposite peninsula of Lei-chow. On the birthday of the God of War, a man with his tongue or cheek pierced by a steel rod 5 or 6 feet long is carried in procession with the image, after which he makes his offering at the temple and the rod is taken out. Another voluntary victim takes his place, some twenty or more taking turns.

CHINA REVIEW: vol. xxiv, p. 245.

**TOPE**, See *Stāpa*.

**TOPEE**, the Hindustani word *topi*, a hat, used by Europeans for the special kind of hat, the pith hat, which protects from the sun. See *Sola*.

**TORTOISE**, 龜 *kuei*. This is a sacred animal in China, and is an emblem of longevity. The markings on its carapace were supposed by the Chinese to have been the origin of their written characters. In ancient times the tortoise was one of the principal media used in divination.

A vulgar name for it is *wang pa*, probably 忘八 'forget eight,' that is, the creature that forgets the eight rules of right and wrong. Hence *wang pa* is a very abusive term. The form of the animal roughly drawn on a wall, has the signification 'commit no nuisance.' See *Wang pa*.

**TORTOISE-SHELL**, *tai-mei* 玳瑁, is obtained chiefly from the logger-head turtle, *Chelonia imbricata*, found in the Malay Archipelago and Indian Ocean, and is imported at Canton for carving purposes. After being softened by dry heat, the plates are split and welded together, ready for the carver's tools.

BUSHELL: *Chinese Art*.

**TORTURE**. Both prisoners and witnesses are tortured, in prison and in court, some tortures being legal and others not, though the distinction is not clear. In the Penal Code the instruments of torture are described, being three grooved boards for compression of the ankles and five sticks for squeezing the fingers; but other methods, legal or not, are common, such as twisting the ears, making a prisoner kneel on chains, beating on the mouth till mastication is impossible and the teeth are loosened, beating the ankles till the bones are sometimes broken, etc. These and other tortures may be found described in the works named below. WILLIAMS asserts that imprisonment and torture cause probably more deaths among prisoners than other means.

The chief check on torture is the fear a magistrate has of his superior, who would take the opportunity of an accusation either to 'squeeze' him or remove him. In 1905 an Imperial Edict was issued to ameliorate the severity of torture. The Republic has already made some improvements in this matter.

WILLIAMS: *Middle Kingdom*, ch. viii; GRAY: *China*, ch. ii.

**TOU MU**, 斗母, mother of the North Pole, a stellar goddess of the Taoists, honoured also by Buddhists. She was mother of the Nine *Jen Huang* 人皇, 'human sovereigns,' who reigned in the first epoch of the world. YÜAN SHIH T'EN TSUN took the whole family and gave them the palace of the Tou shu in *Ursa major*.

Among other names she is called MO LI CHIH 摩利支, and her birthplace was in India. She is therefore MARITCHI of the Brahmanic mythology, borrowed by Taoism. Her image in the temples has three eyes and eighteen arms.

DONÉ: *Recherches sur les Superstitions*, tome ix, p. 565.

**T'OUNG PAO**, 通報, *Archives pour servir à l'étude de l'Histoire, des Langues, de la Géographie, et de l'Ethnographie de l'Asie orientale*. A journal founded in April 1890, the first editors being GUSTAVE SCHLEGEL and HENRI CORDIER, who carried it on to 1903, (vol. iv, N.S.), when SCHLEGEL died and E. CHAVANNES took his place.

It is the most important foreign Journal dealing with Chinese subjects. Its volumes contain many papers of the greatest value by the most eminent

sinologues. The journal is French, but includes articles in English and German.

**TOURGOUTHS.** See *Turguts*.

**TOURNON, CHARLES THOMAS MAILLARD DE**, born at Turin, December 21, 1668, was made Patriarch of Antioch in 1701 before his departure for China as Legate *à latere* in 1702. He appears to have been a man of much beauty of character, but neither physically nor by experience and age was he fit for the difficult task he had to do. He was the bearer of the Constitution of CLEMENT XI *Ex illa die*, which condemned the Chinese rites; this threw him into opposition with the Jesuits at the Court, who had the ear of the Emperor. Then the Portuguese at Macao did not recognize his authority, since his credentials had not passed the Royal Chancery of Portugal in accordance with the *jus patronatus*; and though by judicious silence this difficulty might have been got over, his arrogant assumption brought him a good deal of trouble.

At the Court his chief opponent was PEREYRA, to whom the Emperor was much attached. The narration of the plots and intrigues by which he was surrounded, of the persecution which cut short his days, is very sad reading; but his mission in itself was an impossible one: he bore the message *Roma locuta est* to an Emperor who cared nothing for the voice of Rome. The Pope condemned what K'ANG HSI approved, and it resolved itself into the question of where obedience was due. On the one hand the Papal Bull was most clear and uncompromising in deciding against the rites; on the other the Emperor emphatically said that in such a matter the foreigner was not competent to form a correct opinion; while such learning as foreigners had of Chinese matters, in the Jesuits at the Court, was not in agreement with the Pope's decision.

As Legate, DE TOURNON magnified his office; a little compromise, judicious silence at times, and, in a word, more worldly wisdom, would have smoothed his own path considerably and perhaps would have caused the wreck of the missionary work to be less complete than it became. After a long struggle and much suffering in Peking, he was sent down to Macao (June, 1707) with instructions to the Portuguese to keep him in custody. He was confined in the Franciscan convent, and here he increased his difficulties by his assumption and assertion of authority which was not recognized. He was excommunicated by Mgr. CAZAL. His reward was sent him in the form of a Cardinal's biretta, which he put on his head on January 8, 1710, with as solemn ceremonies—maimed rites—as the circumstances permitted; but on June 8 of the same year he died, at the early age of 43. See *Rites Controversy*.

JENKINS: *The Jesuits in China*; FAVIER: *Peking*; DE MOIDREY: *La Hiérarchie Catholique en Chine*, p. 41.

**TRACT SOCIETIES.** In the beginnings of Protestant Missions in China, the Tract Societies of London and of New York made grants, first to individual missionaries, and later to certain centres, and the Religious Tract Society of London, besides maintaining an agent of its own in Shanghai, still gives a yearly grant in aid to the various Tract Societies operating in China.

These are: 1.—Canton Tract Society (no record of date of founding.) 2.—Hongkong Tract Society (also without date), now chiefly concerned with English sales. 3.—Chinese Tract Society, Shanghai, formed in 1894 by the union of the East China Tract Society (started under another name about 1844 by the London Missionary Society and Church Missionary Society missionaries) and the Chinese Religious Tract Society (formed in 1878), both operating in Shanghai. 4.—Religious Tract Society of North and Central China, formed in 1915 by the amalgamation of the Central China Religious Tract Society, (started in Hankow in 1876 under another name) and the North China Tract Society (organized in 1883 in Peking). The headquarters are at Hankow, with a sub-agency at Tientsin. 5.—West China Tract Society, Chungking (1889). 6.—North Fukien Tract Society, Foochow, (1891). 7.—Manchurian Tract Society, Mukden, (1906). 8.—South Fukien Tract Society, Amoy, (1908).

**TRADE.** Foreign trade began in China as exchange of presents with the tribes on the north, or as tribute from vassals, both of which, as PARKER observes, are merely trade in its earliest form. The Hsiung-nu Khans sent camels, horses, and carts, receiving in return silk, clothing, buckles, hair-pins, embroidery, etc. From Korea came pearls, saffles, and wood, and flax and hemp from the Tunguses. Frontier fairs are mentioned as early as a.c. 140, and clandestine trade was carried on.

In the reign of WU TI, the great Emperor of the Early Hans, intercourse began with Parthia, Mesopotamia, and the Greek dynasties of Bactria and Afghanistan. It was in Bactria that the famous traveller CHANG CH'EN (a.c. 160-110) saw Chinese goods in the markets, and from this time trade was carried on by the overland routes, reaching the country called by the Chinese Ta-ts'in (and in the Middle Ages Fu-lin), which according to HIRTH was the oriental part of the Roman empire, viz., Syria, (and later Egypt and Asia Minor) with Antioch as the destination of the traders.

*Sea-route.*—China first found herself with an unbroken line of coast under the Hans, and an active trade between Alexandria and the Far East had been in existence for some centuries before the

Christian era, and trade existed between Canton and India at an early date. China sent to Ta-ts'in silk, furs, and iron, receiving in exchange glassware, asbestos, woven fabrics and embroideries, drugs, dyes, metals and gems, which North China obtained overland through Parthia, while the Romans, to avoid passing through the territory of their enemies, sent them by sea. During the first five or six centuries of the Christian era the southern kingdoms traded with Ceylon, India, and the Red Sea ports, and about A.D. 450 the art of glass-making was introduced to the Sung country by artisans from Ta-ts'in.

Arabian merchants are first heard of in A.D. 628, and good accounts of the trade routes by sea are given by them in the middle of the 9th century. They established trading colonies in various ports along the southern coast of China, and developed a thriving commerce, with large Mahometan communities living in the midst of the Chinese.

Trade was carried on for many centuries by the sea-route, and the Chinese, who under the Yüans extended their dominion into Indo-China, became familiar with the whole coast of Southern Asia, and with the neighbouring islands as far as Timor. The journeys of the Ming eunuchs in the 15th century show that an important commerce existed between the empire and these territories, the valuable musk, camphor, porcelain, copper, and taffetas of China being exchanged for precious stones from Ceylon, spices and perfumes of Arabia, cloves from the Moluccas, sandalwood and other valuable woods from Cambodia and Malaya, elephants' tusks and peacock feathers from India and Burma, and even foreign gauze, printed cottons and other cloths.

Under the Mings also trade continued with Samarkand and Persia, which obtained silk and satins, musk and rhubarb from China. The Japanese too carried on clandestine commerce with China, using the islands adjacent to the coast as entrepôts during the intervals of warfare which broke out after the abortive Mongol invasion.

Unfortunately Mongol attacks by land and Japanese piratical raids by sea later on caused China to adopt a policy of exclusion, which was accentuated when Europeans appeared on the scene early in the 16th century. The Portuguese were the first, under ANDRADE, in 1517. Ningpo, Foochow, Amoy and some Kuangtung ports were opened for some time, but after trouble had arisen in 1557 trade became concentrated at Macao. The Spaniards traded with Fukien from Manila from 1575, and many Chinese settled in the Philippines, until their massacre by the Spaniards. The Dutch were considerably later, having settled in Formosa in 1624, whence they traded with the Fukien ports until 1664, when trade was confined to Canton. The first English exped-

ition was a little later, but no trade of any importance existed until 1684, when a footing was obtained at Canton, attempts to open at Amoy and Ningpo having failed.

In 1702 a beginning was made at Canton of what was afterwards known as the "Hong" system, and in the 18th century trade developed under the regis of the East India Company. The French came in 1728, the Americans in 1784, and Sweden, Danes and the Hanseatic towns gradually took a share in the trade.

*Russian Relations.*—The first Russian visit to Peking was in 1557, but both this and a second visit in 1619 were repulsed because they brought no tribute. But in the 17th century the Russians advanced to the basin of the Amur, and, after years of frontier warfare, the Russians obtained the right to commercial intercourse by the Treaty of Nerchinsk in 1689. From 1694 on caravans went to China at regular intervals. The chief Russian goods sent to China appear to have been furs and other valuable Siberian furs, while China sent in exchange precious stones, damask, nankeens, besides rhubarb and tobacco. Tea is first mentioned in 1716. This trade soon found favour with the Russians (as with the Tibetans in their still colder clime), and a century later it is recorded that 5 million pounds were sent by the overland route from Hankow up the Han River and thence across Shensi to Mongolia. Russian trade was kept in the hands of the Russian Government for many years, but illicit competition ruined the Crown caravans, and Chinese and Russian merchants came into direct contact, to their mutual advantage.

As MORSE states in his *Trade and Administration of the Chinese Empire*, p. 282, the component elements of the old trade are not well-known, but China wanted very little that the West could supply. In cotton manufactures, which now constitute such a high proportion of the import trade, the West was only able to compete with cheap Asiatic labour after the development springing from the inventions of ARKWRIGHT and WHITNEY, and in the 18th and early 19th centuries the movement of cotton cloth was from China to Europe and America in the shape of nankeens to provide smallclothes for our grandfathers. Woollens were wanted, but only in small quantities, and quicksilver (for vermilion making, etc.), and lead (for tea-chests and bullets), the amount of which was not much greater. In 1820 the East India Company imported only the following articles: cotton (75,000 piculs); iron (10,000); lead (14,000); pepper (7,500); sandalwood (10,000); broad-cloth (12,000 pieces); long ells and worleys (128,000 pieces); camlets (16,000 pieces), and cotton goods (5,000 pieces). Private traders imported mostly the same goods, and in addition opium, tin, steel, and Straits produce, such as spices, rattans, black and



red wood, myrrh, gums, etc., and a few occidental luxuries (clocks and watches are first found in the list for 1827). The value of the import trade varied from Spanish Dollars 14,000,000 to 23,000,000 from 1820 to 1834, gaining annually.

The suppression of the E. I. Company's monopoly resulted in a trade boom, which was however only temporary, and was succeeded by a period of losses and disappointment owing to exaggerated hopes being unrealised. The "adverse balance of trade" against China was the feature of this period, and excited alarm on the part both of the Chinese and of foreigners, the former seeing only the drain of silver and the latter feeling that much more business might be done, to the profit of all concerned, if Chinese products were given a free outlet. In the decade after the first war this trouble was acute, but it adjusted itself thereafter with the rapid growth of the silk trade at Shanghai, (hitherto silk had gone out exclusively from Canton), after the opening of that port. In a few years silver was flowing more copiously into the country than it had ever flowed out.

The course of direct trade with Great Britain, of which records exist, is interesting. In 1837 the imports were valued at £900,000; the opening of the five ports (Canton, Amoy, Foochow, Ningpo and Shanghai) in 1843 and 1844 was the signal for a burst of energy, which resulted in overtrading. In 1845, £2,400,000 worth of goods were imported from England. The consequent depression of 1846 was inevitable, and in the four following years trade found its level, with imports of one and a half million. This was a disappointment to foreign merchants, but it was realised at last that no increase could be expected until freer intercourse with the interior had been obtained. In 1851, however, the northern markets participated more fully, and the effects of the opening of the northern ports began to be felt. This development of British trade in manufactures which seemed so hopeful in the years 1851-1852, received a severe check, at a time when hopes were very high, by the outbreak of the T'ai P'ing Rebellion in 1853. The effects of this great movement were felt in 1854, when British imports fell to one million, and the lost ground was not recovered until 1858, when the figure was £2,900,000, an increase of one million since 1850. Then came the opening of six new ports (Chinkiang, Newchwang, Chefoo, Taiwan, Swatow and Kiungchow) by the Treaty of Tientsin, followed by a remarkable increase of British exports to China, which rose to £4,500,000. This access of prosperity led to exaggerated ideas being entertained of the immediate prospect of improved trade, as had been the case when the first ports were thrown open. There was again overtrading and disappointment. Relief came from an unexpected quarter, viz., from

the arrest of the supply of raw cotton by the American Civil War. Nevertheless the glut of cotton goods, accumulated in the years 1859-1861, was not disposed of until late in 1862; and these events so threw the trade out of its accustomed channels that the genuine results of increased foreign intercourse were not realised until 1865. After this the course of trade was steady.

In 1864 the Imperial Maritime Customs began the publication of statistics, and valuable *Trade Reports* were issued, which show the development of trade from that date.

Up to 1872 the value of Imports far exceeded that of Exports, but in that year the tide turned in favour of the latter, owing to the great depreciation in the value of Imports. Besides this, another factor favoured Exports, viz., the revival of the silk trade after the downfall of the T'ai P'ings, which checked the development of the foreign piece goods trade. The silk trade reached its zenith in 1876, when the value of silk exports reached £10,654,000. At the same time, as vast tracts devastated by the rebellion were recovered to cultivation, the cotton fields of the Lower Yangtze region were again opened up, and the price of native cotton cloth (which, though coarse, was more durable and warmer than its foreign rival) fell to its former level. The demand for the foreign article became restricted to the poor, who could not afford to pay the higher price for the native cloth, (which was ultimately, however, more economical), and to the wealthy, who preferred the more delicate texture of foreign cloth for underclothing. Distrust was also engendered for foreign cloth owing to wholesale adulteration of the latter at this time.

The percentage of the various Imports and Exports for the first five years of the seventies was as follows:—

IMPORTS.			EXPORTS.		
Opium	...	39.07	Tea	...	53.32
Cotton Piece Goods	31.90		Silk	...	37.22
Woollens	...	6.72	Sugar	...	1.98
Metals	...	4.78	Sundries	...	7.48
Sundries	...	17.53	(Cassia, matting, china-ware, paper, fire-crackers, etc.).		

The expectation of vast profits referred to above was sadly disappointed. Prosperous years were followed by reaction, and trade underwent fluctuations, which upset the over-sanguine calculations previously entertained.

In 1879 it was pointed out that foreign trade had for years been steadily increasing: new articles of trade had been coming forward year by year and had established themselves in growing demand. A desire to take advantage of Western arts and sciences was surely gaining ground among the Chinese, and this was leading to the necessity for

closer intimacy with the outside world, and a consequent appreciation of many ideas and appliances hitherto regarded with indifference or contempt. The establishment of Legations and Consulates abroad at this time gave opportunities to those best qualified to judge of knowing what room there was for improvement in China. It was also at this time that a number of enlightened officials began to realize the usefulness of railways. Efforts were made even at considerable personal risk to introduce them into the country, but the Court above and the people below were as obstinate as before. Nevertheless the germ of a desire for improvement had been planted, and before many years this innovation, so vital to the interests of the country, was actually introduced. The year 1879 was not only replete with commercial prosperity, but significant in promise for the future, and marks a stage in the forward progress of China.

Unfortunately progress was not maintained in the next few years, but the elements were present, and in 1896 the volume of trade reached a record point: in cottons the turn of the tide had now come.

It was in the late seventies that Sundry Exports began to attract notice. The chief of these was straw braid, which was coming into favour in the West for basket-work as well as for making hats. A demand for Chinese hides sprang up during the Russo-Turkish war, for military use, and was fostered by the terrible famine in North China in 1876-1877, when thousands of cattle were killed for meat. Wood oil and nutgalls also claim attention, though the extension of trade in the latter did not assume much importance until 1888, when the universal mourning in Germany caused exportation to that country, where the galls were used for dyeing black.

These products continued to grow in importance as they were now sent out in a more convenient and portable form than in the past, and were prepared to some extent to resist the deterioration of the voyage by sea, being at the same time packed in reduced bulk by hydraulic machinery and so costing less in freight. The trade in hides and skins, wool, bristles, feathers and raw cotton was energetically pushed, and in the 1890's—a period of awakening in China—forged ahead, so that by 1897 "Sundries" provided half of the total export table, and in late years 70 per cent.

An import in which remarkable progress was shown was that of kerosene oil, first introduced in 1863. Ten years later the oil was beginning to find a market, and by 1879 over 4 million gallons were imported. In 1886 nearly 23 million gallons were imported, the use of native vegetable oils for illuminating purposes having been largely superseded, especially after the Yangtze floods of 1884,

which destroyed the oil-bearing crops. This import equalled that into India, but China soon began to take much greater quantities, the Russian import beginning in 1882, and soon reaching one-third of the total, and prices falling, while the oil was better packed in secure cans, which latter were also very acceptable to the Chinese poorer classes. In 1896 Sumatra oil entered the field, and with the use of tank steamers, the trade developed with astonishing rapidity, although unfortunately for consumers prices increased. The establishment of tanks at the leading ports was not undertaken until the end of the 19th century, but the rival companies have now tanks installed at many ports.

Figures of import:—

1903. 85 million gallons; 1904. 156 million gallons; 1911. 235.8 million gallons (valued at Tls. 34,800,000).

A feature of the 'eighties was the rapid development of the import trade with Japan, which sent especially cotton piece goods, (often made of Chinese cotton) and cotton woven fabrics, matches, soap of foreign type, sulphuric acid, umbrellas, etc., all of which competed with other foreign goods. Japan also exported to China, in addition to the marine products which had long formed a staple of trade, coal, timber, copper, paper, medicines, fans, dye-stuffs, etc. China in return sent cotton and sugar, and little else.

In 1876 the total value of the trade with Japan was under Tls. 5,000,000; in 1882 the 6 million figure was reached and in 1887 the 7 million figure. 1889 was a year of great advance, China shipping much cotton and sugar to Japan, the trade with which (import and export) reached over 13 million taels. From 1895 the import figures were augmented by those of Formosa trade, and the advance made was very rapid, 1899 (the bumper year of Chinese trade) showing figures of Tls. 53,000,000, two-thirds being imports. The leading items among the latter were cotton yarn, coal, matches, and fishery products, and, although the list of other imports was beginning to extend, no single article was as yet of importance. China's export trade was almost confined to raw cotton, beans and beancakes, and a little wild silk and cocoons.

With the turn of the century the trade with Japan began to assume very important dimensions. In Imports 1903 saw an advance from 35 to 50 millions of taels, in 1910 the figure was 76 millions, which had increased to 119 millions in 1913, and reached 160 millions in 1916. In Exports 1902 exceeded 1901 by 12 millions (from 16 to 28); 37 millions was the total in 1908, rising to 77 in 1915 and 112 in 1916. To the last figure beans and other oil-seeds, with oil and refuse cake, contribute 41 millions, metals (antimony, iron, and copper—the last melted-down cash), 26 millions, cotton 13

and hides and skins 7 millions, making about 70 per cent. of the whole export trade. Of the 160 million taels of imports, cotton yarn has 33, cotton piece goods 30, (chiefly sheetings, shirtings, drills, jeans, and Japanese cotton cloth), sugar 11, timber 8, coal, fish and matches 18—almost equally divided. These seven items therefore take about two-thirds of the import trade, and are also long-established on the list, but there are many other goods of less standing which are gradually growing in importance. Thus iron and steel manufactures are increasing, clothing (modern), drugs, umbrellas, mirrors, stationery, cigarettes, etc., which enter into competition with Chinese goods, and such items as chemical products, machinery, window glass, electrical, photographic, and telegraph materials, etc., which have hitherto been imported from Europe, but, owing to the war, are now being produced in Japan, for the Chinese market.

The most remarkable development of the export trade in the early years of the present century was that which took place in the trade in oil-yielding seeds and in the oil extracted from them. There had been for many decades a coastal trade between Manchuria and Kuangtung in soya beans, while groundnuts were sent from Shantung to the same province, the refuse cake being used as fertiliser for the rice and sugar plantations. In the late 1890's trade in these seeds with foreign countries began, beans and beancake going at first to Japan. Later on a European demand sprang up for soya beans, and groundnuts, rape-seed, and especially sesamum from Honan soon began to go out in great quantities. In 1886 the trade was still in its infancy, but by 1899, when railways were beginning to operate, ten million taels worth of beans and cake were sent out; in 1908 the value of exports of seeds and cake of all kinds was Tls. 34,000,000, and in the following year this figure was almost doubled. 1913 was the record year, with Tls. 83,000,000 for seeds and oils. Although there has been a slight set-back during the war, the trade will doubtless continue to develop in response to the ever-growing demand in Western countries for these valuable fertilisers, cattle-foods, and oils, which are used in many industries.

*Change in method of doing business.*—The early nineties were marked by alteration in the mode of conducting business in China, due to the long continued fluctuations in exchange. This applied especially to the import trade. In 1891 there was a 12% fall in the gold value of silver, followed by a 9% fall in 1892: bank failures and general restriction of credit were a feature of this period, which introduced the system of indent, goods being no longer held on stock or ordered to meet the requirements of the market. The "merchant prince" gave way to the commission broker, and

business became modernised, fortunes being no longer made in a short time, and profits having to be contended for with greater keenness.

*Decline of the Tea Trade.*—In the early years of the 19th century the amount of tea exported from China to W. Europe and America was about 250,000 piculs, worth about £4½ million. At the time of the ending of the E. I. Company's monopoly the annual exportation had increased by about 80,000 piculs; after the opening of the Treaty ports by the Treaty of Nanking the figure was soon almost doubled (600,000 piculs in 1845) and ten years later, so great was the demand, there had been a further 50% increase. In 1867 (the date of the first Customs Reports), tea, with an exportation of one and a quarter million piculs, contributed three-fifths of the value of all exports. In 1886 the record figure of almost two and a quarter million piculs was reached, giving a value equal to 43% of all exports. But the proportion of Chinese tea consumed in England had decreased from 93% in 1865 to 59%, and Indian tea was beginning to supplant the Chinese product. Easy and sometimes fabulous returns stimulated over-production, which depressed prices, and these further depressed quality to a point where younger rivals could step in. Owing to lack of careful cultivation and preparation the quality rapidly degenerated, and many of the old famous districts became stocked with old used-up trees, grown at a time of prosperous over-production. Adulteration also bore its part in the decline, and such malpractices as cramming dust into chests. By 1890 tea had dropped greatly in value, and the decline was progressive, although the American market took increased quantities. In 1901 the low water mark was reached with an exportation of only Pcls. 1,157,000. In the next year, in response to appeals from merchants, the duty on tea exported was reduced by half, and since then there has been some recovery, Russia taking more and more tea. In 1911 Pcls. 1,324,000 were exported, worth Tls. 37,000,000, and in 1915 Tls. 55,000,000 worth went out. But permanent revival will only follow on the introduction of improved methods of cultivation.

Chinese sugar has suffered a similar fate; the exports up to the 1880's were very important, but primitive methods of cultivation, with resultant poor quality, led to the Kuangtung sugar being supplanted by the products of Java, Manila, and Formosa, and the sugar refined at Hongkong.

*Metals.*—Imports. China has never been a large importer of metals, for the native supply, though little developed, has sufficed for the comparatively small needs of a country where manufactures on modern lines have been until recent years non-existent. Apart from lead for tea-chests,

quicksilver for mirrors, tin for "joss-paper," and old iron (the worn-out horse-shoes, nails, hoops, and scraps of Europe), no metals were formerly imported into the country. Most of the tin was, besides, merely Yunnan tin transhipped at Hongkong, where it became technically "foreign." About the year 1902, however, there was an increase in the metal import trade. In 1905 a large amount of copper (Tls. 31,000,000 worth) was imported, but this was almost all for the requirements of mintage, in which there was at the time great activity, and the trade afterwards subsided to the normal low figures. As is well known, China has very large copper deposits, mostly unworked. The imports of iron were in 1902 Tls. 4,000,000, but had risen by 1913 to Tls. 12,000,000, including some galvanised iron, which is coming into increasing use. Rails and some constructional iron and steel for the railways were also imported in increasing quantities for some years, but the Hanyang Ironworks now turn out rails for many of the lines, besides girders, bridge-work, etc. The exportation of pig iron from China has been carried on for some years, and Japan is likely to take large amounts of ore in future years.

*Cotton Goods.*—1886 saw the turn of the tide in the cotton trade, which had not prospered hitherto as it should have done. The most notable feature was the rapid development of the importation of cotton yarn, which by 1887 contributed 30 per cent. of the whole trade, the article having become very popular with the Chinese weavers. Indian yarn increased from one million taels worth in 1885 to ten millions in 1891, and gradually ousted the Manchester yarn, but after this it began to find a formidable competitor in the Japanese product, which not only was favoured by lower freights, but was similar to the Chinese yarn. Besides, owing to proximity, orders for particular yarns could be carried out in the right time to suit the market.

FIGURES OF YARN IMPORT. (In millions of Taels).

	1894	1897	1899	1905	1910	1913	1914	1916
Indian	19.0	26.5	36.3	47.5	36.4	36.4	29.6	25.6
Japanese	.5	6.4	16.9	17.8	23.4	32.5	33.4	34.0

China is now the largest yarn market in the world.

In 1894 it was reported that the Chinese market was singularly inexpansive owing to the high price of textiles caused by low exchange; a new feature was the increase of native cotton mills, which had first been established about 1890. When the right to import machinery was conceded by the Treaty of Shimonoseki in 1895, an extraordinary impetus was given to native industries, especially to cotton spinning and weaving, which were aided by the fall in the gold price of silver. American goods, however, increased, having the advantage over English goods of lower freights and protection, which enabled American manufacturers to export the balance of

their out-turn and sell it at attractive rates in China, the English manufactures having to use a lower class of cotton, which required heavy size to spin.

It was now becoming evident that, with the increased importation of yarn, and the establishment of mills in China, the lower grades were losing ground in the country, and that improvement must be looked for in the finer makes. In these the United States did not compete with Great Britain, and the quality of Japanese goods was poor.

American goods reached their zenith in 1905, when, owing to the extraordinary conditions brought about by the Russo-Japanese War, there was a great demand for cotton goods for war equipment, and besides, the buying power of the Chinese was enhanced by the money spent by the armies. These abnormal conditions soon ceased, and there was a reaction, followed by recovery in 1909, when Japanese goods, whose quality had steadily improved, began to forge ahead, at the expense of the American, while British goods have remained steady for many years. Japanese grey and white goods increased nine-fold from 1902 to 1913; their sheetings now practically control the market in Manchuria and North China, and their imitation nankeens are steadily increasing. Among new features is the importation of Russian cotton prints, which have been pushed by the use of liberal methods; this trade may have great importance in the future.

The following figures show the growth of the Piece Goods trade:—

#### PLAIN COTTON FABRICS

(Shirtings, sheetings, drills, jeans and T-cloths).

1867

P 3,738,965 Value: Tls. 10,537,427  
(72 per cent. of all cottons)

1905

Pieces: 28,702,693 Value: Tls. 90,484,885  
(48 per cent. of all cottons)

1916

Value: Tls. 40,836,719  
(30 per cent.)

#### FINE COTTON FABRICS.

1867

Pieces: 781,359 Value: Tls. 2,467,075  
(17 per cent. of all cottons)

1905

Pieces: 10,821,885 Value: Tls. 27,509,419  
(15 per cent. of all cottons)

1916

Value: Tls. 31,872,758  
(23 per cent.)

In 1913 the per centage was as follows:—

Yarn	39.8	(in 1916 46.8 per cent.)
Plain Goods	37.6	
Fine Goods	22.6	

*Present State of Foreign Trade.*—Owing to the great war at present raging, conditions of trade are abnormal, and, for a consideration of present conditions it is well to compare the latest available returns with those of 1913, the last normal year. 1913 saw records established in both imports and exports, and illustrates the fact that, barriers having been broken down, which had for so long hindered development, and railway mileage having greatly increased, nothing could hinder a great increase in the volume of commerce.

Classification of China's Imports and Exports in 1916 according to the plan adopted by the International Conference of Commercial Statistics held at Brussels in 1910 gives the following figures:—

	IMPORTS Tls.	EXPORTS Tls.
I.—Living Animals ...	225,207	5,261,148
II.—Food and Beverages	122,559,839	129,409,252
III.—Materials, Raw and Prepared ...	97,779,755	270,774,410
IV.—Manufactured Pro- ducts ...	314,703,625	76,362,556
V.—Gold and Silver, Un- wrought, and Gold and Silver Coins	56,991,437	73,868,714
	Tls. 592,259,863	555,666,080

#### ANALYSIS: IMPORTS.

II.—In the above is made up chiefly of:—

a. Fish, Crustacea, and Shell-fish	Tls. 13,835,293
b. Rice ...	33,789,055
c. Tea ...	7,409,287
d. Sugar ...	36,720,380
e. Other articles of food (chiefly Ginseng, Tls. 4,437,411; and Seaweed and Agar- agar, Tls. 1,814,486) ...	13,230,789

Tls. 105,064,804

III.—Is made up of:—

a. Bran ...	Tls. 3,370,514
b. Timber ...	13,924,920
Oils, Mineral, and their deriv- atives ...	34,338,631
Coal and Coke ...	9,308,911
Cotton ...	8,456,065

Tls. 69,399,041

IV.—Is made up chiefly of:—

a. Colours, Dyes, and Paints ...	Tls. 4,255,458
b. Cigars and Cigarettes ...	26,958,547
c. Leather and Prepared Skins	7,974,343
d. Thread, Cotton ...	64,253,446
e. Piece Goods, Cotton ...	75,252,251
f. Paper ...	9,680,076
g. Iron and Steel Bars, Rods, , Plates, etc. ...	6,610,158
h. Iron and Steel, other manu- factures ...	14,575,765
i. Locomotives and Tenders ...	14,365,059
j. Other Machinery and Machines	11,221,280
k. Opium ...	10,508,996

Tls. 245,655,379

#### EXPORTS.

II.—Is chiefly made up of:—

a. Eggs ...	Tls. 12,331,477
b. Vegetables, Dried, Fresh, etc.	22,622,524
c. Fruits ...	4,000,814
d. Tea ...	43,560,417
e. Oils, Vegetable ...	25,377,703

Tls. 107,892,935

III.—Of:—

a. Skins and Furs (undressed)	Tls. 24,113,574
b. Hair and Feathers ...	7,116,358
c. Oil-cake ...	27,345,330
d. Copper ...	9,066,681
e. Tin ...	8,630,164
f. Iron and Steel ...	5,174,974
g. Other metals (including Anti- mony) ...	18,176,702
Textiles:	
h. Wool ...	12,194,665
i. Silk ...	90,042,152
j. Cotton ...	17,627,080
k. Jute, Hemp, Flax, and Ramie	5,074,416

Tls. 224,562,096

IV.—Of:—

a. Medicines ...	Tls. 3,841,087
b. Furs (dressed) and Leather Manufactures ...	4,848,229
c. Grasscloth, Embroideries, and Clothing ...	4,376,365
d. Silk Piece Goods ...	20,019,966
e. Cotton Piece Goods ...	3,657,528

Tls. 36,743,175

A simpler analysis of China's Exports is, however, given in the following summary of the chief items:—

Silk and Silk Products ...	Tls. 111,012,000
Tea ...	43,560,000
Oil-seeds and products ...	81,204,000
Metals and Minerals ...	45,248,000
Skins, Furs, and Leather (prepared or otherwise) ...	28,885,000
Eggs ...	12,331,000
Wool ...	12,208,000
Cotton ...	17,627,000

Other important articles are Bristles, Tls. 5.5 million, Tallow, Tls. 5 million; Straw Braid, Tobacco, Vegetable Tallow, Mats and Matting; each over Tls. 3 million.

And for IMPORTS:

I.—Opium ...	10,300,000
II.—Cotton Goods ...	136,700,000
III.—Woollens, Mixtures and Miscellaneous ...	6,800,000
IV.—Metals ...	26,100,000
V.—Sundries:—	
a. Cereals ..	34,400,000
b. Sugar ..	36,300,000
c. Fish, etc.	27,400,000
	98,100,000
d. Fuel, etc.	
Kerosene ...	31,800,000
Coal ...	9,000,000
Matches ...	8,500,000
	49,300,000
e. Timber and Railway and Building Materials ...	32,000,000
f. Tobacco and Cigarettes ...	31,000,000
	Tls. 390,300,000

These leading items constitute three-quarters of the total imports (516 million taels, which are the net figures, excluding treasure imports).

A comparison between the 1916 figures and those of 1913 (the last normal year) is of interest. In Imports there has been a decline, owing to the war, from Tls. 570,000,000 to Tls. 516,000,000. This falling-off is in the following goods:

Opium (now extinguished) Tls.	31,000,000
Cotton Goods ...	46,000,000
Woollen Goods, etc. ...	5,000,000
Dyes ...	14,000,000
Metals ...	3,000,000

On the other hand, the following articles increased:

Railway Materials, Sleepers, etc.	18,000,000
Tobacco and Cigarettes ...	14,000,000
Cotton, Raw ...	6,000,000
Kerosene Oil ...	6,000,000
Rice ...	16,000,000

Other articles which are wanted in increasing quantities every year are electrical materials and machinery, photographic and printing materials, safes, soap (although soap factories are being built yearly), motor cars, safes, wines and spirits, showing the advance in the requirements of modern civilisation.

The principal loss is, then, in cotton goods and in the material required for dyeing them, and there can be little doubt that these will revive after the war, and that China, whose export trade doubled in the ten years from 1906 to 1916, will become an ever-growing purchaser of foreign goods, especially when order has been re-established and the Government has set itself to the task of encouraging trade and extending communications, as has been done in India, whose export trade is treble that of China.

[N.S.]

PARKER: *China and China Past and Present*; MORSE: *The Trade and Administration of the Chinese Empire*; CAHEN: *Some Early Russo-Chinese Relations* (translated by RIDGE); WELLS WILLIAMS: *The Middle Kingdom*; ODELL: *Cotton Goods in China*; CUSTOMS AND CONSULAR REPORTS.

TRAGOPAN, RED, a very handsome species of the Pheasant family, *Cerionia temminckii*, found in S.W. China up to S. Shensi, but nowhere abundant. See *Gallinae*.

TRAIN-BANDS, 團練 *t'uan lien*. The local drilled peasantry of a district called out in times of emergency and afterwards disbanded again. They received arms, quarters and food while serving, but no pay.

TRAITORS, THE THREE. The Chinese consider three men in the Han dynasty as the greatest traitors in their history: WANG MANG, TUNG-CHO and TS'AO TS'AO. (See under each name).

TRAPPISTS. There is only one Trappist monastery in China, the Cistercian Abbey of Notre Dame de la Consolation at Yang-chia ping in the mountains west of Peking. It was founded by the liberality of the family SROEBERG and some members of the Mission of Peking in 1883. The Monastery became an Abbey in 1891. There are (1915) 12 European Fathers, 18 Chinese priests, and 60 other Chinese.

LIMAGNE: *Les Trappistes en Chine*; PLANCHET: *Les Missions de Chine*, p. 52 (1916); BULLETIN CATH. DE PÉKIN, June 1916.

TRAVELLER. See *Great Traveller, The*.

TREATIES. HERTSLET gives, up to 1907, thirty-two treaties between Great Britain and China, and sixty-eight between other Powers and China, making one hundred. He gives besides twenty-two treaties relating to China made between Foreign Powers.

The following is a complete list of these, but the more important or interesting ones are to be found as separate articles, and for the complete text readers may consult HERTSLET or ROCKHILL.

## I. TREATIES WITH GREAT BRITAIN.

1. Treaty of Nanking, 1842.
2. Declaration respecting Transit dues, 1843.
3. Regulations for British Trade at the five Treaty Ports, 1843.
4. Convention of Bocca Tigris, 1846.
5. Agreement about British Subjects entering Canton, etc., 1847.
6. Treaty of Tientsin, 1858.
7. Agreement containing Rules of Trade, etc., 1858.
8. Convention of Peking, 1860.
9. Agreement respecting Customs Seizures, 1865.
10. Convention to regulate Engagement of Chinese Emigrants, 1866.
11. Supplementary Convention of Commerce, etc., 1869.
12. Chefoo Agreement, for settlement of Yunnan Case, etc., 1876.
13. Memorandum respecting Official Interchange, etc., 1880.
14. Additional Article to Chefoo Agreement (No. 12) : Opium, 1885.
15. Convention relating to China and Tibet, 1886.
16. Agreement respecting Opium Trade at Hongkong, 1886.
17. Convention relating to Sikkim and Tibet, 1890.
18. Additional Article to Chefoo Agreement (No. 12), 1890.
19. Regulations appended to Sikkim-Tibet Convention (No. 17), 1893.
20. Convention for Execution of Convention of 1886 (No. 15), 1894.
21. Convention respecting Junction of Chinese and Burmese Telegraph Lines, 1894.
22. Agreement modifying Convention of 1894 (No. 20), 1897.
23. Exchange of Notes respecting non-alienation of Yang-tzu Region, 1898.
24. Convention respecting Extension of Hongkong Territory, 1898.
25. Convention respecting Weihaiwei, 1898.
26. Final Protocol for Resumption of Friendly Regulations, 1901.
27. Agreement respecting New Chinese Import Tariff, 1902.
28. Treaty of Shanghai respecting Commercial Relations, (The Mackay Treaty), 1902.
29. Convention respecting Chinese Labour in British Colonies, 1904.
30. Convention revising Convention of 1894 (No. 21), 1905.
31. Agreement respecting Whangpoo Conservancy, 1905.
32. Convention respecting Tibet, 1906.

## II. TREATIES, ETC., BETWEEN CHINA AND POWERS OTHER THAN GREAT BRITAIN.

(ARRANGED UNDER COUNTRIES.)

## AUSTRIA-HUNGARY.

33. 1869. Commerce, etc. (Peking).
1901. Resumption of Friendly Relations.
1902. Customs Tariff.
1905. Whangpoo Conservancy.

## BELGIUM.

34. 1845. Letter, Belgian Trade.
1865. Commerce, etc. (Peking).
1901. Resumption of Friendly Relations.
1902. Customs Tariff.
1905. Whangpoo Conservancy.

## BRAZIL.

35. 1881. Commerce, etc. (Tientsin).

## CONGO FREE STATE.

36. 1898. Most-favoured-nation Treatment.

## COREA.

37. 1899. Amity and Commerce. (Seoul).

## DENMARK.

38. 1863. Commerce, etc. (Tientsin).

## FRANCE.

39. 1844. Commerce, etc. (Whampoa).
40. 1858. do. (Tientsin).
41. 1858. Tariff and Commercial Regulations.
42. 1869. War Indemnity, etc.
43. 1865. Tonnage Dues.
1866. Chinese Emigrants. (Not ratified).
44. 1884. Peace, etc.
45. 1885. Cessation of Hostilities.
46. 1885. Peace and Commerce, (Tientsin).
47. 1886. Commerce, etc.
48. 1887. do.
49. 1887. Boundary, China and Tonkin.
50. 1888. Telegraph Lines.
51. 1895. Purchase of Land, etc., by Missionaries.
52. 1895. Boundary, China and Tonkin.
53. 1895. Commerce, etc.
54. 1898. Tonkin-Yunnan Railway, etc.
55. 1898. Kuang-chou wan.
1901. Resumption of Friendly Relations.
1904. Customs Tariff.
1905. Whangpoo Conservancy.

## GERMANY.

56. 1861. Commerce, etc.
57. 1880. do.
58. 1880. Tonnage Dues.
59. 1898. Kiao-chou.
1901. Resumption of Friendly Relations.
1902. Customs Tariff.
1905. Whangpoo Conservancy.

## ITALY.

60. 1866. Commerce, etc. (Peking).
1901. Resumption of Friendly Relations.
1905. Whangpoo Conservancy.

**JAPAN.**

61. Withdrawal of Troops from Corea.
62. 1895. Peace. (Shimonoseki).
63. 1895. Retrocession of Liao-tung.
64. 1896. Commerce, etc. (Peking).
65. 1896. Settlements, etc.
1901. Resumption of Friendly Relations.
1902. Customs Tariff.
66. 1903. Commerce, etc. (Shanghai).
67. 1905. Manchuria.
1905. Whangpoo Conservancy.
68. 1907. Railways in Manchuria.

**MEXICO.**

69. 1899. Commerce, etc. (Washington).

**NETHERLANDS.**

70. 1863. Commerce, etc. (Tientsin).
1901. Resumption of Friendly Relations.
1902. Customs Tariff.
1905. Whangpoo Conservancy.

**NORWAY.** See under *Sweden and Norway*.

**PERU.**

71. 1874. Commerce, etc. (Tientsin). Immigration.

**PORTUGAL.**

72. 1862. Commerce. (Not ratified).
1887. Relations, Macao, etc.
73. 1887. Commerce, etc. (Peking).
74. 1887. Opium Trade, Macao.
75. 1887. Collection of Opium Duties, Macao.
1904. Commerce. (Not ratified).

**RUSSIA.**

76. 1689. Boundary, etc.
77. 1727. do.
78. 1768. Frontier Offences.
79. 1851. Commerce, Extradition, etc., Ili and Kouldja.
80. 1858. Protection of Riverine Trade on Ussuri, Amur and Sungari.
81. 1858. Commerce, etc. (Tientsin).
82. 1858. do. (Peking).
83. 1864. Boundary (Teluguchak).
84. 1869. Overland Trade.
85. 1881. Re-establishment of Chinese Authority in Ili, (St. Petersburg).
86. 1886. Port Hamilton and Corea.
87. 1892. Telegraphic.
88. 1898. Port Arthur and Talienswan.
1898. do.
1901. Resumption of Friendly Relations.
90. 1902. Manchuria.
1905. Whangpoo Conservancy.

**SPAIN.**

91. 1864. Commerce, etc. (Tientsin).
92. 1877. Emigration, Cuba.
1901. Resumption of Friendly Relations.
1902. Customs Tariff.
1905. Whangpoo Conservancy.

**SWEDEN AND NORWAY.**

93. 1847. Commerce, etc. (Canton).
1904. Customs Tariff.

**UNITED STATES.**

1844. Customs Tariff, (Wang-hia).
94. 1858. do. (Tientsin).
95. 1858. do. (Shanghai).
96. 1868. do. (Washington).
97. 1880. Chinese Immigration into United States.
98. 1880. Commercial Intercourse and Judicial Procedure.
99. 1894. Emigration. (Expired),
1901. Resumption of Friendly Relations.
1902. Customs Tariff.
100. 1903. Commerce, etc. (Shanghai).
1905. Whangpoo Conservancy.

**III. TREATIES BETWEEN FOREIGN POWERS RELATING TO CHINA.**

101. 1896. Great Britain and France. Privileges in Yunnan and Sûch'uan.
102. 1898. Great Britain and Germany. British Occupation of Weihaiwei.
103. 1898. Great Britain and France. Trade Marks.
104. 1899. Great Britain and Russia. Railway Interests.
105. 1899/1900. Great Britain and France. Hankow Concessions.
106. 1900. Great Britain and Germany. Policy.
107. 1902. Great Britain and Japan. Alliance. (Expired).
108. 1902. France and Russia. Integrity of China.
109. 1903. Great Britain and Italy. Trade Marks.
110. 1904. do. Portugal. do.
111. 1904. do. Netherlands. do.
112. 1904. do. Belgium. do.
113. 1905. do. United States. do.
114. 1905. do. Japan. Alliance.
115. 1905. Japan and Russia. Peace.
116. 1905. Great Britain and Denmark. Trade Marks.
117. 1906. Great Britain and Germany. Trade Marks.
118. 1906. Great Britain and Russia. Trade Marks.
119. 1907. France and Japan. Integrity of China, etc.
1907. Japan and Russia. Manchurian Railways.
120. 1907. do. Integrity of China.
121. 1907. Great Britain and Russia. Tibet.
122. 1907. do. Scientific Expeditions to Tibet.

**HERTSLET** : *China Treaties*, (1908) ; **ROCKHILL** : *Treaties and Conventions—China and Korea*, 1894-1904, (1904) ; **CUSTOMS** : *Treaties between China and Foreign States*, 2 vols., (1908).



**TREATY OF HOOMUN CHAI, SUPPLEMENTARY.** See *Hoomun Chai Treaty*.

**TREATY OF SHANGHAI, THE**, commonly known as the **MACKAY Treaty**, was signed at Shanghai, September 5, 1902, by Sir J. L. MACKAY, LU HAI-HUAN and SHENG HSÜAN-HUAL. The Treaty regulates a number of commercial matters, as the abolition of likin, the protection of trade-marks, the opening of Changsha, Wanhhsien, Anking, Hui chow and Chiang mên to foreign trade etc.

**TREATY OF SHIMONOSEKI**, The treaty of peace after war with Japan was signed at Shimonoseki, April 17, 1895, by Count Ito, Viscount Mutsu, LI HUNG-CHANG and LI CHING-FANG. The chief articles agreed on were the independence of Korea; cession to Japan of the southern part of Fêng-t'ien Province, of Formosa and of the Pescadores; an indemnity of two hundred million taels to be paid by China to Japan; Shasi, Chungking, Soochow and Hangchow to be opened to Japanese trade, and the temporary occupation of Weihaiwei by the Japanese till China had performed her obligations according to the treaty.

Russia, Germany and France having objected to Japan's possession of Fêng-t'ien, or Liao-tung, a Convention was made between China and Japan, November 8, 1895, by which that territory was retroceded to China and thirty million taels were paid by China to Japan as compensation.

**TREATY OF THE BOGUE.** See *Hoomun Chai Treaty*.

**TREATY PORTS** are the ports where by treaty foreign Powers may establish Consulates and foreign merchants may reside and trade, and where duties on exports and imports are levied according to a tariff fixed by treaty. They now include, however, some ports opened, not by treaty, but voluntarily by the Chinese Government, on the same footing as the others.

Some treaty ports have national Concessions, on which municipal and police administration is in the hands of the Consul of the lessee Power; others have Settlements or 'reserved areas for residence,' with municipal organization, but where China issues the title-deeds; others, especially the more recently opened ones, have neither concession nor reserved area, though there are a few places where the Chinese have established 'International Settlements.' A full list of them will be found in the *Customs Returns* or in the *China Year Book*. The more important are given under separate headings in this work.

**TRIADS** in the three religions. See *Three Pure Ones, Three Holy Ones, Three Noble Buddhas*.

**TRIAD SOCIETY, THE**, 三合會 (i.e. Heaven, Earth and Man), also known as Heaven and Earth

Society and the Hung League, is the most famous of all the secret sects of China. Its own records do not agree as to the date of its inception, one set giving 1674, the twelfth year of K'ANG HSI, while another gives sixty years later under YUNG CH'EN.

Both agree as to the primal object, extinction of the dynasty—and the motive—revenge. It is said that a band of military monks at the Shaolin Monastery in Fukien had assisted K'ANG HSI in putting down an insurrection in a tributary state and had been at first rewarded, but that later two unworthy officials represented the monks and their followers as dangerous to the throne, with the result that the monastery was surrounded and burnt, only five inmates escaping. These five uniting with an official named CH'EN CHIN-NAN 陳近南, who was in disgrace for taking their part, established a Society under the names of the Hung (Deluge) Society, or the Triad Society or the Society of Heaven and Earth. The official was an ardent student of Taoist occultism, and thus both Buddhist and Taoist elements appear in the ritual. The new Society fought for the Ming cause in Fukien, but was unsuccessful, and the scion of the Ming house whom they had set up disappeared.

Other rebellions followed: one in Formosa in 1787, as the result of oppression of the Society by military officials, one in 1814 in Kiangsi, one in Canton in 1817, where there were numerous executions. In 1832, the Triad members were again in trouble for assisting the Yao tribes against the Peking government. By this time, they had also established themselves in Siam, in the Dutch East Indies and in India.

In 1859 they were again in rebellion in Kuangtung and Kuangsi and hence were supposed to be in league with the T'ai P'ing rebels, but this is incorrect. HUNG, the leader of the latter, was never a member of the Triad Society, although like them he adopted the Ming style of clothing and head-dress, and he would accept no members of the Society who would not turn Christian. The Triad members were certainly encouraged by the T'ai P'ing movement, and fought from 1850-1856 in Kiangsi and Fukien. Sometimes parties cut off from one would join the other, e.g. the Triad Society held Shanghai city in 1853-1854 for fifteen months, and when compelled to evacuate it joined the T'ai P'ing forces. They were never anti-foreign.

The organization when carried beyond China lost a good deal of its political meaning and became more of a Friendly Society. Nevertheless the British and Dutch authorities disapproved of it, as it screened its members from the law, and sometimes levied blackmail. At first registration only was insisted on, but later suppression was found necessary, even in California, Siam, and Australia. In 1845 membership was made a penal offence in Hongkong,

with a punishment of branding on the cheek and three years' imprisonment, but this soon became a dead letter, and in 1857 a band of 800 coolies, probably all Triad members, worked loyally for the English against the Manchus.

In 1887 all Chinese secret societies were prohibited by the British, as the result of their incessant quarrels amongst themselves. At this time there were 155,440 Triad members in the Straits Settlements alone. The pioneer missionaries, MILNE and MORRISON, with others, had begun to write about them as early as 1825, but the accidental finding by the police in 1853 at Padang (Sumatra) of a number of their books and paraphernalia led to much more information being searched out than had been obtained before. SCHLEGEL, at that time the official in charge of the matter, wrote a book embodying his discoveries, and inclined to the view that "Freemasonry early divided into East and West, and that the Triad Society was an Eastern development of the same," a view which has not been sustained by others, who find resemblances to Masonry in various Chinese sects without postulating any historical connection.

The Triad Society was at first composed of five sections under five Grand Lodges, being one each for the five "Patriarchs" or monks who escaped when the Shaolin Monastery was burnt, but in course of time a good deal of admixture has taken place. There is a very complicated ceremonial for the initiation which is called "Entering the Hung doors;" thirty-six oaths are taken, and an elaborate certificate given. There are many degrees of membership with appropriate ritual; the members test each other by certain hand signs and sentences, and by fanciful arrangements of teacups and other common objects, and communicate in cryptic fashion by using numbers instead of certain characters, by maiming or substitution of others, etc.

Portuguese and Malays are sometimes admitted to the brotherhood, and certain modifications of the signs have been introduced for their benefit.

See *Secret Sects*. [C.E.C.]

STANTON: *China Review*, vols. xxi, xxii;

SCHLEGEL: *Thian Ti Hwei*.

BALL: *Things Chinese* (under Secret Societies).

**TRIBUTARY STATES.** See *T'u Szu*.

**TRIGAULT, NICOLAS**, 金尼各 *Chin Ni-ko*, a Jesuit Father, born at Douai in 1577. He reached Nanking early in 1611, then passed to Hangchow and Peking. Sent to Rome as Procureur, he went by land from Cochin to Goa and from Ormuz to Alexandria. After visiting and obtaining gifts from various European princes, he returned to China in 1618 at the head of twenty-two missionaries, among whom were RHO and SCHALL. He worked at Nanch'ang and Hangchow, in 1623

established himself at K'ai-feng fu, then passed to Shensi, whence he was recalled to Hangchow in 1627; and in that city he died in 1628. His tomb may still be seen there.

HAVRET: *La Stile chrétienne de Si-ngan-fou*, ii, p. 57, note; MOULÉ: *Chinese Recorder*, vol. xxi, p. 509.

**TRIPITAKA.** See *Buddhist Canon*.

**TRIPODS, THE NINE.** Tradition says the great Yü, receiving tribute of metal from the Nine Provinces, made therewith nine vases or tripods. According to the *Tao Chuan* they bore delineations of all the objects of nature, that people might know the gods and evil spirits. According to the *Shih chi* 史記, however, they bore maps of the Nine Provinces, with records of population and property. They were made in B.C. 2202 and, according to the *Tao Chuan*, were removed by the founder of the Chou dynasty to his new capital Lo 洛邑 in B.C. 1122.

**TROGONIDAE**, a Family of the Order *Trogones*, the Trogons, a tropical group of birds. There are two members of this group in China. *Harpactes yamukanensis* RICKETT, from central Fukien, where it lives in the wooded mountains. *H. hainanus* O. GRANT, from Hainan.

**TRUCINS.** The Mongols applied the term Tuin to Buddhist priests, being probably an Uighur word; and this is the only suggested origin of Trucins, spoken of by the Archbishop of Soltania as "a sovereign bishop, such as the Pope is with us."

YULE: *Cathay and the Way Thither*.

**TRUMPETS.** See *Musical Instruments*.

**TRUTIUS.** See *Trucins*.

**TS'AI DAM**, a word which may be Tibetan, *ts'ai*, salty, *dam*, a plain; or Mongol, *tsayidam*, broad expanse of country; the name of a plateau lying west of Koko nor, but lower, at an elevation of 9,000 feet. It is between the Altyn-tagh and Kun lun ranges. Its extent is about six hundred miles from east to west, and a hundred or a hundred and fifty from north to south. The population is estimated at four thousand to sixteen thousand. It was once a vast lake.

ROCKHILL: *Land of the Lamas*.

**TSAI LI CHIAO, THE**, 在理教, a sect of modern origin, with headquarters at Tientsin, and a large following in North-east China, Mongolia and Manchuria. In 1896, it was stated that half of the Chinese at Tientsin belonged to this sect. Its teachings are negative and include the prohibition of tobacco, wine and opium. See *White Lotus Society*.

**TS'AI, STATE OF**, 蔡, a small feudal State of the Chou Empire, lying south of Cheng. It was

given with the title of Marquis to one of Wu WANG's younger brothers, who was soon banished (*Shu Ching*, V, 17). The State was destroyed by Ch'u B.C. 446.

Its capital is recorded to have been moved many times, but it was probably not much more than a walled village. CONFUCIUS spent three years in Ts'ai during his wanderings.

PARKER: *Ancient China Simplified*; HIRTH: *Ancient History of China*.

**TS'AI YÜAN CONSPIRACY**, a plot of three, the Prince I (Ts'ai Yüan), Prince TUAN HUA and the Imperial clansman SU SHUN, the last being the instigator and leading spirit. It was a conspiracy to secure the regency for themselves on the death of HSIEN FENG. The plot included the killing of YEHONALA, the favourite concubine of HSIEN FENG, the famous Empress Dowager of later days, and also the massacre of all foreigners in Peking. With the aid of JUNG LU and Prince KUNG, YEHONALA defeated the conspirators and had them sentenced to death; SU SHUN was beheaded and the other two were allowed to commit suicide. A full account is given by BLAND and BACKHOUSE.

BLAND and BACKHOUSE: *China under the Empress Dowager*.

**TSAMBA**, The Tibetan term for roasted barley ground into flour.

**TS'AO**, 蓼. See *Jujubes*.

**TS'AO SHÊN**, 灶神, *Tsao chün* 灶君, etc. See *Kitchen god*.

**TS'AO, STATE OF**, 曹, a petty fief of the Chou dynasty, given to a brother of Wu WANG with the rank of Earl 伯. It lay north of Sung, by which State it was extinguished in B.C. 486.

PARKER: *Ancient China Simplified*.

**TS'AO TS'AO**, 曹操 or Ts'ao CHI-LI 曹吉利. A native of Kiangsu, born A.D. 155. By great energy and after much fighting against rebel chieftains he rose to be Minister of State in 208, and gradually then absorbed all real power, the Emperor HSIEN TI being a mere puppet in his hands. His daughter became Empress of HSIEN TI and his son became first Emperor of the Wei dynasty. He is regarded as the type of a bold, ambitious and unscrupulous Minister. He led enormous armies, having, it is said, a million of men under arms at one time. He died A.D. 220.

**TS'ENG CHI-TSÊ**, 曾紀澤. The second son of Ts'eng KUO-FAN, and known to foreigners as Marquis Ts'eng. He was born in 1837 and succeeded to the title in 1877. He taught himself a certain amount of English, and in 1878 was appointed Envoy to England and France. In 1880 he was Ambassador to Russia, and won much praise for the

diplomatic skill by which he obtained the restoration of Kuldja to China. He occupied various posts with success till his death in 1890. He was very enlightened and progressive, and was much regretted by all foreigners who knew him. Besides his official successes he was noted among the Chinese for his calligraphy.

**TS'ENG KUO-FAN**, 曾國藩, a native of Hunan, born in 1811. He spent many years in fighting the T'ai P'ing rebels and the Nien fei in Shantung, and in 1869 became Viceroy of Chihli. He was strongly in favour of peace with foreign nations, was incorruptible and died poor in 1872.

**TSINANFU**, 濟南府 *Chi nan fu*, the capital of the Shantung province, opened by the Chinese voluntarily as a Foreign Commercial Settlement in 1906. It is on the Tientsin-Pukow Railway, 340 kilometres from Tientsin, and is connected by rail with Tsingtao, 412 kilometres. It has also an outlet to the Chihli gulf by a canal (146 miles). It is 5 miles from its port, Hukow, on the Yellow River. The population is supposed to be 300,000 and includes a large number of Mohammedans. It has been for many years an important centre of missionary activity.

The place is noted for some magnificent springs in the south-west suburb, the streams from which flow through the city into a lake on the north side.

**TSINANFU INSTITUTE, THE**, at the capital of Shantung, was erected in 1904-5 by the English Baptist Mission with money provided by the Trustees of the ARTHINGTON Fund (*q.v.*).

The work done is a continuation and expansion of a similar institution begun by the same mission in Tsing-chou fu in 1887 (See *English Baptist Mission*), and is an attempt to influence on social, educational and evangelistic lines all sections of the community, especially the educated classes.

The chief building is a large Educational Museum, open daily free of charge. In the various sections are exhibited natural history specimens, geographical globes and models, historical charts and diagrams, models and diagrams giving elementary instruction in physiography, geology and astronomy, models illustrating means of transport and communication, and a thousand other things.

All the models and diagrams have been produced by Chinese assistants under foreign direction. Duplicates of models, etc., are made by trained men for use in other parts of China, thus extending the influence of the institution.

The other buildings of the Institute consist of two lecture halls, the larger seating six hundred, Reading Room and Library, Reception Rooms for social work, Workshops and Assistants' Room, etc. In all they cover 24,000 square feet floor space; and

there is in addition a Branch Institute for soldiers, opened 1913 near the barracks about three miles from the main Institute, which covers 5,000 feet of floor space, and contains a Lecture Hall, Reading Room, Recreation Room and class rooms.

The Educational work centres round the Museum, and special lectures to students are given once a week on all kinds of important subjects as, e.g., The Value of Afforestation, Social Progress. The History and Work of the Red Cross Society, Plague Prevention, etc.

Lantern Lectures open to all are given regularly at busy times. A special department for Government students was opened in 1912, consisting of Recreation Room, Students Reading Room, Library and Class Room.

The Social work is part of the daily programme of the Institute, while at special times small gatherings of officials and others are invited as need and opportunity arise. One day is set apart for women visitors.

Evangelistic work consists in addresses given every hour during those parts of the day when visitors are most frequent, special meetings for the pilgrims who pass through the city at certain seasons, Bible classes for students and for women, as well as more informal work.

The Soldiers' Institute provides a place of healthy recreation for the men, and its Reading Room is open to civilians of the neighbourhood. On Sunday short educational and evangelistic addresses specially suitable to soldiers are given. All the current expenses of this branch are met by the general commanding and his officers.

The head of the Institute is the Rev. J. S. WHITEWRIGHT.

Since its opening, in 1905, the Institute has recorded 3,000,000 visits.

In 1916, the number of visitors was over 300,000, of which 23,000 were women, including numbers of girl students from government schools.

**TS'IN CHE HOANG TI.** (French System of Romanisation). See *Ch'in Shih Huang Ti*.

**TS'IN DYNASTY.** See *Ch'in Dynasty*.

**TSIN DYNASTY.** See *Chin Dynasty*.

**TSINGHUA COLLEGE, THE,** 清華學校.

In 1908 the United States reduced the amount of the Boxer indemnity due to them by the Protocol of 1901. The reduction was from twenty-four million dollars to thirteen millions approximately, leaving nearly eleven millions to be returned to China. The American President having expressed the desire that Chinese students should be sent to American Universities, the Wai-wu Pu, or Board of Foreign Affairs, announced that from the time when the return of the indemnity began, one hundred students should be sent to the States each year for

four years, and at least fifty each year afterwards till the indemnity payments ceased. Regulations having been drawn up by the Wai-wu Pu and approved by Mr. ROCKHILL, the American Minister, the remission of the portion of the indemnity began on January 1, 1909.

In the Regulations it was provided that the Wai-wu Pu should establish training schools in China to prepare students to enter American Universities. A first batch of forty-eight students, however, were selected by examination from all existing schools.

For the College the government set apart the park near Peking formerly belonging to Prince TUN, situated about three and a half miles from Hsi-chih men by rail or seven by road. The name Tsing Hua was then chosen for the institution and building work was begun on August, 1909. In April, 1911, though the buildings were far from finished, school work was begun with four hundred and sixty scholars. After a session of ten weeks seventy-three of these were sent to the States. The next session was only two or three months long, the Revolution making it impossible to carry on the school. The interruption lasted six months, but from the spring of 1912 the work has gone on steadily.

The College is divided into a high school and a middle school, the course in each lasting four years. According to the *Bulletin* of 1916-17 there were thirty-four Chinese and eighteen American Professors, and a total of 563 students in the two schools. A magazine is published monthly, in Chinese and English alternately, called the *Tsing Hua Journal*.

**TSINGTAU,** 青島 *ch'ing tao*, 'green island'; a town situated at the entrance to Kiaochow Bay on the southern coast of Shantung, and till lately the seat of government of 'German China.' It receives its name from the small island near, known to foreigners as Arcona Island. It was occupied by Germany on November 14, 1897, was leased to Germany on March 6, 1898 for ninety-nine years, and lost by Germany on November 7, 1914, by capitulation to the besieging forces of Japan and Great Britain.

Until about 1892 it was a poor fishing-village, but, as its military value was not unknown, the Chinese sent a garrison there and began to make some fortifications. Russia needing a winter anchorage for her fleet, Kiaochow Bay was lent to her, but she only used it for a few weeks in the spring of 1895. In 1897 China, having lost Port Arthur and Wei-hai-wei, decided to make Tsingtau the base for the Pei Yang fleet.

It is probable that Germany had long wished for the possession of this harbour; it is even said

that the unfortunate gunboat the *Itis* (q.v.) was on her way to occupy it when she was wrecked. In November the murder of two German priests in Shantung, PP. NIES and HENLE, gave excuse for violent action, and after having come to terms with Russia and other Powers on the matter, Germany landed troops from three war-ships and took possession of Tsingtau on November 14. It was so unexpected a movement that the populace rejoiced in the band which headed the troops and the Chinese soldiers at drill politely offered the use of the drill-ground if that was what the Germans had landed for! Admiral DIEDERICHS was the hero of this exploit. Captain TRUPPEL with more soldiers arrived, and took charge of both civil and military government in February, 1898. Prince HENRY of Prussia was despatched from Germany to take part in the affair, and it was at a farewell banquet to him at Kiel that the Kaiser made his notorious reference to the 'mailed fist,' (*fahre darin mit gepanzerter Faust*).

China was obliged to give in to all the German demands, and so a Treaty was signed on March 6, 1898, by which both sides of the entrance to the Kiaochow Bay, the shores of the Bay, a large piece of territory east of the Bay, extending into Laosan, and many islands of the neighbourhood, were leased to Germany for a period of ninety-nine years. The total area of the leased territory was 193 square miles, but outside of this there was also a large sphere of influence, a zone 30 miles wide round the district, within which China might only act with the consent of Germany.

Tsingtau was declared a Protectorate in April, 1898. TRUPPEL gave over the government to Captain ROSENDAHL, the first Governor, who in March of the following year handed it over to JÄSCHKE. After JÄSCHKE's death in Tsingtau on January 27, 1901, Captain TRUPPEL, (later made Admiral), again took the authority, but as Governor.

During their sixteen years of occupation the Germans laid out large sums of money in improvements of every kind. A foreign residential quarter was well planned and has been built over under stringent regulations as to sanitation and appearances, with every discouragement to the mere speculator. The Chinese quarter, Tapautau, is quite separate from the foreign. A very extensive scheme of afforestation was early begun, and the bare hills have been covered with timber. Fine roads have been made in every direction. Harbour works were begun at once, and twenty ships can now be berthed simultaneously. A floating dock was constructed, and a 150-ton crane set up. A railway to the provincial capital Tainan fu, 395 kilometres in length, was completed in 1904. It passes through coalfields, the working of which was reserved to Germany by the Treaty.

The Custom House system at Tsingtau was at its institution a novelty. By a Provisional Agreement of 1899, extended and amended in 1905, the Chinese Customs were established in Tsingtau instead of on the frontier. The experiment was very successful, and Customs duties were collected as at other ports, twenty per cent. of the import duties being however paid over to the colonial government as a contribution to the expenses of the Colony.

When the Great War broke out in 1914, Japan, acting under the terms of her treaty of alliance with Great Britain, advised Germany to disarm all her armed vessels in these waters and to hand over Tsingtau to Japan to be restored eventually to China. No answer was given. Since the colony could be a menace to the peace of the Far East by providing a base for attacks on the commerce of Germany's foes, Japan declared war on August 23, 1914, and with the British took measures for the investment of the German territory. Bombardment began on September 27, and after all the forts had been taken by a night attack, Tsingtau capitulated on November 7. Five thousand prisoners were taken to Japan.

The district has since been administered by Japan.

**TSIN, STATE OF.** See *Chin, State of*.

**TS'IN, STATE OF.** See *Ch'in, State of*.

**TS'I, STATE OF.** See *Ch'i, State of*.

**TSITSIHAR,** the Tungusic name of *Hei-lung chiang* province.

**TSO-CH'IU MING,** or **TSO CH'IU-MING** 左邱明, author of the *Tso Chuan*, the famous commentary on the *Spring and Autumn Annals*, and probably the author of *Kuo yü* 國語. Very little is known of him, but he is supposed to have been a disciple of CONFUCIUS. His tablet was placed in the Confucian Temple in A.D. 647.

**TSO CHUAN,** 左傳, the important commentary on *Ch'un Ch'iu*, by Tso CH'IU-MING (or Tso-CH'IU-MING). See *Ch'un Ch'iu*.

**TSO TSUNG-T'ANG,** 左宗堂. A native of Hunan, born in 1812. He fought for years against the T'ai P'ing rebels, but is famous for his crushing of the Mohammedan rebellion, in which his army advanced to Yarkand, Kashgar and Khotan (1878). For these services he was made Marquis. He was director of military operations against the French at Foochow in 1884, and died there the next year.

**TSOU YEN,** 騶衍, a philosopher of the fourth century B.C., who is said to have written on cosmogony, especially with regard to the Five Elements and their influences; and there is a possibility that he had become acquainted with Hindu philosophy. According to Ssu-ma CH'EN he was a native of the Ch'i state, and a younger contemporary of MENCIUS.

**TSUNG-LI YAMEN**, or more fully *Tsung li ko kuo shih wu ya mén* 總理各國事務衙門. The Yamén of Foreign Affairs, a Council formed by Ministers in other departments of the State. After the making of peace in 1860 a special committee was appointed to consider how foreign affairs should thereafter be managed. In January, 1861, a decree appointed three members to conduct this new department; four were added the next year, and most Members of the Grand Council were appointed, the total number varying from eight to eleven. In 1901 it was by treaty transformed into the *Wai wu pu* (q.v.).

**TSUNG MING ISLAND.** See *Ch'ung Ming*.

**TSUNG TU**, 總督. The Governor General of a province before the Revolution, the highest in rank of civil functionaries in provincial administration, and having also certain powers of control over the military forces of his province. He is now replaced by the Shéng chang 省長. See *Government, Republican*.

**TS'U, STATE OF,** See *Ch'u, State of*.

**TUBINARES**, an Order, according to the classification by Blanford, which consists of the Petrels. The species known in China are as follows.

*Thalassidroma monorhis*, SWINHOE's Petrel on the China Sea and in the isles of N.E. Formosa. *Bulweria bulweri*, BULWER's Petrel, Formosa Channel. *Puffinus leucomelas*, on Shantung and Chékiang coasts. *P. pescadorei*, Formosa Channel. *Diomedea albatrus*, *D. nigripes*, two species of Albatross in the China Sea.

DAVID ET OUSTALET : *Les Oiseaux de la Chine*; (Procellariés).

**TUDELA.** See *Benjamin of Tudela*.

**TUI TZÜ**, 對子, 'opposites,' a term for which there is no proper English equivalent. It denotes the pairs of inscribed scrolls, so exceedingly common on walls, doorposts, and elsewhere. The inscriptions are antitheses, word by word. Thus if *heaven* appears on one scroll, the corresponding word will almost certainly be *earth*: *right* will answer to *wrong*, *up* to *down*, etc. A good deal of skill and elegance may therefore be displayed in their composition.

**TULI WANG KHAN.** See *Keratts*.

**TUNGAN**, or **DUNGAN**. A term applied to some Mohammedans of the north-west provinces, supposed to be from a Turki word meaning "convert." They rebelled in 1861, and were practically wiped out as a people by Tso TUNG-T'ANG.

See *Mohammedanism; Yakoub*.

BROOMHALL : *Islam in China*.

**T'UNG CHIEN KANG MU**, 通鑑綱目. This is the celebrated History by SSÜ-MA KUANG.

The original work was entitled *Tz'ü Chih T'ung Chien* 資治通鑑, *Universal Mirror to help Government*. This began with the fourth century A.C. and came down to the end of the tenth century A.D. SSÜ-MA afterwards added a supplement, tablet, etc. A century later CHU HSI, with the aid of his disciples, reconstructed and condensed the work under the present title, completing it in 1223. There have since been various enlargements, elucidations, etc., before the book arrived at its present form. It is now the most complete single work on Chinese general history.

Under KHUBILAI Khan it was translated into Uighur in 1282; and K'ANG HSI had it put into Manchu. The substance of it has been translated into French by DE MAILLA.

GILES : *Note on four Chinese Volumes sent for Identification* (Cambridge, 1907); WYLIE : *Notes on Chinese Literature*, p. 20; DE MAILLA : *Histoire Générale de la Chine*.

**T'UNG CHIH**, 同治, the reign-title of the 8th Emperor of the Ch'ing or Manchu dynasty, whose personal name was TSAI SHUN 載淳. He was born in 1856, son of HSIEN FANG and the concubine YEHONALA, afterwards the famous Empress-dowager of the closing years of the dynasty. He ascended the throne at 5 years old, his mother Tz'ü HSI, Empress-dowager of the West, and the consort of HSIEN FANG, the Empress-dowager of the East, Tz'ü AN, being Co-Regents. His wife was A-LU-T'ü, and in all consideration of the events of these years it must be borne in mind that if she had borne a son she would have been Empress-mother and the Empress-dowager's authority would have been gone. All writers seem to agree that his mother encouraged the young Emperor in all vicious courses; he was a frequenter of the lowest pleasure dens and the hero of many a drunken brawl till his health was destroyed. In November, 1872, at 17 years old he assumed, nominally, the control of government; in January, 1875, he died of small-pox and other diseases, leaving his consort pregnant.

BLAND and BACKHOUSE : *China under the Empress Dowager*.

**T'UNG CHIH**, 通志. See *Lei Shu*.

**TUNG CHO**, 董卓, one of the 'Three Traitors' of the Han period. He was a military leader who usurped the supreme authority as regent of the child HSIEN TI, whom he had put on the throne. He was most cruel and arbitrary in his rule, and died by assassination in A.D. 129.

**TUNG LING**, 東陵, the eastern tombs of the Manchu emperors. See *Mausolea*.

**TUNGSTEN.** See *Minerals*.

**T'UNG TIEN**, 通典. See *Lei Shu*.

**TUNG WANG**, 東王 *Eastern prince*, one of the five original princes of the T'ai P'ing rebellion, created by the leader, the T'ien Wang. He was the best soldier and the ablest administrator among the rebels; but in 1856 he began to have visions like the T'ien Wang himself; and he had to be suppressed. The Pei Wang or Northern prince being ordered to suppress him, killed him with family and adherents to the number of twenty thousand. See *T'ai P'ing Rebellion*.

**T'UNG WÊN KUAN**, 同文館, a College established in Peking in 1863, with a branch in Canton. It was under the general control of the Customs, and after the Boxer year was merged in the Peking University. During nearly the whole of its existence Dr. W. A. P. MARTIN was President. See *Maritime Customs; Peking University; Martin, W. A. P.*

**T'UNG WÊN SHU CHÜ**, 同文書局, a Chinese publishing firm, which photo-lithographed some of the best and rarest of Chinese works, e.g., the Sung edition of the *Hou Han Shu* 後漢書. They also began the publication of *T'u shu chi ch'êng* at Tls. 360 (£90), but this work had to be taken over by MAJOR Brothers of the *Shên Pao*, and done by movable type.

**TURDINAE**, a sub-family of the *Turdidae*, which includes the Thrushes, Ouzels, etc. *Merula mandarina* is resident in the southern provinces. *M. gouldi* was discovered by P. DAVID in Ssüch'uan and has since been found by PRZEWALSKI in Kansu. *M. cardis* comes in flocks to the southern provinces in winter, and in summer goes as far as north as the Amur; but has never been observed in Peking. It has lately been discovered breeding in Anhui, by PÈRE F. COUATOIS, S.J. *M. hortulorum* winters in South China and travels up the coast to Manchuria and E. Siberia. *M. pallida*, the Pale Ouzel, winters in S. China and Formosa, as does also *M. chrysolaus*. *M. obscura*, the Grey-headed Ouzel, is found widely in China and Manchuria at the time of passage. *M. naumanni* is perhaps the thrush most commonly met with in China, especially in the north and west. In Peking in the winter it is seen everywhere; in summer it retreats to Manchuria and Siberia. *M. fuscata*, the Dusky Ouzel, like *T. naumanni*, goes in large flocks and is very abundant during half the year; the two species are often found in company. *M. ruficollis* is very common in the north and north-west. *Turdus albiceps*, the White-headed Thrush, is found in Formosa only. *T. auritus* is a species found at Peking, in W. Ssüch'uan and Kansu. *Geocichla sibirica*, the Siberian Ground-thrush, has been taken on migration in N.W. Fukien, at Chinkiang, in Shantung and in Chihli. SWINHOE found it near Chefoo. *G. citrina* occurs in Hainan

and has been found breeding in Anhui, by P. COUATOIS. *Oreocinda varia*, WHITE's Thrush, visits E. China and occurs also in Formosa. *O. mollissima* is a species found in W. China at eight or nine thousand feet altitude.

The Rock-Thrushes are *Monticola saxatilis*, the Rock-Thrush, in N. Chihli in summer. *Petrophila manila*, all over E. China. *P. cyanus*, in China generally. *P. gularis*, in E. China, breeding in Chihli. *P. erythrogastra*, the Chestnut-bellied Rock-Thrush, in Fukien, Yunnan and Ssüch'uan. There are also three Whistling Thrushes in China: *Myiophonus caeruleus* is found generally; *M. temminckii* and *M. eugenii* are found in Yunnan; and there is one in Formosa, *M. insularis*.

DAVID ET OUSTALET: *Les Oiseaux de la Chine*, (Merulidés; Saxicolidés part).

**TURFAN** 吐魯番 *T'u-lu-fan t'ing*, a town on the old southern road (*T'ien shan nan lu*) from China to the west. It lies east of Kashgar, on the north-eastern edge of the Tarim basin, that is, in Sinkiang, (q.v.), in a depression some 200 feet below sea level. The population of the whole oasis is given as 65,000. It is often known now as Chotscho (or Qoco), which may be the Turkish equivalent of the T'ang pronunciation of Kao-ch'ang, another name for the place. It is also called Idiqutshähri.

The literary relics found there by STEIN include works in Sanskrit, Chinese, various Iranian and Turkish idioms, and two Tokharian dialects. Excavations have also been made there by German expeditions under GRÜNWEDEL and LECOQ.

In the Han period, there was a kingdom there named Chü Shih which the Chinese destroyed in a.c. 60. In the fourth and fifth centuries of our era, various lines of rulers there paid tribute to China; but the city was destroyed by China in 640. HSÜAN TSANG was entertained there as he went, but in the account of his return journey he speaks of the place as existing no longer.

The Uighürs ruled the oasis in the eighth and ninth centuries, adopting Manichaeism in 750. Nestorian and Tibetan influences also affected the place. About 843, the Kirghiz destroyed the Uighür kingdom, and probably massacred the Buddhist priests,—there are many skeletons now found with remnants of monastic robes. But Buddhism lingered there longer than elsewhere in the valley, and is mentioned down to the Ming period.

STEIN: *Ruins of Desert Cathay*; A. VON LECOQ: *Chotscho*.

**TURGUTS**, 杜爾伯特, a division of the Kalmucks or Eleuth Mongols.

**TURKESTAN**, called Eastern or Chinese, to distinguish it from Russian Turkestan, has been

organized since November, 1884, into a new province of China, with the name 甘肅新疆 *Kansu Hsin chiang shêng*, or Sinkiang, meaning New Territory. It is the western extension of the Gobi Desert, and forms a depression wedged in between the Mongolian plateau on the north, (average height 4,500 feet) and the Tibetan plateau of 15,000 feet altitude to the south. Its elevation at the centre is 2,000 feet. To the north it is bounded by the T'ien Shan, on the south by the Altyn Tagh and Kunlun ranges, and on the west by the Pamirs; to the east, it opens to the Mongolian desert. This wall of mountains on three sides rises to some 20,000 feet in height, with some peaks of 25,000 feet. The plain enclosed is the basin of the Tarim river; which receives some sixty streams, many others being lost in the sands, and is itself at last exhausted in Lob nor. These streams form many oases in the desert, especially in the foot-hills, and on these, by the help of artificial irrigation, have been founded important cities and states, Yarkand, Khotan and Kashgar being the best known. To this Tarim basin must be added, for political purposes, the Ili basin or Kuldja district, and Zungaria, north of the T'ien Shan; though geographically these regions belong to Mongolia.

The area of the New Dominion is about half a million square miles, but the population is estimated at not more than 1,350,000.

The Chinese first entered the Tarim valley in the Han dynasty, when CHIANG CH'EN made his two adventurous journeys. (See *Chang Ch'ien*). They learned then that the Oxus region had communication both with India and with the west, and they henceforth strove to keep open the road between Kansu and Kashgar. Records under the date B.C. 98, mention a Chinese garrison near Tun-huang. In the first century of our era PAN CH'AO conquered Khotan and Kashgar, but they were lost again, probably early in the next century; and as the Han dynasty degenerated, and through the Three Kingdoms period, China ceased to be a political power in Central Asia. Under the T'ang dynasty, however, she occupied the Tarim basin and established the Four Garrisons (Kashgar, Khotan, Kucha and Tolmak, for which last Karashahr was substituted). From 670 to 692, the Tibetans conquered and held the Four Garrisons, and again in the middle of the eighth century, possessing the country for a hundred years. Then the Uighurs broke up Tibetan rule and made a kingdom of their own, which did not, however, include Khotan. From the middle of the tenth century the Tarim valley became Mohammedan instead of Buddhist.

YAKUB Khan's rebellion, beginning in 1867, was not ended till Tao TSUNG-T'ANG's victories in 1880. During this period Ili was occupied by Russia for ten years. See *Yakub; Ili*.

It is in the Tarim basin that STEIN has recently discovered the proofs of a former rich civilization. The gradual desiccation has driven away its people and the sand has covered its cities. See *Archæology; Buddhism; Turfan*, etc.

**TURKEYS.** See *Gallinae*.

**TURNABOUT**, 牛山島 *niu shan tao*, an island in lat. 26° 26' N. and long. 119° 58' E., close to the Fukien coast, opposite the northern end of Formosa. It has a lighthouse.

**T'U SSÜ**, 土司, the title given to the hereditary rulers of tributary states lying between China and Tibet.

In Tibetan these princes have the title of "Gyal-po," which is equivalent to the Chinese 王 or king; the more important had the Chinese title of 宣慰使司 *Hsüan wei shih ssü*, and wore "Red Buttons."

There are tens or perhaps scores of such principalities, the best known to foreigners being perhaps, Mu p'in (*q.v.*); Wa shi, Shêng Ch'ing, Somo, Chagla, Chô-s-kia, Damba, Lêng chi are others. The ancestors of such hereditary rulers were Chinese, but the present representatives are almost entirely Tibetan both in blood and in religion. They rule over territories containing perhaps scores of thousands mostly non-Chinese Lamaists, and they pay (or paid) tribute in Peking, it may be every five years, every twelve or at some other interval.

**TU T'UNG** 都統, Lieutenant-General, of whom there were twenty-four in the Manchu army, being one to each nationality (*Kwai*) under the Eight Banners, (*q.v.*).

**TWENTY-FOUR HISTORIES.** See *Histories of China*.

**TWO HOLY ONES**, 兩聖, a title for herself and husband, the Emperor KAO TSUNG, decreed by the infamous WU HOU (*q.v.*).

**203-METRE HILL**, a hill some six hundred feet high, three miles north-west of the harbour at Port Arthur. It was not fully fortified by the Russians before the siege, and was taken by the Japanese on December 6, 1904, after long and most bloody fighting. It gave them command of the harbour, and the Russian fleet, being unable to escape because of the Japanese ships waiting outside, was annihilated.

**TWO PAGODAS ISLAND**, a name for the island of Chiang Hsin Säu 江心寺, opposite Wên-chow. The two pagodas and adjoining temples were the retreat of TI PING, the last Sung emperor, when assailed by KHUWILAI Khan.

**TYPEWRITER, CHINESE.** The first typewriter for the language was constructed by the Rev.



Dr. SHEFFIELD of Tungchow, near Peking, and is briefly described in the *Chinese Recorder* for March, 1888. The coat was there mentioned as \$30! A fuller description was given in the volume reporting the *XIe Congrès International des Orientalistes, Paris, 1897*, the paper being *The Chinese Typewriter*.

The latest typewriter is that made by Mr. CHOW, Mechanical Engineer for the Commercial Press. It has 4,000 characters, each having its position known by rectangular co-ordinates, and the first machine made weighs 40 lbs. A full description may be read in *The National Review* for May 20, 1916.

**TYPHOON.** The etymology of the word remains a puzzle. The Greek τυφών and the Arabic táfán have been suggested. In Amoy the name is 風胎 *hang-t'ai*—in mandarin *fēng-tai*, meaning *Storm's womb*. If the term is Chinese it may be Cantonese 大風 *t'ai fēng*. PINTO was the first foreign writer to use the word, in 1660, and he calls it a Chinese term. (Cf. SCHLEGEL, *T'oung Pao*, 1896, p. 581). See *Meteorology*.

**TZINISTA**, also **TZINITZA**, a name for China found in the book of COSMAS, apparently an Alexandrian Greek, who wrote between 530 and 550. The name represents the old Hindoo Chinasthana, the Chinistan of the Persians, and is almost the same as the name Tzinistan in the Syriac inscription on the Nestorian tablet.

YULE: *Cathay and the Way Thither*.

**TZ'Ū AN** 慈安, the honorific title bestowed on the consort of HSIEN FĒNG when she became co-regent with Tz'ŭ Hsi, the mother of the young emperor T'UNG CHIH.

**TZŪ CH'AN** 子產, the literary name under which KUNO-SUN CH'IAO 公孫僑 is famous. He was son of the Duke of Chêng and was born in B.C. 582. He rose to be minister in his State, and was great as lawyer, statesman and philosopher. Indeed it has been suggested that CONFUCIUS

borrowed from him, and that if he had written on philosophy and politics he might have had the place of CONFUCIUS as China's greatest man. In 535 he had the laws cast in metal for the people's information. Chêng was an obscure State but he made it for a time illustrious. At his death in B.C. 521 there was great lamentation and CONFUCIUS himself is said to have wept.

PARKER: *Ancient China Simplified*; TACHERA: *Histoire du Royaume de Ts'in*.

**TZŪ CHIN CH'ĒNG** 紫禁城, *Purple Forbidden City*, the name of the Imperial palace, etc., in Peking. Only purple-coloured mortar was employed in its construction, hence the word purple in the name; and it was 'forbidden' to the public to enter. Its measurements are given as 1006 metres from north to south and 786 metres from east to west. It is surrounded by a crenellated wall 22 feet high, with four gates.

It was built by YUNG LŌ (1406-37).

Some description of the buildings, etc., will be found in FAVIER.

FAVIER: *Peking*, p. 277.

**TZŪ ĒRH CHI** 自選集 (*yü yen tsü êrh chī*). The title of the best known English introduction to the mandarin dialect of the Chinese language. In the *Doctrine of the Mean* (xv, i) it is said that if one travels far he must yet start from what is near (自選 *tsü êrh*). Hence the title, "The 'from-near' Collection." It was prepared by Sir THOMAS WADE in 1867, was used by all students in the Consular Service and very largely in the Customs Service. For this reason the system of romanisation which it introduced, apart from its merits or defects, became the most widely used one, the chief works of reference being written largely by Consular or Customs officials, and using it. A second edition was published in 1886, prepared by (Sir) W. C. KILLER, and a third in 1903.

**TZ'Ū HSI.** See *Yehonala*.

**TZŪ LU** 子路. See *Chung Yu*.

## U

**UIGHŪR**, also spelt **UIGOUR**, **WIGOUR**, etc., an important race of Turkic stock descended from the Hiung-nu.

There is a good deal of difficulty in getting a clear and true view of the history of this people. The following brief account is mostly from Chinese records, as translated by BARTSCHENKIDZE.

They belonged to the great Turkic family called *T'ieh-lo* 鐵勒 or *Töls*, or *Kao-chü* 高車 High carts, so called no doubt from their high-wheeled vehicles. The Chinese name for them was *Hui-lo* 回鹘, which they themselves later altered to *Hui-hu*. Other names for them were *Wei-lo* 韃靼, *Yuan-lo* 袁龍, etc. At first they paid to the T'u-kiue (Turks) but revolted and

independent about A.D. 640. They occupied the region of the Selenga and upper Yenisei. About 630, becoming vassal to T'ai Tsung, their territory became the Han-hai prefecture. For some generations their power increased; they assisted China in her wars, and several of their rulers received Chinese princesses in marriage. But their Khirghiz neighbours also grew strong and in 840 succeeded in destroying their power and dispersing the tribe. Two remnants of the scattered people still made history: those who settled at Kan-chou in Kansu and those who went to Kao-ch'ang near Turfan. These two kingdoms sent many embassies to China down to the Sung dynasty.

In the Yüan dynasty records they are spoken of by another name, *Wei-wu-erh* 畏兀兒, and their principal seat was Bashbalik. They submitted early to CHENGHSI Khan.

KLAPROTH considers the Kao-ch'ang district, that is, the country north and south of the eastern spur of the T'ien-shan, to have been the original seat of the Uighurs more than a century before our era; but there seems to be nothing in Chinese history to corroborate this.

They were the first Central Asian tribe to have a script of their own; it was derived from the Estrangelo Syriac of the Nestorians, or, according to YULE, more probably from the Sogdian. From the Uighur, through the Mongol, comes the Manchu script.

The spread of Manichæism is intimately bound up with Uighur history. RUBRICK says their creed was a jumble of Manichæism and Buddhism with a tinge of Nestorianism. See *Manichæism*.

BRETSCHNEIDER: *Medieval Researches*; PARKER: *A Thousand Years of the Tartars*; YULE: *Cathay and the Way Thither*, vol. i, p. 62; KLAPROTH: *Tableau Historique de l'Asie*; HOWORTH: *History of the Mongols*.

ULIASUT'AI, 烏里雅蘇台 probably the Mongol *usu* (river) with Chinese *t'ai* (post-station) added: post-station on the river Ulia. A town of Outer Mongolia, the seat of the Military Governor of the Kalkhas region.

ULLAMBANA. See *Yü lan p'ên*.

ULTRA-GANGES MISSION. In 1817, the London Missionary Society (q.v.) began its work in the Far East under the above name, and until the opening of the first five Treaty Ports in China, the work of the L.M.S. among the Chinese bore this

UMBRELLA, 傘 *san*. The invention of the Chinese umbrella is ascribed to the period of the Dynasties, when they were made of silk. In 19th century A.D. the paper ones now in use were used. The large official umbrella carried in

procession is red in colour and is called *lo-san* 龍傘 or *jih-chao*, 日照. *Ché-yang* 遮陽 is a large leaf-shaped umbrella carried in front of officials. *Wan-min-san* 萬民傘 is an umbrella presented to worthy officials, and has red fringes and the names of the donors in letters of gold.

WEBER: *Sociology*, p. 283; MACGOWAN: *Chinese Guilds*, Journal, N.C.B.R.A.S., vol. xxi.

UNC CHAM. See *Keratt*.

UNGULATA. This Order is represented in North China by the four Families *Bovidae*, *Cervidae*, *Suidæ* and *Equidae*, including some thirty species. See separate articles on the Families; also *Goral*, *Serow*, etc.

UNICORN. See *K'i lin*.

UNITED BRETHREN MISSION.

*Headquarters*:—Dayton, Ohio, U.S.A.

*Entered China*, 1889.

Works in Canton province. In 1917, the Mission has two stations, Canton City and 小樓 Siu-lam, and sixteen missionaries.

UNITED EVANGELICAL CHURCH MISSION.

*Headquarters*: Penbrook, Pennsylvania, U.S.A.

Works in five stations in Hunan.

The first missionaries were Rev. and Mrs. C. N. Duss who arrived in 1900, and began to study Chinese in Hankow. Premises were secured in Changsha in 1901, and in 1902, land was purchased and buildings put up.

Siangtan, and Li-ling 醴陵 were opened in 1904; Ch'aling 茶陵 and Yu-hsien 攸縣 in 1908. There is a boarding school for boys at Li-ling, and one for girls at Changsha, day-schools at all stations and most out-stations, and two Women's Schools.

The chief city centre of medical work is at Li-ling where there is a hospital; but dispensary work is also done at Yu-hsien and Ch'aling.

Statistics, January, 1917:—

Foreign missionaries	... .. 28
Chinese staff	... .. 28
Communicants	... .. 480

UNITED FREE CHURCH OF SCOTLAND

Mission.

*Headquarters*:—Edinburgh.

*Entered China*, 1872.

Works in Manchuria.

(This was formerly known as the United Presbyterian Church Mission).

*Shengking Province*.—The first missionary of the Society to enter Manchuria was the Rev. ALEXANDER WILLIAMSON, LL.D., who in his journeys on behalf of the Scottish Bible Society, had before 1868, reached as far north as the Sungari river. In 1872, the Rev. JOHN ROSS landed at Newchwang; the Rev. JOHN MACINTYRE joined him three years

afterwards, and in spite of determined opposition they occupied Mukden. In 1882 the staff was increased by the arrival of Dr. DUGALD CHRISTIE, and the Rev. JAMES WEBSTER; property was purchased and medical work begun.

Hai ch'êng 海城, was opened by Mr. MACINTYRE in 1875. Liao yang 遼陽, forty miles south-west of Mukden, was opened in 1882, after much opposition had been experienced.

K'ai-yüan was occupied in 1896, and in 1895 T'iehling 鐵嶺 the principal port of the upper Liao, after work had been going on for some eleven years; but in the latter place a mob wrecked the chapel as soon as foreigners took up residence. The station was reoccupied the next year.

Yungling, the cradle of the Manchu dynasty, east of Mukden, was opened in 1894, and 朝陽鎮 Chaoyang chên in 1897.

In the year 1891 the two Presbyterian missions working in Manchuria, (Irish and Scottish), formed a United Presbytery, including foreigners and natives of both churches.

In 1894 the work was much hindered by the Chino-Japanese War: and one of the missionaries, Rev. JAMES A. WYLLIE, died of wounds inflicted by Manchu soldiers at Liaoyang.

All the workers were compelled to retire to Newchwang, where they gave medical relief to many wounded, by which much prejudice was removed, and great progress resulted.

In 1895, the Danish Lutheran Mission entered Manchuria, and a part of the territory formerly evangelised by the United Free Mission was handed over to them.

In 1900, the Mission suffered very severely at the hands of the Boxers. All the foreigners were able to make good their escape, but over three hundred Chinese Christians were martyred, many were tortured, and others ultimately died as the result of hardships endured. Every building in all the stations was burned to the ground and in many cases all village chapels and Christian homes also. After the Boxer movement had subsided, and work was resumed, a great increase of earnestness was found among the remaining converts and in 1903 a great revival took place.

During the next two years, the Russo-Japanese War again hindered Church and Evangelistic work, but a great deal of relief work was done in caring for the wounded, the numberless refugees and the typhus patients and plague patients, which severely taxed the workers' powers and cost one of them her life.

In the winter of 1907-1908 a second remarkable revival took place, beginning at the New Year Convention at Liaoyang, the meetings being mainly conducted by Rev. JONATHAN GORFORTH of the Canadian Presbyterian Mission.

*Kirin Province.*—Ashi ho 阿什河, a large town to the south of the Sungari river, was occupied in 1892, where at first the Manchu officials opposed the missionaries most violently, and San hsing 三姓 in 1914, also not without difficulty, two-thirds of the population being Manchus, exceedingly conservative and anti-foreign.

*Hei lung Kiang Province.*—Hulan 呼蘭, north of the Sungari river, among a people mainly agricultural, was opened in 1905.

Higher educational work is chiefly carried on at Mukden. Here there are:—

1. A Christian College in which all the three Manchurian missions co-operate. This was originally the Boys' School of the United Free Mission (opened 1902). The Union buildings were erected in 1910.

2. A Medical College established in 1912.

3. A Theological Hall, common to the two Presbyterian missions.

There are boys' middle schools at Liaoyang, T'iehling, K'ai-yüan, and Ashi ho (built 1916).

*Medical Work.*—There are Men's hospitals at Mukden (begun 1892), Liao yang, Yung-ling, T'iehling, and Hu-lan.

In 1910 the pneumonic plague broke out in Manchuria and became much worse with the coming of China New Year in 1911, the coolies spreading it on their journeys homewards. The medical missionaries, as well as Russian, Japanese, and Chinese doctors fought the pestilence, and Dr. A. F. JACKSON (q.v.) who had arrived in Mukden in November 1910, under the United Free Church of Scotland to teach in the Medical College, volunteered for the work, but died a week after of the disease.

The Women's Foreign Missionary Society of the United Free Church is well represented in Manchuria. Besides itinerating and taking charge of village schools, its representatives work Women's Hospitals, at Mukden, K'ai-yüan, Ashi-ho, T'iehling, and Hu-lan, a Girls' Normal school at Mukden, and middle schools at five stations.

Statistics for year ending December 31, 1916:—

Foreign Missionaries ... ..	64
Chinese Staff ... ..	411
Communicants ... ..	10,334
Non-communicant Members	3,291

## UNITED METHODIST MISSIONARY SOCIETY.

*Headquarters*:—Birmingham, England.

*Entered China*, 1860.

Works in Chihli, Shantung, Chékiang, Yünnan, and Kueichow.

*North China District*, includes five "circuits" in Chihli and Shantung, each with resident missionaries, and a share in Union work at Peking.

The work was started by the sending to China in 1860 of the Revs. JOHN INNOCENT and W. NELTHORPE HALL.

China was in a very disturbed state at the time, partly owing to the T'ai P'ing rebellion, and partly because the English and French, having taken the Taku forts, were marching to the capital.

Soochow had been recommended as a centre for the new missionaries, and twice visited by them, but the disorder in the city was too great to allow of anything being done there, so it was decided to open work in Tientsin. This was done in 1861, and in 1862, land was purchased near the new British Concession.

In the course of the first five years, a strong little Chinese Church was established, with four chapels, boarding and day schools, twenty-four members and seven probationers. The quality of these first converts was unusually good. All the first ten were men of keen intelligence, high character, and consistent Christian life. One of them took a chief part for forty-four years in the training of preachers; while several were remarkable preachers themselves.

In 1871, a Theological College was founded under Rev. W. N. HALL, and was subsequently placed under Rev. G. T. CANDLIN, D.D.; this work however was removed to Peking in 1912 as part of a scheme of co-operation in Peking University (*q.v.*).

The station of T'ang Shan 唐山 was planted in 1883, as a consequence of the opening of mines and railways, which gave opportunities of work both among Chinese and foreigners. Medical work was begun there in 1884, which was transferred to Yung-p'ing 永平 in 1902, when that city became a foreign-manned station.

*Shantung.*—In 1886 a Shantung man from Lao-ling hien 樂陵 came to Tientsin to seek for spiritual light, moved thereto by a remarkable dream; and in response to this, a preacher was sent into Shantung, who met with great success.

Chu-chia chai 朱家寨 was chosen as a foreign mission station, and a speedy development took place there, which resulted in a considerable increase in the personnel, both English and Chinese. Medical work was begun with the coming of Dr. STENHOUSE in 1878, when Lao-ling hospital was founded. Wu-ting fu 武定府 was occupied as a foreign-manned station in 1905.

This mission specializes in evangelistic work, and in 1916 employed no fewer than 44 native pastors and 144 local preachers. (In 1900, the foreign workers eventually escaped into safety, and the mission property was not injured, but two of the native catechists, and more than one hundred converts, were put to death by the Boxers, about one half in Chihli and one half in Shantung, while

others were scattered, and suffered exceedingly for many months).

*East China.* (Ningpo and Wenchow districts).

This Mission was started in the year 1864, by the arrival of Rev. W. R. FULLER at Ningpo, where he opened a dispensary and was joined in 1865 by Rev. J. MARA. After four or five years, however, both these workers had to retire through broken health.

The Rev. FREDERICK GALPIN arrived in 1868, and for nearly thirty years did brilliant and effectual work as a preacher, a member of the New Testament Revision Committee, and a promoter of Christian education. He retired in 1896, through ill-health. For five years Mr. GALPIN was without a colleague, but was joined by Rev. R. SWALLOW in 1874. From this time the work developed steadily, reinforcements arriving from time to time.

In 1916, the Ningpo mission reported seven "circuits," with a fine hospital, a College, and a Girls' School in Ningpo city.

*Wenchow.*—Work was begun here in 1878, but lapsed for a year through the death of the one worker in 1881. In 1882, the Rev. W. E. SOOTHILL, M.A. (compiler of SOOTHILL'S *Pocket Dictionary*, author of *The Religions of China*, etc., and at one time Principal of Shansi University), arrived to take charge. In 1884, during the Franco-Chinese War, all the Mission buildings were destroyed by a mob, but the missionaries escaped, and an indemnity was paid. For nine years Mr. and Mrs. SOOTHILL worked alone. The Wenchow colloquial was romanized, the New Testament translated into it, and educational and medical work both begun on a modest scale.

In 1916, the district reported 250 lay preachers, and the same number of churches and outstations, 7,000 enquirers, a hospital with 17,400 attendances and in-patients, a College and Boys' School with 116 students, and a Girls' School.

*West China.* (Yunnan District). This work was started in 1885 by the sending of two workers, Rev. T. E. VANSTONE, and Rev. S. T. THORNE. It was at first associated with the China Inland Mission, and the field was chosen on the advice of Dr. HUDSON TAYLOR.

Work was opened as soon as possible in three centres, Yün-nan fu, Chao-t'ung fu 昭通府 and Tung-ch'uan fu 東川府. The two latter are in the north-east of Yunnan province, and Chao-t'ung is only ten miles from the Kueichow border.

In 1900, the Mission premises at Yün-nan fu were completely destroyed, and the missionaries had to leave, and owing to the depletion of the staff by death, the station was given up.

For many years, the work met with very little success, owing to the exceptional difficulties encountered. Of the twelve million inhabitants of

Yunnan and Kueichow provinces, it is estimated that seven millions belong to aboriginal tribes, speaking many different languages. All possible efforts were made to reach these tribes, the two main divisions of which are the Miao and the No Su, but the principal work was done among the Chinese.

In the year 1904, a sudden and remarkable movement towards Christianity began among the tribes, when the Miao in Kueichow were stirred by rumours about Christ and His religion, and flocked to the missionaries for instruction. In 1906, two thousand of these people were baptized in and near Chao-t'ung.

Soon after the influence spread to the No Su, a people of great independence of character and some wealth, from whom a few converts had been received even in the earlier days.

Other tribes followed and, what is still more remarkable, those who received baptism, with rare exceptions, stood firm. For example in 1910, a great rebellion broke out in the north-west of Chao-t'ung Prefecture, in which a number of Christians' homes were destroyed, and the people passed through a reign of terror. When order was restored it was found not only that the Christians had not gone back, but a number of heathen had joined them.

By the end of 1914, more than ten thousand of one tribe alone (the Kopu) were enrolled at Tung-ch'uan as Christian adherents; and in that year, as a result of the work among the tribes, more than a thousand Chinese families destroyed their idols. Shih-mén-k'an 石門坎, in Kueichow, twenty miles east of Chao-t'ung, was opened in 1904, and in the next year a church was formed by the baptism of six hundred converts, and two years later ten thousand were enrolled as adherents.

The Rev. S. POLLARD of this station, (died 1915), devised a new written language for the Miao, and translated Scriptures and other literature into their tongue.

In 1916 this station reported a large school and Hostel built with the help of the ARTHINGTON Fund (*q.v.*) and six scholars had been sent to the Union Middle School at Cheng-tu.

To all this work the people give most liberally, and the No Su have erected scores of chapels for their own worship.

Si fang ching 四方井 in Kueichow, has been worked since 1885. Sin tien chou, south of Tung-ch'uan, was opened in 1916 for work among the Kopu (or Kani) tribe.

Statistics for 1916 :—

Foreign Missionaries ... ..	47
Employed Chinese staff ... ..	357
Local preachers, etc. ... ..	575
Adult members ... ..	12,474
Junior members (under 16) ... ..	4,200

**UNITED MISSION, LUTHERAN.** The name under which (i). the Lutheran Synod, (ii). the Hauge Synod and (iii). the United Norwegian Evangelical Missions united in 1917. The first regular Conference of the new mission was held at Kikungahan in August of this year. See *Lutheran Missions*.

**UNITED NORWEGIAN EVANGELICAL Mission.**

*Headquarters* :—Minneapolis, U.S.A.

*Entered China*, 1890.

Works in Honan.

The first work of this mission was done in Hankow and Fanch'eng, but the results were passed on to other missions, and a new field sought.

Sin-yang chow 信陽 and Ju-ning 汝寧 were opened in 1898, and Ch'io-shan 礪山 in 1906, Lo-shan 羅山 in 1909, and Sui-p'ing 遂平 in 1912. Work is also done in Ch'eng-yang hsien 正陽縣 (1911), and Ki-kung shan 鷲公山.

Regular Medical work is carried on in several places and there is a hospital at Ch'io-shan, with four physicians, three foreign, and one Chinese.

In addition to elementary schools, of which the mission has thirty-two, there are boys' and girls' middle schools at Sin-yang chow and Ju-ning.

Theological students are trained at the Union Theological Seminary at She-kow, near Hankow, where the mission provides one of the professors.

Statistics for year ending December 31, 1916.

Foreign Missionaries ... ..	49
Chinese Staff ... ..	170
Communicants ... ..	1,478
Non-communicant members ... ..	278

**UNITED STATES AND CHINA.** See *American Relations with China*.

**UNITED STATES DISTRICT COURT FOR China.** This was opened in Shanghai on January 2, 1907. Only America and Great Britain (see *Supreme Court*) have separate Courts in China; the Consuls try the cases of other nationalities.

**UNIVERSITÉ L'AURORA, (AURORA UNIVERSITY),** 震旦大學院, Shanghai. In the beginning of 1902, Mr. MA SIANG-FEH, duly authorized by the Superior of the Roman Catholic Mission, began to group at Siccawei some students desirous of studying philosophy. The course opened on March 19th, with 14 students.

Some having expressed the desire to study Latin, a Chinese teacher was invited to assist Mr. MA, who at this date gave to the dawning establishment the name of *Aurora University*. By the end of this first year, three European teachers had joined the staff, delivering lectures on Civil Law, hygiene and mathematics.

In 1903, the number of students had increased fourfold. Finally the Jesuit Fathers agreed to take up the work and fully carry out the original plan, including also a Faculty of Medicine. Land was then purchased at Lukawei, just beside St. Mary's Hospital, recently erected by the R. C. Mission. The University was transferred there in 1908.

#### PRESENT STATE OF THE UNIVERSITY :—

1. *Buildings* : the property contains 103 mow, or 17 English acres, situated on both sides of Avenue Dubail. In addition to the large Hall (containing chemical apparatus), and so forth, there are other extensive buildings for the use of the classes, boarders and staff. Another establishment for boarders is located on the western plot, in the neighbourhood of which is a small but commodious hall for post-mortem purposes.

The full scheme, to be completed later on, will comprise about ten buildings similar to the three already existing.

2. *Organization* : At the head of the University is a President or Rector, assisted by a Council, the members of which meet every month.

The actual teaching staff comprises 24 members, 19 of whom are Jesuit Fathers. One is a Doctor of Medicine, two are Doctors in Civil Law, and two, Civil Engineers.

Two other Engineers and three additional Medical doctors, as well as a certain number of competent teachers in other branches, are soon to be added.

3. *Course of Studies*. The lectures of the higher course being given in French, it has been deemed necessary to start a three years' *Preparatory course*, during which the students, already proficient in Chinese literature, may acquire a sound knowledge of English and lay a solid foundation for their future work. Together with the two most widely diffused Western languages, French and English, a course of history and geography, mathematics and drawing, elementary physics and chemistry, and lectures on philosophy compose the programme.

After three years (or before, if competent), the student may follow the *Higher Course of Studies*. He must then choose one of the three existing branches : *Lettres-Droit* (Arts and Law), *Mathématiques-Génie civil* (Science and Civil Engineering), *Médecine* (Medicine).

Those who choose the first branch have a three years' course of literature and law ; after which they must continue during two other years a special study of law before they can acquire the degree of LL.D.

Students who choose science must study during three years pure and mixed Mathematics, then add two other years, devoted to technical knowledge

and work, before they can secure the degree of Civil Engineer.

Those who have selected the medical course, must first study Natural History for two years, as a requisite for the full course of four years preparatory to their medical degree.

4. *Number of students*. This has risen from 20 in 1903, to 203 for the session 1917-1918.

#### FUTURE OUTLOOK :—

In order to complete in every possible way the work of the University, an astronomical Observatory (the one now located at the Zocè Hills), and a Museum of National History (that already existing at Siccawei) as well as a general Public Library, will be added to the present establishments.

UNIVERSITY OF NANKING, THE, is an organic union into which is merged the higher educational work conducted independently in Nanking for twenty-two years by the three Missions, A.P.M., M.E.M. and the Foreign Christian Mission. The union was effected in 1910, and in 1911, a charter was granted to the new University by the Regents of the University of the State of New York.

An Arts college, with a high school and middle school leading up to it, was established in 1910, a School of Normal Training in 1912, a Department of Missionary Training (or Language School), also in 1912, an Agriculture Department in 1914, and a Forestry School in 1915 : the last two have since been united as the College of Agriculture and Forestry.

Since 1910, four other missions have united in some parts of the work. They are, the Methodist Episcopal (South) Mission, the American Presbyterian (South) Mission, A.B.C.F.M. and the S.B.C. Board.

A medical school started in 1910 by the seven missions, as the East-China Medical School, was affiliated with the University in 1912, but was closed at the beginning of 1917, owing to the changes in medical education in China brought about by the activities of the China Medical Board of the ROCKEFELLER Foundation (*q.v.*).

The students of the University do valuable work in connection with the evening schools of the Y.M.C.A. Sixteen students teach six evenings a week in the People's School near the University, which has 120 pupils, and the theological students in a second, and the Middle School students in a third. The Middle and Normal Schools have their own Boy Scout Bands, who also are busy in religious and social services.

The property of the University is held by Trustees in the U.S.A. appointed by the Boards of the co-operating Societies ; and on the field a Board of Managers, also chosen by the Missions, directs its affairs.

It owns about seventy-five acres of land, and in addition to buildings for classrooms, laboratories and dormitories, has a chapel, a hospital and residences for the faculty with a museum and library.

The President is the Rev. A. J. BOWEN, B.A., LL.D., of the Methodist Episcopal (South) Mission.

In January 1917 the University reported:—

Foreign Staff	21
Chinese Professors	23
Other Chinese Assistants	3

Students:—

1. The College of Arts	72
2. The School of Normal Training	100
3. The College of Agriculture and Forestry	52
4. The Department of Missionary Training	72
5. The High School	146
6. The Middle School	100

#### UNIVERSITY, PEKING GOVERNMENT.

This University, founded by Imperial Edict in 1897, should not be confused with the Peking University, (*q.v.*).

Peking Government University has had a varied and somewhat precarious career, but under the direction of the present Chancellor, Dr. TSAI YUEN-PEI, the institution has been reorganised, and now consists of a Department of Letters, a Department of Law, a Department of Science, and a Department of Engineering. Preparatory classes in connection with each of the four departments have recently been formed in place of a preparatory college which existed for some time.

The University is moderately equipped with chemical, physical and technical apparatus, and the staff of lecturers includes a few foreigners. The number of students attending the University in 1917 was 604 and the average annual fee was \$30.

**URSIDAE.** The following is given as a tentative list of the Bears of North China.

*Ursus tibetanus*, the E. Tibetan Black Bear, S.W. Kansu, N.W. Ssüch'uan, E. Tibet; *U.*

*ussuricus*, the Manchurian Black Bear, Manchuria, N. Corea; *U. (Selenarctos) leuconyx*, the Shensi Bear, S.W. Shensi; *U. (Melanarctos) cavifrons*, the Manchurian Grizzly, Manchuria, N. Corea; *Ailuropus melanoleucus*, the Great Panda, S.W. Kansu, East Tibet, N.W. Ssüch'uan.

One or two others have been reported, but the species are uncertain. SWINHOE states that he obtained a living specimen of *U. tibetanus* from the Shantung Promontory, that it is the same as the Formosan Black Bear, that it occurs also in Hainan and probably throughout the mountains of China generally.

SOWERBY: *Recent Researches*, etc., Journal, N.C.B.R.A.S., vol. xlvii; SWINHOE: *Catalogue of Mammals*, P.Z.S., 1870, p. 615.

**URSIS, SABATIN DE, 熊三叔 Hsiung San-pa**, a Jesuit Father, born in the kingdom of Naples in 1575. He went to Peking in 1606, where he remained till chased out in 1617. Ricci had given him special guidance in his Chinese studies and named him, at his own death, Superior of the Mission in Peking. When the question of correcting the Calendar arose in 1611, the mathematicians of the Court begged the Emperor to entrust it to the missionaries. DE URSIS' part was to translate into Chinese the theory of the planets and to determine the longitude of Peking. By a display of hydraulic machines which he had constructed he brought many mandarins to visit the church, and the name of *T'ien Chu T'ang* 天主堂 was as a consequence given to the church by the Ministry of Rites, a name now used for all Roman Catholic churches. DE URSIS, victim of the persecution of 1616, died at Macao in 1620.

HAYRET: *La Stèle chrétienne de Si-ngan-fou*, ii, p. 26, note.

**URUMTSI, 烏魯木齊 Wu-lu-mu-ch'i or 迪化府 Ti-hua fu**, the Bish-balik of mediæval writers, is on the great north road (*T'ien shan pei lu*) from China to Kuldja. It is a trade centre with a population of 50,000, and is now the administrative capital of Hsin chiang (Sin kiang).

According to BRUCE, the usual Chinese name for the place is Hung miao tsü 紅廟子, *Red temple*.

## V

**VAGNONI, ALPHONSE, 高一志 Kao I-chih**, a Jesuit Father born in Italy in 1556. He reached Nanking in 1605. He gained a remarkable knowledge of Chinese, baptized a high official and built the first church in Nanking. When persecution arose he was imprisoned for several months with

P. SEMEDO beaten, put in chains and carried for thirty days in a cage to the borders of Kuangtung, reaching Macao in the middle of 1617. Meanwhile all the buildings and property in Nanking were destroyed or confiscated. Returning to the interior in 1624 under his new name given above, instead of

王豐齋 WANG FENG-su, his old name, he went to Kiangchou 絳州 in Shansi, where he had remarkable success and baptized 200 people in the first year, including 60 *literati* and some members of the imperial family. After incessant labours he died in Kiangchou in 1640, leaving eight thousand Christians in the province instead of the twenty-five found at his arrival.

HAVRET : *La Stèle chrétienne de Si-ngan-fou*, ii, p. 24, note.

**VALIGNANI, ALEXANDRE**, 范禮安, *Fan Li-an*, was born in Italy in 1538 and entered the Society of Jesus in 1566. He visited India, then Macao, and passed to Japan, where he had great success. He died at Macao just as he was preparing to enter China, in 1606. SEMEDO relates his cry as he looked towards China,—"O rock! rock! when wilt thou open?" He is said to have put things in train for the later settlement of Jesuits in the Courts of Nanking and Peking, and to have been the inspirer of Ricci's labours.

HAVRET : *La Stèle chrétienne de Si-ngan-fou*, ii, p. 5, note.

**VARIÉTÉS SINOLOGIQUES**, a valuable series of works by Jesuit missionaries, issued at Zikawei. As a whole it has a great reputation for scholarship and accuracy. The first work was published in 1892 and 47 volumes have been issued up to the present date. These include 7 works on geography, *viz.*, on the island of Ts'ung-ming, the Grand Canal, Anhui Province, a work historical and geographical on Nanking, a plan of Nanking, with maps of the Prefectures of China and of W. Ssüch'uan. There are works on history, the Kingdoms of Wu, Ch'u, Ch'in, Chin, Han, Wei and Chao. In archaeology, etc., there are three volumes on the Nestorian Tablet, one on the Stone Circles of Hsü-chou fu, one on the tombs of the Jiang dynasty and one on Jewish Inscriptions at K'ai-feng fu. There is a Chronology comparing Chinese and Christian dates for 4,000 years, volumes on Literary Allusions, on Examinations, civil and military, on Etiquette, on Marriage, on Property, on the Salt monopoly, on the Administration; a translation of CHANG CHIH-TUNG's *Ch'üan Hsüeh P'ien*, a Treatise on CHU Hsi, ten volumes of researches in Chinese Superstitions, and other works.

These being by many different writers vary in value, and some are out of date; but the whole series is extremely useful. They are all in French, but the last-named work, DORÉ on Superstitions, is also appearing in English, and RICHARD's Geography of China also has an English translation.

**VARNISH, CHINESE**, 漆 *ch'i*, is the sap of *Rhus vernicifera*, a tree whose principal habitat is in Kueichou and Ssüch'uan. It grows in other provinces, such as Chekiang, but in no great abundance.

Its altitudinal range is from 3,000 to 7,500 feet, the optimum being 4,000 to 5,000 feet.

The port of Ningpo was one of the first ports opened to foreign trade, and probably foreigners first came into contact with the varnish there, and called it "Ningpo" varnish, a name which it still bears in the trade. It is largely used in lacquer work and nearly all the foreign export goes to Japan. Hankow is the chief market for the supply, followed by Ichang and Yochow; other ports supply very little. The annual interport exportation averages 26,000 piculs, of which half goes abroad.

HOSIE states (*Report on Ssüch'uan*, p. 29) that the sap is obtained from incisions in the bark of the tree, which are made first when the tree is seven years old, and not again for seven years. The sap, which on issuing from the tree is of a greyish white colour, must not be exposed to the air, which hastens its inherent tendency to become black. A layer of paper is placed over the vessels containing it to ensure this. Adulteration is detected by the smell, and by the fact that pure varnish if held up and made to drop, will remain in an unbroken string, but the string will break if the varnish has been mixed with oil. If adulterated with oil, varnish placed on paper will "run," the paper absorbing the oil.

A peculiarity of "Ningpo varnish" is that it hardens only in a moist atmosphere and remains in a tacky condition if exposed to sunlight and heat, the essentials in hardening copal varnish. It should therefore only be applied during cloudy weather when the atmosphere is surcharged with moisture. For indoor work its drying is facilitated by hanging about the room cloths saturated in water. The only change which takes place in the composition of the lacquer in drying at ordinary temperatures is the slow absorption of oxygen, which is attributed to an obscure chemical reaction depending on the presence of a compound of manganese with a proteid-like substance.

Red varnish is obtained by the admixture in certain proportions of wood oil and cinnabar; yellow, by the admixture of wood oil and powdered orpiment.

The export in 1916 was picls. 15,619, value Tls. 788,668.

**VARO, FRANCISCO**, a Dominican missionary who reached China in 1654. He was the author of the first Grammar of Chinese printed in China; it was printed at Canton in 1703, the title being *Arte de la Lengua mandarina*. The work is extremely rare. FOURMONT's *Grammatica Duplex* was, according to RÉMUSAT, merely a Latin translation of VARO's grammar.

**VASILIEV, VASILI PAYLOVITCH**, was born in 1818, and died in Petrograd in 1900.



Joining the Russian Church Mission at Peking he spent eleven years in that city in study. In 1851 he became Professor of Chinese and Manchu in Kazan University, and was transferred in 1855 to Petrograd. His most important book was on Buddhism, and it has been translated into French and German; his writings are all in Russian. A list of them may be found in the *T'oung Pao*, 1900.

**VEGETARIAN SOCIETY**, 齋素教 *ch'ih su chiaou*. A very large society, bound to life-long abstinence from meat. The general idea is to gain happiness now and the paradise of the West hereafter, or at least to be re-incarnated as a rich man. The Society was founded in the T'ang dynasty. It was members of this or some similar association who were responsible for the Kucheng Massacre (*q.v.*) in 1895. See *Jasper Pool Society*; *Secret Sects*.

**VERBIEST, FERDINAND**, 南懷仁 *Nan Huai-jén*, a Jesuit priest, born at Pithem, Belgium, October 29, 1623. With MARTINI, COUPLET and others he started for China from Genoa in 1656, but was captured by a French corsair in the Mediterranean, and after being ransomed had to make a new start. The voyage was full of suffering, but he reached Macao in July, 1658, and the next year was able to enter China. He was sent to Hsi-an fu, but his really missionary life was very short, for he was invited to Peking by the Emperor SHUN CHIH and reached the capital in 1660. He became assistant to P. SCHALL with right of succession. The purely astronomical work was attended to by SCHALL himself, while VERBIEST assisted him; MACALHAENS attended to writings, drawings, etc., and BUGLIO did laboratory work.

In 1664, after the death of SHUN CHIH and under four Regents, the four priests were accused by YANG KUANG-HSIEN, who had been humiliated and replaced by SCHALL. SCHALL, as a mandarin, had better treatment, but the others were kept in chains from November 16, 1664, till April 15, 1665. They were then condemned, SCHALL to be torn to death with pincers (*tenaillé vif*), the others to be beaten and banished, while 24 missionaries brought in from the country were sent to Canton. Happily a series of earthquakes occurred, and as a consequence the three were set at liberty; but VERBIEST refused to accept release unless SCHALL were also set free. A fire in the palace decided the regents that SCHALL also must be let go, but he died a year or so later, August 15, 1666, without being reinstated in his office. VERBIEST and his two companions were retained in Peking, suffering many mortifications.

When K'ANG HSI began to take the reins into his own hands, he first tested VERBIEST's mathematics severely with repeated trials; then arrested YANG and made VERBIEST director of the Observ-

atory, February 1669. The Jesuits felt their position precarious till about 1676, but K'ANG HSI grew more satisfied and friendly year by year; he sat alone with VERBIEST every day studying Euclid and astronomy. VERBIEST himself studied Manchu and wrote a grammar of that language.

On a great rebellion taking place, VERBIEST was ordered first to repair some old cannon, then to make some new ones; which he did very effectively. He wrote a book in Chinese on the art, but no copies are known to be extant. The emperor, in acknowledgment of his services, honoured him with a visit.

In 1671 the missionaries at Canton were allowed to return to their work, and two more were brought to Peking, a third, P. PEREYRA, being added later. VERBIEST escaped trouble over the controversy about rites; but he had his own controversy with PEREYRA. He saw the gradual decline of Portuguese power and induced the French King to send out French Jesuits; while PEREYRA, being Portuguese, looked at things differently. He was also the object of envy and calumny because of his mandarin rank and his official work, and had to write thrice to the Pope to justify his mathematics as really missionary work.

He had the honour and fatigue of accompanying the emperor on one of his great hunting expeditions, which were more correctly military manoeuvres. Two letters from VERBIEST as well as one from PEREYRA describing their experiences in these hunting trips are given in English in the Hakluyt Society's volume, *History of the two Tartar Conquerors of China*.

He was used as the intermediary between the Court and all foreign visitors. It cannot be supposed that in this office he favoured the Dutch, because of their Calvinism, but he was better to the Russians because, in his fear for the one small door of Macao, he hoped a land route for missionaries might be practicable.

He was superseded by PEREYRA in his ecclesiastical office, but did not live to know it. He died on January 28, 1688, and had a princely funeral. His grave is near to RICCI'S.

King ALBERT of Belgium recently spoke of him as "the greatest missionary in China of the 17th century."

He was the author of many works in Chinese. Abbé CARTON gives the titles of 39 books in *Société d'Emulation pour l'Histoire et les Antiquités de la Flandre occidentale*, Bruges, 1830, No. 1.

BOSMANS: *Ferdinand Verbiest*; Louvain, 1912.

**VERMICELLI**. See *Beans*.

**VERMILION**, *yin chu* 銀珠; is made of fine cinnabar, which has been purified by sublimation, and is collected in crystals of a bright violet red;

it is powdered between two stones turned by hand, mixing a very little water at the time. The sticky mass is then put into pure water, and frequently levigated, decanted, and finally dried on heated tiles or in the sun, when it is sifted for packing. It is used in making Chinese red ink, for painting on porcelain and wood, and for colouring candles and paper.

The trade is now very small. The export in 1916 was pcls. 70, value T'w. 18,667.

WILLIAMS: *Commercial Guide*; HOSIE: *Report on South China*, 1907.

**VERMILION PENCIL**; 硃筆 *chu pi*; decrees of special importance given under the sovereign's own hand were written in red.

**VICARIATS-APOSTOLIC.** These are bishoprics formed by the Pope for the evangelization of distant lands and kept under his immediate jurisdiction. The bishops (Vicars-apostolic) are nominated by the Propaganda.

To satisfy Portugal ALEXANDER XIII created the dioceses of Peking and Nanking in 1690, but in 1696 INNOCENT XII reduced the areas of all three dioceses, including Macao, and announced his intention to entrust all the rest of China to Apostolic Vicars.

Accordingly from that date we have the following Vicariats-apostolic with some Apostolic Prefectures and Missions. The list gives the dates of creation, the Congregation to which the work is entrusted and the number of bishops, etc., who have been appointed from the beginning.

1.—Amoy, founded in 1883 by separation from Fukien. Included Formosa, Ch'uan chou and Chang chou till 1913, when Formosa was detached and three Fukien prefectures substituted. *Spanish Dominican*. There have been 5 bishops.

2.—Shansi and Shensi. *Franciscan*. Separated from Peking in 1696. 17 bishops. The two provinces were separated formally, as they had some times been in fact, in 1844.

3.—N. Shansi. *Franciscan*. Shansi and Shensi were separated in 1844; Shansi was divided into two Vicariats in 1890. 8 bishops.

4.—S. Shansi. *Franciscan*. Separated from N. Shansi in 1890. 3 bishops.

5.—N. Shantung. *Franciscan*. Separated from Peking in 1839, and divided in 1885 and 1894. 6 bishops.

6.—S. Shantung. *Steyl Mission*. Made into a Vicariat in 1885. 2 bishops.

7.—E. Shantung. *Franciscan*. Separated from N. Shantung in 1894. 2 bishops.

8.—Central Shensi. *Franciscan*. Shensi and Shansi were divided in 1844, Kansu was cut off from Shensi in 1878, S. Shensi in 1887 and N. Shensi in 1911. 9 bishops.

9.—S. Shensi. *Seminury S. Peter and S. Paul of Rome*. Separated from Shensi in 1887. 3 bishops.

10.—N. Shensi. *Franciscan*. Separated in 1911 from the Vicariat of N. Shensi which then took the name of Central Shensi. 1 bishop.

11.—Fukien. *Dominican*. Separated from the diocese of Nanking in 1696. From 1718 to 1838 Kiangsi and Chèkiang were united with it. It included Formosa. The Vicariat-apostolic of Amoy with Formosa was detached from it in 1883 and three other prefectures in 1913. 18 bishops.

12.—S. Honan. *Franciscan*. S. Honan was separated from Nanking diocese in 1814 and entrusted at first to the Lazarists, then to the Seminary of Milan in 1869, and now to the Franciscans. 6 bishops.

13.—N. Honan (*Foreign Missions of Milan*), was separated from Honan from 1882 till 1885 and had 2 bishops.

14.—W. Honan. (*Foreign Missions of Parma*). Separated from S. Honan in 1906 as an Apostolic Prefecture, and made a Vicariat-apostolic in 1911. 1 bishop.

15.—Hongkong. *Sem. of Foreign Missions at Milan*. Created as a Prefecture in 1841 and made a Vicariat in 1874. 7 bishops.

16.—Hu-Kuang. Propaganda,—mostly *Franciscans*. Separated from Nanking, 1696, a Vicariat. It was afterwards administered with Ssüch'uan, then reunited with Shensi and Shansi in 1762. The Vicariat was re-established in 1838 separate from Shensi. In 1856 Hunan was separated from Hupei. 10 bishops.

17.—S. Hunan. *Franciscan*. Hunan was separated from Hu-Kuang in 1856 and made a Vicariat. This was divided in 1879. 5 bishops.

18.—N. Hunan. *Augustinian*. Separated from Hunan in 1879. 6 bishops.

19.—E. Hupei. *Franciscan*. Separated from Hunan in 1856 and divided into three Vicariats in 1870. 4 bishops.

20.—N.W. Hupei. *Franciscan*. Made in 1870 by dividing Hupei. 7 bishops.

21.—S.W. Hupei. *Franciscan*. Made in 1870 by the division of Hupei. 4 bishops.

22.—(Mission) Ili. *Scheut Mission*. Separated from Kansu and made an independent Mission in 1888. 2 Superiors.

23.—N. Kansu. *Scheut Mission*. Created by separation from Shensi, 1878. Ko-ko-nor is under its jurisdiction. 2 bishops.

24.—(Prefecture of) S. Kansu. *Scheut Mission*. Separated from Kansu, 1905. 1 Apostolic-prefect.

24.—Kiangnan. *Jesuit*. Constituted in 1856, on the suppression of Nanking. Includes Kiangsu and Anhui. 7 bishops.

26.—N. Kiangsi. *Lazarist*. Kiangsi was separated from Nanking in 1696, then (1718-1838) united to

Fukien, then made a Vicariat in 1846, and divided in 1879 and 1885. It was confided to Lazarists in 1838. 15 bishops.

27.—S. Kiangsi. *Lazarist*. Separated from Kiangsi in 1879. 3 bishops.

28.—E. Kiangsi. *Lazarist*. Created in 1885. 2 bishops.

29.—Kien ch'ang. *Foreign Missions, Paris*. Created 1910. 1 bishop.

30.—Kuangsi. *Foreign Missions of Paris*. Created in 1875. 11 Apostolic-prefects.

31.—(Prefecture of) Kuangtung. *Foreign Missions*. Detached from Macao in 1858. 7 Apostolic-prefects. (Now the V.A.s of Canton and Swatow).

32.—Kueichou. *Foreign Missions*. Created 1696, then joined to Ssüch'uan, then established anew in 1846. 22 bishops.

33.—S. Manchuria. *Foreign Missions*. All beyond the Great Wall was separated from the diocese of Peking in 1838. Mongolia was separated from Manchuria in 1840, and Manchuria was divided in 1898. 8 bishops.

34.—N. Manchuria. *Foreign Missions*. Separated from Manchuria in 1898. 1 bishop.

35.—Central Mongolia. *Scheut Mission*. Mongolia was made a Vicariat in 1840, then had several pro-vicars and was again a Vicariat in 1874. It was divided into three Vicariats in 1883. Central Mongolia includes the north and north-west. 7 bishops, etc.

36.—W. Mongolia (Ortos). *Scheut Mission*. Created in 1883 by division of Mongolia. 3 bishops.

37.—E. Mongolia. *Scheut Mission*. Created in 1883 by division of Mongolia. 2 bishops.

38.—W. Ssüch'uan. *Foreign Missions*. Created in 1696. The province was divided into two Vicariats in 1856. 26 bishops.

39.—E. Ssüch'uan. *Foreign Missions*. Formed in 1858 by the division of Ssüch'uan. It was divided again in 1860. 4 bishops.

40.—S. Ssüch'uan. *Foreign Missions*. Created in 1860. 4 bishops.

41.—E. Chêkiang. *Lazarist*. Separated from Nanking in 1696, it was joined to Fukien in 1718. In 1838 Chêkiang and Kiangsi were made a Vicariat, and Kiangsi was detached in 1846. Chêkiang was divided into two in 1910. 12 bishops.

42.—W. Chêkiang. *Lazarist*. Created 1910. 1 bishop.

43.—N. Chihli. *Lazarist*. Formed in 1856, when the diocese of Peking was suppressed and the province divided into three Vicariats. Portions have been since detached. 8 bishops.

44.—S.E. Chihli. *Jesuit*. Formed in 1856. 4 bishops.

45.—W. Chihli. *Lazarist*. Formed in 1856. 6 bishops.

46.—N.E. Chihli. *Lazarist*. Separated from N. Chihli in 1899. 1 bishop.

47.—Central Chihli. *Lazarist*. Separated from N. Chihli, 1910. 1 bishop.

48.—Maritime Chihli. *Lazarist*. Formed in 1912 and including only one prefecture,—Tientsin fu. 1 bishop.

49.—Tibet. *Foreign Missions*. In the 17th century there was an Apostolic-Prefecture, attached in 1820 to Agra. The Vicariat of Lhasa was established in 1846, divided into two prefectures and re-established in 1857. The episcopal residence is at Tachienlu. 7 bishops.

50.—Yünnan. *Foreign Missions*. Detached from Nanking, 1696, then joined to Ssüch'uan from 1781 to 1840, and then re-established. 18 bishops, etc. See *Congregations*.

DE MOITREY: *La Hiérarchie Catholique*; PLANCHET: *Les Missions de Chine*, 1917.

VINAYA SCHOOL of Chinese Buddhism. See *Lü Tsung*.

VISCOUNT. See *Nobility*.

VISDELOU, CLAUDE DE, 劉德 Liu Ying, a Jesuit Father born in 1656 in Brittany. He reached China in 1687, being one of the first five French Jesuits sent there by LOUIS XIV. Sent from Peking to Shansi, poverty forced him after two years to go to Nanking. After a visit to Canton he returned to Peking where he was entrusted with the care of the neophytes. His careful study of Chinese led him to the conclusion that his brethren were wrong in the matter of Chinese rites, and on the arrival of the legate DE TOURNON he laid before him all that he had amassed against them. In 1708 CLEMENT XI named him Vicar-Apostolic of Kueichou and Bishop of Claudiopolis. He had to be consecrated secretly, in the house at Macao where the legate was imprisoned. In 1709, being forced by the persecution of his brethren to leave China he went to Pondichéry, where he died November 11, 1737.

He was a brilliant Chinese scholar and devoted his studies to the history of the races to the north of China. His *Histoire de la Tartarie* did not appear till 1780, though written much earlier and probably used in the manuscript by DE GUGNON in his *Histoire des Huns*. It is a matter of regret that his life was not spent in such researches instead of having been spoiled by the Rites Controversy (q.v.).

HAYRET: *La Stèle chrétienne de Si-ngan-fou*, ii, p. 332, note; RÉMUSAT: *Nouveaux Mélanges Asiatiques*.

VLADISLAVITCH, SAVVA LUKITCH, Russian ambassador to China in 1725 to announce the death of PETER the Great and the accession of CATHERINE. He was not able after six months'

negotiations in Peking to do anything, but at Kiakhta he concluded the second Treaty between the two countries, the Treaty of 1727, sometimes called the *Vladislavitch Treaty* (q.v.). See *Russian Relations with China*.

**VLADISLAVITCH TREATY, 1727**, between China and Russia, the second treaty negotiated by China with Russia and with any foreign power. It dealt with frontiers, merchants, religious worship, etc. It was made at Kiakhta, and takes its name from the Illyrican Count, the ambassador of Russia, who signed it.

HERTSLET: *Treaties*.

**VOLE**. See *Muridae*.

**VON DER GABELENTZ, HANS GEORG** Conon, born at Altenburg in Germany in 1840, died there in 1893. In 1878 he was made Professor of East-Asian languages in Leipzig University, and became Professor in Berlin University in 1889. His chief work was on Chinese grammar.

**VON KETTLER**. See *Kettler*.

**VON MÖLLENDORFF**. See *Möllendorff*.

**VON RICHTHOFEN**. See *Richtshofen*.

**VORMELA**, (V. *negans*), a peculiar polecat-like animal, with black underparts, black and white face, and a variegated orange-and-brown back. It is found in N. Shensi and the Ordos. See *Mustelidae*.

SOWERBY: *Journal*, N.C.B.R.A.S., vol. xlvii, p. 66.

**VOWS**, 許願 *hsü yüan*, a very common practice in case of sickness, etc. The vow may be to give something to the god or temple, or to do some work of merit, such as a pilgrimage or a fast.

DONÉ: *Recherches sur les Superstitions*, p. 342.

**VULTURES**. Only two species are found in China, a remarkable fact, attributed to the paucity of cattle and to the fact that the Chinese bury their dead. See *Accipitres*.

## W

**WADE, THOMAS FRANCIS**, the son of Colonel THOMAS WADE, C.B., was born about 1818, entered the army and took part in the first war with China. He retired as lieutenant in 1847, and became Assistant Chinese Secretary. He took part in the 'Battle of Muddy Flat,' being then Vice-Consul at Shanghai. In 1861 he was made C.B. and appointed Chinese Secretary and Translator to the British Legation, and became Minister in 1871. He made the Chefoo Convention in 1876, became K.C.B. in 1875, retired in 1883 and was made G.C.M.G. in 1889. He was the first Professor of Chinese at Cambridge, being appointed in 1888, and he presented to the University his very extensive and valuable collection of Chinese books; (see *Libraries*). He died in 1895.

As a Chinese scholar he is best known by his *Tzú Erh Chi* (q.v.), and by the system of romanisation thereby introduced. A list of his writings may be found in the *T'oung Pao* for 1895.

**WAGTAILS**, See *Motacillidae*.

**WAI WU PU**, 外務部. The Foreign office which superseded the Taung li yamên (q.v.) in 1901, in accordance with a scheme prepared by W. W. ROCKHILL, (Special Envoy, U.S.A.) and Marquis KOMURA, (Japanese Envoy), on behalf of the other

Plenipotentiaries. Prince CHING was the first President.

**WALNUTS**, *Juglans regia sinensis*, 核桃 *Ho t'ao*. This fruit is a native of N. China and is found there in its perfection. The trees grow in orchards, but in mountain valleys where terraces have to be made to give a sufficiency of soil they are generally found single or in small groups.

The Chinese cannot graft or bud the walnut, hence all the trees are seedlings, and the quality of the nuts differs very greatly, even in the same orchard.

A few specimens of the wild walnut may be found; leaves and nuts are smaller than in the cultivated varieties and the fruit is not so sweet; otherwise there is little difference.

MEYER: *Agricultural Explorations*, etc.

**WANG, 王**. See *Imperial Titles*.

**WANG AN-SHIH**, 王安石, (1021-86), a celebrated economist and reformer. He first became known for his independent interpretations of the Classics, especially with reference to the land question. He held office in Chékiang and did much to help agriculture, especially by engineering works against floods. In 1068 he became prime minister

and held the office for eighteen years, inducing the emperor to carry out many reforms.

Among his measures were the following. Having made a new land-survey he lowered the taxes and made them payable in kind. He began a scheme to benefit commerce by government transportation of surplus grain. Government loans at 2% per mensem, repayable after harvest were made to farmers. An income-tax was levied for public works, instead of forced labour.

He met with great opposition; from officials, because they objected to his socialistic views; from the people, because many reforms seemed to bear hardly on them and because local self-government had ceased. He was dismissed at the end of eighteen years, and most of his work was undone.

FERGUSON: *Wang An-shih*, Journal, N.C.B. R.A.S., vol. xxxv.

**WANG CHIH** 王質, the Chinese RIF VAN WINKLE, a Taoist patriarch who is said to have lived under the Chin dynasty. After awakening from his magical sleep, which lasted several centuries, he devoted himself to the search for immortality, and obtained it.

GILES: *Biographical Dictionary*.

**WANG CH'UNG**, 王充, a "heterodox" philosopher born in Chekiang, A.D. 27, who in spite of penury acquired a vast amount of learning. He several times held office, but his views prevented his gaining favour with his superiors.

He is the boldest of all the Chinese writers. both in thought and expression. He derided the superstitions current in his day; he denied the possibility of the soul being immortal, and freely criticised, not only Taoist teachings, but even those of CONFUCIUS and MENCIUS.

His great work, the 論衡 *Lun Hêng*, is not itself much known, though given unwilling recognition in the Catalogue of CH'EN LUNG, but is much quoted by other authors. He died in 97, just when a friend had recommended him to the Emperor, who bestowed a post upon him, which he did not live to fill.

GILES: *Biographical Dictionary*.

**WANG KHAN.** See *Keratt*.

**WANG MANG**, 王莽, commonly known as "the Usurper," was born B.C. 33. His aunt was wife to the Emperor YÜAN TI of the Han dynasty; and through her influence he attained high office and was made Marquis. He married his daughter to the boy-Emperor P'ING TI, and was himself made Duke. He is suspected of poisoning this Emperor, and he placed a two-year old successor on the throne with himself as Regent. Three years later (A.D. 9) he set this child aside and proclaimed himself

Emperor. After much fighting with insurgents he was driven from power and was killed in a revolt of his own troops, A.D. 23.

**WANG PA**, 忘入, *forget eight*. The 'eight' are the eight cardinal virtues: filial piety, brotherly love, faithfulness, sincerity, propriety, uprightness, moderation and modesty. To forget all the eight is to be very bad indeed, and 'eight-forgetter' is one of the worst terms of revilement in the language. The name is for some reason given to the tortoise, and the characters (or the figure of a tortoise) are often seen on walls, where the meaning is 'commit no nuisance.' The term is found as early as A.D. 500. Other explanations are also given.

**WANG PO.** See *Whampoa*.

**WANG SHOU-JÊN.** See *Wang Yang-ming*.

**WANG YANG-MING** 王陽明, the latest of the Confucian philosophers, was born in 1472, in the 8th year of the Ming Emperor, CH'ENG HUA. His name was SHOU JEN 守仁, but his disciples called him YANG-MING, from a grotto of that name near his home in Chêkiang, where he had built himself a house. He was of a high and ancient official family, an ancestor of his having been a general in the time of the Western Chin dynasty. Another ancestor, who was serving the first Ming Emperor, was killed in the exercise of his duties, by the aborigines in Kuangtung province. His father, WANG HUA, was vice-president of the Board of Rites, and also held other offices. WANG YANG-MING became a *Chü jên* at twenty-one, seven years later he became a *Chin shih*, and somewhat later a *Hanlin*, when he was given office. At thirty he was a Provincial Judge. He was at first much given to Taoist practices, but gave them up as "humbugging and not in accordance with the true way." From the age of thirty-four he began to attract disciples by his re-interpretation of the Confucian doctrines. He had already held many offices when in 1507 he was degraded, and sent to Kueichow in an inferior post through having offended a powerful eunuch. It is a pleasing touch that while in Kueichow, when all his followers fell ill, WANG YANG-MING, though hourly expecting that the eunuch would work his death, busied himself with chopping wood, carrying water and cooking for his sick attendants, besides singing to them and telling them stories to beguile their sorrow. After four years he was restored to favour, and filled many posts both civil and military with conspicuous success: he was governor of several Provinces, and received many honours.

When he was fifty-one he was accused to the Throne of heterodoxy, but no action of importance was taken.

He died in 1528, and was buried at Hungch'í, ten miles from Hangchow.

He was canonized in 1667 as 文成 WĀN CH'ENG, and in 1685 the Emperor WĀN LĪ ordered that his sacrifice in the Confucian temples should follow that of CONFUCIUS.

His views differ so widely from those of CHU HSI that he is regarded as heterodox, but especially of late years, he has been much studied both by Chinese and Japanese. His re-interpretation of the classics is remarkable for its lofty idealism, as compared with the realism of CHU HSI, and his insistence on the intuitive nature of knowledge, the omnipresence of mind, and the correlation of knowledge to action, may yet provide a new point of departure in the development of Chinese thought.

His biography and part of his works have been translated into English by HENKE.

HENKE: *The Philosophy of Wang Yang-ming* (1916).

WANG YING-LIN, 王應麟 (A.D. 1223-1296).

A native of Chêkiang and a voluminous writer, his most important work being *Yü Hai* 玉海, a large encyclopedia.

He is also regarded generally as the author of the *San-tzu Ching*, (q.v.).

WAN KUO KUNG PAO 萬國公報 or *Review of the Times*, was a weekly periodical started by Dr. YOUNG J. ALLEN in 1868 and continued by him for about 15 years. In 1888 the *Society for the Diffusion of Christian and General Knowledge* resuscitated it as a monthly magazine, undertaking the financial and business responsibilities, while Dr. ALLEN edited it. It must not be confused with a daily by the same name started by the Peking Reform Club in 1895 and suppressed early in 1896, which reproduced many of Dr. T. RICHARD's articles. During the Reform movement in 1896, the S.D.K.'s monthly reached a circulation four times as large as it had been in 1894, and in 1898 a reformer proposed to the Emperor that it should be made the Government organ. The boycott against American goods in 1902 seriously affected its circulation, and after Dr. ALLEN's death in May 1907, it was continued only to the end of the year, a weekly called the *Ta Tung Pao* taking its place.

WĀN LĪ CH'ANG CH'ENG. See *Great Wall*.

WAPITI, 馬鹿 *ma lu*, 'horse deer'; a large deer, intermediate in form between the Red deer of Europe and the Wapiti or so-called Elk of America. See *Cervida*.

SOWERBY: *Fur and Feather in North China*; WALLACE: *The Big Game of Central and Western China*.

WARD, FREDERICK, the creator of The Ever-victorious Army, was born in 1828 at Salem, Mass. He led a rough, adventurous life and saw

a good deal of fighting. He came to Shanghai when the power of the T'ai P'ing rebels had declined, though they were still masters of Hangchow and Soochow, besides resisting siege in Nanking: WARD proposed to the Shanghai merchants that he should capture Sung-kiang 松江, the prefectural city of Shanghai. The contract being made, he proceeded to enlist about one hundred foreigners; the port was at the time crowded with shipping, and the Anglo-French expedition against China was acting from Shanghai; hence, among discharged sailors or deserters from navy or army it was not difficult to get recruits, but of course the foreign authorities were not in favour of such action. He had BURGEVINE (q.v.) for his lieutenant.

The first attack on Sung-kiang failed and the surviving foreigners were disbanded; a second attack, with a smaller force of Manilamen, succeeded. He then made two disastrous attempts to take Ch'ing-p'u, and was himself severely wounded. He got into great trouble with foreign authorities, who still wished to remain neutral, and who did not want encouragement to be given to desertion; and he was even in prison for a time.

At last he and BURGEVINE decided to employ no more foreigners but to discipline natives, a plan to which the Chinese readily agreed. By the end of January, 1862, he had a force of 8,000 drilled Chinese under ten foreign officers. These had some successes, and when the rebels broke the agreement which kept them thirty miles from Shanghai, and English and French joined the Imperialists in resisting them, WARD's force co-operated with the foreign troops. After the first great victory the British naval and military authorities reported very favourably on WARD's force, and an Imperial decree designated it 'The Ever-victorious Army.' WARD with this army then did a great deal of fighting, but for some time it was always with the support of foreign troops. He was mortally wounded in attacking Tzu Ki and died within the day at Ningpo. He left instructions as to the carrying on of his work, and asked to be buried in the court of the Confucian Temple at Sung-kiang; this extraordinary request was granted, and very high honour was shewn to the dead.

WATCH-TOWERS, supposed to have been erected by the Mongols as signal towers, extend from Peking to Shanhaikwan and into Manchuria. Other towers, found along the foot-hills in the Western Hills, are supposed to have been erected for protection against hill-robbers.

WATER-CLOCK. See *Clepsydra*.

WATTERS, THOMAS, was born in Ireland in 1840 and died in London, January 10, 1901. He was appointed a student-interpreter in the British

Consular Service in 1863 and was Consul in various ports until 1895 when he retired. He was interested in botany and discovered quite a number of new species or varieties. But he is especially known as a student of Buddhism. His works are as follows:—

*Lao Tzu, A Study in Chinese Philosophy* (1870); *A Guide to the Tablets in the Temple of Confucius*, (1879); *Essays on the Chinese Language*, (1889); *Stories of Everyday Life in China*, (1896); besides many articles in reviews, etc. His work *On Yuan Chwang's Travels in India* appeared posthumously, 1904.

BRETSCHNEIDER: *History of European Botanical Discoveries*; CORDIER: *T'oung Pao*, 1901, p. 92.

**WAX INSECT.** See *Wax*, *White*.

**WAX, VEGETABLE**, is produced from the fruit of a tree of the *Rhus* order, the substance being formed between the kernel and the outer skin of the seed, and in its crude form is of greenish tinge. The foreign firms deal in this article under the name of green vegetable tallow and consider it a variety of the ordinary white vegetable tallow. The Chinese, however, distinguish it by the name of *ch'i-yu* 漆油, from vegetable tallow, which they call *p'i-yu* 皮油, and which is found in the form of a coating round the seed of *Sapium sapiferum*, (see *Tallow, Vegetable*). Vegetable wax is now being refined in Hankow and is exported both in its refined and crude form, but chiefly in the latter. It has lately come into favour in Europe for candle-making, and a considerable demand for it has sprung up. It is harder and more wax-like than vegetable tallow, and its melting point is higher. The trade in it seems capable of great expansion, provided the supply can keep pace with the demand.

The exports of vegetable wax, which were 33,000 piculs in 1909, worth Tls. 293,000, fell in the following years; but 44,000 piculs were exported in 1914, which included 7,000 piculs from Ichang and Shasi. The export in 1916 was picls. 7,725, value Tls. 87,419.

HANKOW CUSTOMS REPORT, 1909.

**WAX, WHITE**, 白蠟 *pai-la*. Insect white wax is produced by a scale-insect, the *Coccus pe-la*, being deposited on the branches of an ash (*Fraxinus chinensis*) and of a privet (*Ligustrum lucidum*, 女貞). It has long been an object of interest in Europe, being mentioned as early as 1655 by MARTINI in his *Novus Atlas Sinensis*. The chief centre of the industry is Kiating fu, Szech'uan, but the insects are bred in the Kienchang Valley, further south-west. Here they develop during the winter on the privet. The cone-like scales full of minute eggs are removed late in April to the wax districts 200 miles north-east, by porters who travel in relays and make the journey in 6 days, speed being neces-

sary, especially in warm weather, in order to arrive before the insects hatch out. The cones are placed on pollarded trees, either ash or privet, where they hatch out and after a moulting period deposit the wax (probably as a protection against enemies) on the lower surfaces of the branches. The deposit continues until the end of August, when the wax is gathered, placed in boiling water, and skimmed off the surface on which it floats; it is then moulded into cakes. The wax bears a close resemblance to spermaceti, but is much harder. It is colourless and almost odourless, tasteless, brittle, soluble in alcohol, and dissolves with great difficulty in naphtha. It hardens by long immersion in cold water. It is largely used as a coating for Chinese candles, its high melting point (180° F.) rendering it useful as a protection to the fats and oils employed, which melt at 100° F. Other uses are, to impart a gloss to good paper; to coat pills; to polish jade, soapstone, and superior furniture; and to give lustre to cloth.

The production is 50,000 piculs in a poor year and as much as 100,000 piculs in a very good year. Most of it remains in Western China, but in 1906 14,000 piculs were exported from Chungking down the Yangtze.

Though the best wax is from Szech'uan, it is also produced in several other provinces; its range is really from Chihli to Hainan.

The export in 1916 was picls. 8,690, value Tls. 320,386.

BABER: *Report*, 1879; HOSIE: *Three Years in W. China*; WILSON: *A Naturalist in W. China*.

**WEASEL.** See *Mustelida*.

**WEAVER-BIRDS.** See *Ploceina*.

**WEDDELL, JOHN**, the commander of an expedition to find out the possibilities of trade with China. It was organized by Sir W. COURTENES (q.v.) and seems to have enjoyed the special favour of CHARLES I. The expedition consisted of four ships and two pinnaces, and among other merchants on board was PETER MUNDY, who wrote a valuable journal. (See *Mundy*). It sailed in April, 1636. On reaching Macao it found the Portuguese ready to use any means to prevent others than themselves from having trade with China; and it found the Chinese arrogant, timid, and blustering. WEDDELL was exceedingly bold and forced his way to Canton, but it was nearly a century before English trade was really established in that city.

*Names: The English in China.*

**WEEGUR**, Dr. EDKINS' romanization of the name generally written Ouigur or Uighur. See *Uighur*.

**WEI CH'I**, 圍棋, *surrounding chess*, often called chess by foreigners. *Hsiang ch'i*, however,

is the game similar to chess, while *wei ch'i* does not resemble it. In Japan it is called *go-bang*, but, again, it is quite unlike the game known in the West by that name.

It is an ancient game, being first mentioned in Chinese writings about A.C. 625, according to EDKINS; and it is native in China. It is regarded as the noblest of games and is much played by the *literati*, while chess is more in favour with soldiers. It appears a simple game, yet is really most difficult.

The square board on which it is played is divided by eighteen lines each way, making 324 squares. The play, however, is at the points where the lines cut or meet; there are therefore 361 places.

The 'men' are round, flat stones, black and white, each player beginning with a bagful of one colour. The opponents play alternately, putting a stone down on an unoccupied point. The object of each is to occupy as much of the board as possible. This is done by making enclosures, the unoccupied points in which count to the player as well as the occupied ones; or by surrounding and so capturing the enemy pieces on the board. Hence the name of the game.

The description to which the reader is referred is full and clear and illustrated with diagrams. See *Chess*.

VOLPICELLI: *Wei-ch'i*, Journal, N.C.B.R.A.S., vol. xxvi.

**WEI DYNASTY.** One of the Three Kingdoms, (q.v.). The rulers were as follows.

Dyn. Title	Accession	Reign Title	Adopted
	A.D.		A.D.
文帝 Wên Ti	220	黃初 Huang Ch'u	220
明帝 Ming Ti	227	太和 T'ai Ho	227
		青龍 Ch'ing Lung	233
		景初 Ching Ch'u	237
廢帝 Fei Ti, 齊王芳 Ch'i Wang Fang	240	正始 Chêng Shih	240
		嘉平 Chia P'ing	249
少帝 Shao Ti	254	正元 Chêng Yüan	254
高貴 Kao Kuei			
鄉公 Hsiang Kung		甘露 Kan Lu	256
	260	景元 Ching Yüan	260
元帝 Yüan Ti		咸熙 Hsien Hsi	264

**WEI DYNASTY, NORTHERN,** 北魏紀. (House of TOBA 拓跋氏; also called *Yüan Wei* 元魏). A Tartar dynasty. One of the partial dynasties of the north during the Epoch of Division. It became almost as extensive as the Eastern Chin which preceded, and Hsiao Wên Ti (471-499) fixed its capital at Lo yang. Its capital was at Tu-p'ing ch'ang in N. Shansi, the present Ta-t'ung fu, where

important cave temples still remain to witness to the dynasty's zeal for Buddhism.

In 535 it divided into Eastern and Western, and these were soon overcome by N. Ch'i and N. Chou.

Dyn. Title	Accession	Reign Title	Adopted
	A.D.		A.D.
道武帝 Tao Wu Ti	386	登國 Têng Kuo	386
		皇始 Huang Shih	396
		天興 T'ien Hsing	398
		天賜 T'ien Ts'ü	404
明元帝 Ming Yüan Ti	409	永興 Yung Hsing	409
		神䴥 Shên Jui	414
		泰常 T'ai Ch'ang	416
太武帝 T'ai Wu Ti	424	始光 Shih Kuang	424
		神䴥 Shên Chia	423
		延和 Yen Ho	432
		太延 T'ai Yen	435
		太平 T'ai P'ing	440
		真君 Chên Chün	440
		正平 Chêng P'ing	453
南安王 Nan-an Wang	452	承平 Chêng P'ing	452
文成帝 Wên Ch'êng Ti	452	興安 Hsing Kuang	452
		興光 Hsing Kuang	454
		太安 T'ai An	455
		和平 Ho P'ing	460
獻文帝 Hsien Wên Ti	466	天安 T'ien An	466
		皇興 Huang Hsing	467
孝文帝 Hsiao Wên Ti	471	延興 Yen Hsing	471
		承明 Ch'êng Ming	476
		太和 T'ai Ho	477
宣武帝 Hsüan Wu Ti	500	景明 Ching Ming	500
		正始 Chêng Shih	504
		永平 Yung P'ing	508
		延昌 Yen Ch'ang	512
孝明帝 Hsiao Ming Ti	516	熙平 Hsi P'ing	516
		神䴥 Shên Kuei	517
		正光 Chêng Kuang	519
		孝昌 Hsiao Ch'ang	525
廢帝 Fei Ti	528	武泰 Wu T'ai	528
孝莊帝 Hsiao Chuang Ti	528	建武 Chien I	528
		永安 Yung An	528
		興寧 K'ing Hsing	529
東海王 Tung-hai Wang	530	承明 Chien Ming	530
節閔帝 Chieh Min Ti	531	普泰 Chin T'ai	531
安寧王 An-ning Wang	531	中興 Chung Hsing	531
孝武帝 Hsiao Wu Ti	532	太昌 T'ai Ch'ang	532
		永興 Yung Hsing	532
		永寧 Yung Hsi	532

**WESTERN WEI DYNASTY.**

Dyn. Title	Accession	Reign Title	Adopted
	A.D.		A.D.
文帝 Wên Ti	535	大統 Ta T'ung	535
肅宗 Ti Ch'in or			
廢帝 Fei Ti	552		
恭帝 Kung Ti	554		



## EASTERN WEI DYNASTY.

Dyn. Title	Accession	Reign Title	Adopted
	A.D.		A.D.
孝靜帝 Hsiao Ching Ti	534	天平 T'ien P'ing	534
		元象 Yüan Hsiang	538
		興和 Hsing Ho	539
		武定 Wu Ting	543

**WEIGHTS AND MEASURES.** The native system is chaotic, not because taels and catties are less sensible than grams and kilograms, but because there is no absolute weight or measure in China. Relatively  $\frac{1}{16}$  taels may contain sixteen *liang* (though this is only generally true), and every foot or *ch'ia* may have ten inches or *ts'un*, but the tael or foot varies greatly in different trades and in different localities.

In 1889 Mr. Morse collected information from all parts of China, and published valuable tables in the N.C.B.R.A.S. Journal. They show that the catty, for example, varies between 4 ounces avoirdupois for tea in Peking and 40.40 ounces avoirdupois for coal in Honan. Other weights and measures show similar variations. (See *Mou*). It does not seem to be of much use therefore to give a Table of Weights and Measures.

At the ports, where trade is done with foreigners, it has been necessary to fix certain weights and measures by treaty.

The Republic on January 6, 1915, passed a law, 權度法, reforming weights and measures by introducing the metric system (公尺和公斤) side by side with the native system. The law should have come into force in the capital on October 1, 1916, but the time was extended to January 1, 1917. It seems, however, to be a dead letter. It is given in full by PLANCHET.

PLANCHET: *Missions de Chine*, 1917; JOURNAL: N.C.B.R.A.S., vol. xxiv, *Currency and Measures in China*; MORSE: *Trade and Administration of China*; CHINA YEAR BOOK.

**WEIHAIWEI** 威海衛, a Territory leased to Great Britain by a treaty dated July 1, 1898. It lies on the northern coast of Shantung, in lat. 37° 30' N. and long. 122° 10' E., and comprises the Bay of Weihaiwei, all the islands in the bay, and a strip of land ten miles wide along the whole coastline of the bay. The area of the Territory is 288 sq. miles. Great Britain has also rights, including that of fortification, over all the coast region east of the meridian 121° 40'.

The bay is six miles wide and three or four deep; it is sheltered by an island, Liukung tao 劉公島, two miles long, lying across the entrance and making two passages into the harbour. The mainland is hilly, and includes ranges named Fitzgerald Range, Seymour Range, Farquharson Range and Macdonald Range. The last, which is

the furthest south, has the highest peak in the Territory, 1,593 ft.

The south-western corner of Liukung-tao and the northern shore of Narcissus Bay, which lies opposite, are the centre of foreign activity; Port Edward, the administrative capital, lies in Narcissus Bay, and Weihaiwei, the insignificant native city, lies a mile west of the bay.

The climate is considered excellent, though the winter cold is very severe. The average annual rain-fall is 19.2 inches.

Sir J. HOPE GRANT visited the bay in 1860, when seeking a suitable place for the British forces of the Expedition; but he decided that the accommodation was insufficient.

Weihaiwei came into prominence in 1895, when the Japanese assaulted it by land and sea, destroyed Admiral TING's damaged squadrons and received the surrender of the forts and remnant of the fleet on February 12: TING committed suicide at once after surrendering. Japanese troops remained in the place for three years pending payment of the stipulated indemnity; but in 1898, Russia having leased Port Arthur and Germany having seized Kiaochow, Great Britain took over Weihaiwei "for as long a period as Port Arthur remains in the occupation of Russia."

It remained under the joint administration of the War Office and the Admiralty till 1901, Sir A. DORWARD being Commissioner; it was then put under the Colonial Office and Sir JAMES H. STEWART LOCKHART, K.C.M.G. arrived as Commissioner in May, 1902. He still holds that post in 1917.

The British Government has never developed the place for naval purposes, and in the consequent uncertainty as to its future it has not developed much commercially. It is however of much value as a sanatorium for the navy, as a health resort for Shanghai residents and others, and as an educational centre.

An interesting episode in the history of the Territory was the formation of The Chinese Regiment, (q.v.).

JOHNSTON: *Lion and Dragon in North China*; BRUCE-MITFORD: *The Territory of Wei-Hai-Wei*.

**WEIMAR MISSION.** See *General Protestant Missionary Society*.

**WEI, STATE OF** 衛, a small feudal Chou State lying west of Lu and north-west of Sung, between the Yellow River as it then was and now is, with its capital at Wei-hui fu. The fief was given by Wên WANG to one of his sons with the title of Marquis 侯, which was changed to that of Duke 公 in B.C. 770. CONFUCIUS stayed twice in Wei and it was from there that he was recalled to Lu after his fourteen years of wandering. The State became dependent on Wei 魏 about B.C. 400 and was destroyed at the rise of the Ch'in dynasty.

**WEI, STATE OF, 魏**, sometimes written Ngwei, which is probably its original pronunciation and which distinguishes it from the State of Wei 衛. One of the Three Chin,—the three States into which Chin 晉 was divided in a.c. 451. The other two were Han and Chao; they were recognized as separate States by the Emperor in a.c. 403. The sub-fief of this name was granted by Chin some two centuries earlier, the capital being later fixed at Ta Liang, which is in K'ai-fêng fu; hence when it became an independent State it was sometimes called the State of Liang. It included parts of the present Chihli, Honan, Shansi and Shensi. It was one of the Seven Martial States and it provided one of the Four Leaders who delayed the final conquest of the Empire by Ch'in. CHANG I, the political adventurer, was a native of Wei. MENCIUS visited King Hui of Liang or Wei in a.c. 320, and their conversations are given as the first Book in *Mencius*. The State was destroyed by Ch'in in a.c. 225, after Han and Chao had been already extinguished.

**TSCHEPE**: *Histoire des Trois Royaumes Han, Wei et Tchao*; **HIRTH**: *The Ancient History of China*.

**WEI YANG, 衛鞅**, a reformer in the Ch'in State who died a.c. 338. He belonged to the ruling family of Wei but served Ch'in and made it great. He was made Prince of Shang 商鞅, but on the death of Duke Hsiao 孝, his patron, the next ruler killed him and all his family. For his reforms see GILES' *Biographical Dictionary*, 2296.

**WÈN CHANG, 文章**, an essay formerly required in examinations. The value of this kind of study was out of all proportion to the time it required. It may be compared with the making of Latin verse by the ordinary English schoolboy.

It was frequently referred to as the 八股文 *pa ku wén*, eight-legged essay, because divided into eight heads in a very artificial manner. Sentences of four and six characters came alternately, and each set of ten characters was antithetical. Style alone was considered, the matter might be more commonplace or even nonsense.

It was condemned by CHANG CHIH-TUNG in his *Ch'uan hsüeh p'ien* (q.v.) and was finally abolished in 1898.

**WÈN CH'ANG.** See *Wên-ti*.

**WENCHOW 温州**, a Treaty Port opened by the Chefoo Convention in 1877. It is in Chekiang province, twenty miles up the river Ou, 瓯 in lat. 27° 18' 4" N. and long. 120° 38' 28" E. There is no foreign settlement, the Customs being outside the north wall, and the Consulates and residences being on the island Chiang Hain 江心寺 opposite the city. This island is also called Two Pagodes Island (q.v.) and Conquest Island.

The population is estimated at 100,000, the foreign population being only officials and missionaries. The people are described as Jethargic and unenterprising, but they have frequently engaged in riots.

	1915	1916
Net Foreign Imports ... ..	1,141,772	1,230,047
Net Chinese " ... ..	963,954	785,109
Exports ... ..	1,291,262	1,490,157

Total Hk.Tls. ... 3,396,988 3,505,313

**WÈN HSIEN T'UNG K'AO 文獻通考.** See *Lei Shu*.

**WÈN LI, 文理.** *Wên li* in the sense of book or classical language in contrast with the spoken language, especially *Kuan hua* (官話), finds no recognition in Chinese lexicography. Therefore its definition as the "classical style, or style of composition," in such dictionaries as GILES, WILLIAMS, etc., is without authority. Indeed the phrase itself hardly finds a recognition in Chinese. The *P'ei Wên Yün Fu* (佩文韻府) does mention it, but not in any sense as referring to language. The two words come together in the *Chung Yung* (中庸) Chap. 31; 文理密察足以有別也 "Accomplished, distinctive, concentrative and searching, fitted to exercise discrimination." From Dr. LEUCER's translation it will be evident that it is not a combined phrase but two distinct words, each with a meaning. This must be maintained in spite of the fact that some would take *li* as qualifying *wên*.

Comparative references are found. The 史記 says, "His argument is more weighty than his language, but your language is superior to your thought. When language excels principle (理) there is danger of a fall." 其人理勝於辭公辭勝於理精勝於理辭必受訛. HAN Yü (韓愈) says, 人聲之精者為言文辭之於言又其終也 "Words are the perfection of sound, and the *wên* words are the perfection of words."

The foregoing suggests that in ancient times the written and the spoken languages were identical. People wrote as they spoke: and very many of the classical phrases found in the *t'u hua* (土話) of certain localities may be a relic of this ancient identity.

The term *Wên li* is now in constant use, nevertheless, especially among foreigners, to denote the Chinese literary style, which differs in degrees of conciseness or obscurity, and hence is sometimes divided into "high" and "low" *Wên li*.

Works in colloquial or mandarin, largely produced by missionaries for the common people, are scorned by the literati. See *Grammars; Wên chang*.

**WÈN SHU, 文書**, a Bodhisattva. See *Manju'sri*.

**WÈN TÌ, 文帝**, the god of Literature, also named WÈN CH'ANG TÌ CHÜN 文昌帝君. One of

the canonical divinities, worshipped officially throughout China on the 3rd day of the 2nd moon and on an auspicious day in the 8th moon, with sacrifices. He was once probably a living man of the T'ang period named CHANG, who lived in Sâ-ch'uan. He is supposed to have been re-incarnated many times, and was deified in the Yüan dynasty (1314 A.D.). But he is also the inhabitant of the constellation *Ursa Major*, and the part of that constellation which the Chinese call K'uei 魁 is also worshipped as god of Literature, and in every State temple to WEN TI there will also be found a representation of the K'uei star (*K'uei Hsing*). The place of the latter in the heavens is indicated by putting his image in a tower, (whether in connection with the WEN TI temple or independent), called K'uei Hsing lou 魁星樓. These two ideas of the deity are inextricably mingled. See *K'uei Hsing*.

MAYERS: *N.C.B.R.A.S. Journal*, 1869; DORÉ: *Recherches sur les Superstitions en Chine*, vol. vi, p. 29.

**WERNER, EDWARD THEODORE CHALMERS**, was born in New Zealand in 1864 and entered the China Consular Service in 1884. He was Consul at Foochow when he retired on a pension in 1914. In 1905 he was sent on a mission in H.M.S. *Snipe* to investigate and settle the affair of the massacre of missionaries at Nanch'ang. He is a Barrister-at-law, being called to the bar, Middle Temple, in 1905.

He has published an important work, *Descriptive Sociology,—Chinese* (Part IX of HERBERT SPENCER's series), the first work to present the phenomena of Chinese civilization (its morphology, physiology, and development) in a complete and scientific form. He is also the author of various pamphlets, *The Great Wall of China; Herbert Spencer and Bergson*; etc., etc., beside many articles in reviews.

**WESLEYAN METHODIST MISSIONARY Society.**

*Headquarters*:—London, England.

*Entered China*, 1852.

Works in Kuangtung, Kuangsi, Hupei and Hunan.

**SOUTH CHINA DISTRICT.**—The first Wesleyan missionary was the Rev. G. PIERCEY (died 1913), who was in the first instance unconnected and self-supporting, but later was accepted by the Wesleyan Methodist Society as its first China worker. He landed in Canton in 1852, and in the course of a few years was joined by a number of colleagues. Mrs. PIERCEY opened the first Girls' boarding school in Canton in 1854.

Work was begun in Hongkong in 1852, chiefly educational. The first self-supporting Church was established at Fatsan 佛山, fourteen miles from Canton.

Work among the Hakkas was begun in 1878, with headquarters at 韶州府 Shiu-chou fu, 275 miles north of Canton.

When the port of Wuchow was opened to foreign trade in 1898, Rev. R. J. J. MACDONALD, M.D., was appointed to open medical work there. He was murdered by pirates in 1906.

*Educational work* was begun in Fatsan in 1901, and a new college was opened there in 1914. A Theological College was begun in Canton in 1890, the educational part of which was transferred to Fatsan when the new college was built there. The Theological part was afterwards merged in the Union Theological College at Canton, which began work in 1914. There is a Girls' boarding school at Canton, and both Boys' and Girls' boarding schools at Wuchow.

*Medical Work* began in Fatsan in 1881 when Rev. C. WENTON, M.D. rented a Chinese warehouse as a dispensary. A new hospital was built in 1908, replacing a smaller one built in 1881. Wuchow, where the first dispensary was a houseboat, has a hospital and a Leper Asylum.

At Shiu Chou, the centre of the Hakka district, medical work was begun in 1886. When digging foundations for a hospital in 1890, some skeletons were disinterred. The bones were carried through the streets by a mob, and the missionaries' lives were in great danger. A new site was procured by the mandarins' orders, but the building operations had to be suspended and the work was stopped for a number of years. A hospital was built there in 1915.

The Wesleyan Methodist Society also began work for the 6,000 soldiers and sailors stationed at Hongkong in 1888, opening rooms for them in 1895 and a Home in 1901, with a resident missionary in charge.

In 1913 during the second Revolution, the work was very much hindered in this District by the Declaration of Independence at Canton. Robber bands were numerous; two missionaries (Rev. T. W. and Mrs. SCHOLES) were attacked and robbed while travelling by boat, while scholars of Christian schools were kidnapped, and held to ransom. There was also a revival of Confucianism, and great enmity was shown to Christianity, threatening letters being written and abusive placards posted.

**HUPER DISTRICT.**—The work here covers fifteen counties, and was begun by the Rev. J. COX's visit to Hankow in 1862. Dr. GRAFFITH JOHN of the London Missionary Society was the only other Protestant missionary then residing there. Mr. COX had been stationed at Canton for some years, and in order that he might acquire mandarin, Dr. JOHN offered him one of his own converts as a teacher and Mr. CHU SAO-AN, the first baptized Protestant Christian in inland China, was chosen. Mr. CHU was afterwards ordained the first native minister in

the interior, and died in 1890, having lived a consistent and useful Christian life. Dr. J. PORTER, SMITH, the first medical missionary in central China, arrived in 1864. In 1865 Mr. Cox was joined by two colleagues, one of whom was the well-known saint, ascetic, and fervent apostle, Rev. DAVID HILL.

Hanyang was opened in 1863, and in 1867 after many difficulties had been surmounted, the Society obtained a footing in Wuchang, and, as had been done in Hankow, divided the city between themselves and the London Missionary Society.

After visits had been paid for some years Wusüeh 武昌 was occupied by resident missionaries in 1871, when a work already started by the American Methodists (North), was incorporated. In 1891, during the Yangtze Valley riots, chiefly caused by the dissemination of the tract *A Deathblow to Corrupt Doctrines*, (q.v.) distributed from the capital of Hunan, the Mission premises at Wusüeh were burned down, and a lay missionary, Mr. W. ARGENT, was murdered, as well as a Mr. GREEN of the Customs.

Kuang chi 廣濟 was occupied in 1871 at the earnest request of eight men who asked for Christian instruction.

In 1880 Tê-an fu 德安 was opened, also as the result of an invitation from some of the inhabitants. The majority however were bitterly hostile, and in 1884 there was a great riot brought about at the time of the examinations through the prefect setting a text for the essays from the *Sacred Edict*, "Banish strange doctrines." The mission houses were looted, and the missionaries mishandled, one of them, the Rev. Jos. BELL, dying in the following year as a result of the strain.

Suichow 隨州 was occupied in 1897, Ta-yeh 大冶 in 1898, and An-lu 安陸 in 1891.

*Lay Agency.*—The Wesleyan Methodists have always emphasized lay work. In 1873 C.W. MITCHELL came as a self-supporting lay worker (died 1902 in China). He was quite uniquely efficient as a colporteur, and his success led to a number of lay agents known as the "Joyful News Band" being sent out at low salaries, chiefly through the influence of the Rev. DAVID HILL, who set them a fine example of frugal living and incessant work. In after years, the Lay Mission became absorbed in the Parent Society.

*Educational Work.*—In 1887, higher educational work was begun in Wuchang under the Rev. W. T. A. BARBER, M.A., B.D. (now D.D. and Principal of Leys School, Cambridge, England), but five years later he was obliged to leave China. The work continues as WESLEY College and High School, and was removed outside the city walls in 1906.

A Theological Institute, also at Wuchang, was begun in 1901. There is a DAVID HILL Blind School

in Hankow, started in 1888 and occupying new buildings since 1914. Boys' boarding schools are running at Wuchang, Tê-an, Ta-yeh and An-lu. A home for Destitute Boys exists at Suichow. Wuchang Normal School is worked in conjunction with two other missions.

*Medical Work* was begun in Hankow at the outset, and there are both men's and women's hospitals. The latter was built in 1888 by the Women's Auxiliary of the Wesleyan Missionary Society in commemoration of Queen VICTORIA's Jubilee.

In the two Revolutions, the Hankow doctors did a great deal of Red Cross Work. There is a Union Medical School at Hankow which was opened in 1910, by the Wesleyan Methodist Society, the London Mission Society, and the American Baptists (North). Tê-an Hospital was built in 1899 as a memorial to DAVID HILL. Medical work was started at An-lu at the opening of the station and was carried on in native premises until the building of the men's hospital in 1910, and the women's hospital in 1913.

Dispensary work began in Ta-yeh in 1907, and the present hospital was opened in 1911.

HUNAN DISTRICT.—The Society works (1916) in seven centres in Hunan. As is well known, the opposition to Christianity in this province was so intense till recently that it was impossible for missionaries to reside there. The W.M.S., however, sent Chinese evangelists from Hupei for some years, and in 1902, Rev. E. C. COOPER and the Rev. Lo YU-SAN entered Changsha, and 寶慶 Pao-ch'ing in 1903. Yungchow 永州 was occupied in 1904, as also was P'ing-kiang 平江; and Chênchow 郴州 in 1906. Work is also carried on at Yi-yang, Liu-yang, and Siangtan.

*Educational Work.*—A Union Theological School was started at Changsha in 1914, in W.M.S. premises and with a W.M.S. president; there are boys' boarding schools at Yungchow and P'ing-kiang, and a Bible Women's school at Yi-yang.

*Medical Work* is carried on at Yung-chow, Pao-ch'ing and P'ing-kiang.

Statistics for year ending December 31, 1916 :—

Foreign Missionaries	120
Chinese Staff	360
Communicants	5,364
Non-communicant Members	752

WEST CHINA UNION UNIVERSITY, THE, was founded at Ch'êngtu, Ssüch'uan, in 1910, by four Societies, the English Friends' Mission, the A.B.F.M. Society, the Canadian Methodist Mission and the M. E. Mission, U.S.A. The Church Missionary Society has recently entered the union.

The Revolution interfered with progress, but college classes were re-opened in 1913.

There are four Faculties, Arts, Science, Medicine (organized 1914), and Theology (organized 1915).

There is a board of Governors resident in the three countries represented and a Senate on the field composed of members of the Missions working the University.

The first graduates took their B.A. degree in 1916. The University at present grants degrees merely on its own authority, but it is probable that it will shortly become incorporated in the State of New York.

The site occupied about one hundred acres, and contains, besides the University proper, students' dormitories, and the residences of the foreign staff. A fine College campus is gradually being made. The students are mostly Sutch'uanese, but a few from Yunnan and the Miao tribes are found in the lower grades, in which also are the majority of non-Christian students.

The first President is the Rev. JOSEPH BEECH, D.D., of the M. E. Mission.

In January 1917, the University reported:—

Foreign Professors ... .. 20

(including some who only give part time).

Chinese Professors ... .. 1

(as distinguished from the numerous teachers and assistants).

Students of College Grade ... .. 70

Students of schools controlled by University, e.g. Normal and Middle

Schools, etc. ... .. 255

**WESTERN GARRISONS.** See *Four Garrisons*.

**WEST RIVER.** See *Si kiang*.

**WHAMPOA**, 黃埔 *huang pu*, yellow reach, the same name as Whang poo (*q.v.*). The port of Canton, on an island of the same name, twelve miles below that city. Formerly the anchorage for ships which were not allowed to proceed to Canton.

When it was the only port open to foreign trade S. W. WILLIAMS counted one hundred and twenty-five ships there at one time, along a front of three miles. It has now lost its old importance, and is a Customs station.

**WHANG POO**, 黃浦 *huang p'u*, yellow reach. A river running into the Yangtze. Shanghai stands on it, about 14 miles from the mouth.

**WHANGPOO CONSERVANCY.** See *Conservancy Work*.

**WHEAT**, 小麥 *hsiao mai*. Wheat is sown in Manchuria in March and harvested in June, an acre requiring 17 to 22 lbs. of seed and yielding from 1,100 to 1,600 lbs. of grain. HOSIE gives the wheat yield per acre in Sutch'uan as 1,900 lbs., producing 1,100 lbs. of flour. In Manchuria the yield is only 1,000 lbs. KING, *Farmers of Forty Centuries*, p. 255,

gives the yield in Shantung as 42 bushels per acre, as against 23.3 bushels in Manchuria which is given in *Far Eastern Review*, Feb., 1909.

Wheat is grown in every province of China, but is a crop of far more importance in the north than in the south, where it merely supplements rice as a winter crop. A great deal is grown in the Great Plain, but Manchuria is *par excellence* the wheat land of China, being indeed an ideal wheat field. PARKER has estimated that the wheat lands of Manchuria and E. Mongolia, developed and undeveloped, are capable of producing from 300,000 to 400,000 bushels of spring-sown hard wheat, even with native methods of culture. This territory is north of the 40th degree of N. latitude. The native wheats are mostly of the bearded and smooth chaff type, though life, blue-stem, and Canadian club types are also seen. The yield is much less per unit than that of millet or maize, so that the people do not cultivate wheat as much as they should, but yearly this prejudice is being broken, as the flour industry is developed.

The production of flour in China is yearly increasing, as the taste of the people for the article develops. The importation of foreign flour is still very large, but the local produce is steadily forging its way ahead. In Manchuria the Harbin district has 19 miles (10 in Harbin itself), turning out nearly 140,000 tons yearly; Tiehling (S. Manchuria) has a very large mill; in the Yangtze Valley there are 32 (including 15 at Shanghai and 5 at Hankow), producing over 60,000 sacks daily, and there are a dozen in other provinces. In 1915 nearly three and a quarter million piculs of flour were sent out from the milling centres to other towns.

WILSON noted no fewer than five distinct varieties of wheat, both "red" and "white," awned and awnless. Some of the North China wheats, owing to their rapid coming to maturity, are being tried in England, seed having been sent to Professor BIFFEN of Cambridge. In W. Sutch'uan 8,000 to 10,500 feet represents the wheat-growing altitude.

In 1916 the export was wheat, pcls. 1,155,179, value Hk.Tls. 2,223,133; flour, pcls. 289,747, Tls. 1,141,707.

**WHITE ANTS**, 白蟻, *pai i*, a kind of insect (termites) distinct from ants, and a great curse in the south of China. In the larva stage they devour most kinds of wood, and to such an extent that what appears to be a solid beam may be a mere shell and collapse at a touch.

**WHITE CLOUD MOUNTAIN**, 白雲山 *pai yün shan*, a favourite place for excursions from Canton, which lies at its foot. It is 3 to 4 hours distant by chair. The hill has several interesting Buddhist monasteries. Its height is about 1,200 ft.

**WHITE DEER GROTTO UNIVERSITY,** The, is situated near the Poyang Lake in Kiangsi.

According to historical statements the place now occupied by this institution was the home of Lu P'o 魯澤, a poet of some reputation in the T'ang Dynasty. He had a tame white deer which accompanied him in his rambles and the common people called him the "white deer gentleman." In A.D. 825, the poet was given office of sub-prefect at the present Kiukiang and built a summer house or kiosk over the cave. In 805-807 a school had been opened there, known as the Government School of the Lu Mountains. In the time of confusion which followed the T'ang Dynasty it was a rendezvous for scholars from many parts, who found a retreat for study there.

In 960, the school was raised to the status of a University, and then had over a hundred students. The great CHÜ HSI, who became prefect at Nan-k'ang fu in 1174, repaired and enlarged it. He memorialized the Throne on the subject, begged to be made President, and that grants-in-aid might be made. He asked that the Emperor HSIAO TSUNG would also bestow an Imperial tablet, as a set-off against the Taoist and Buddhist temples which swarmed everywhere. The Emperor granted the requests, but at the end of the Mongol rule the tablet was thrown down. It was found among some brushwood and set up again in the reign of the Ming Emperor CHENG T'UNG. CHÜ HSI is said to have spent the last years of his life at the White Deer Grotto, and to be buried behind the college.

The grotto bears no sign of being a natural cave: it contains an insignificant image of a white deer, placed there in the 14th century.

The whole place is in a very ruinous condition, and is almost deserted, except in summer, when bands of students resort thither to pursue their studies in the coolness of the spot. KUPFER says it is "a University with no President, and no Faculty, no Board of Trustees, and not even a janitor."

KUPFER: *Sacred Places in China*.

**WHITE FEATHER SOCIETY,** also called the Society of Divine Justice, an anti-dynastic secret society which originated in Honan and in 1913 attacked the palace, etc. See *White Lotus Society*.

GILES: *China and the Manchus*.

**WHITE LOTUS (or LILY) SOCIETY,** *Pai-lien chiao*, 白蓮教, which must not be confounded with the Lotus School of Buddhism founded by HUI YÜAN, arose in the reign of the Mongol Emperor WU TSUNG (1308-1312), owing to persistent misrule.

It was given a religious turn by HAN SHAN-T'UNG 韓山童, (the grandson of the founder) declaring the advent of MATHREYA to be near. He himself was palmed off as a descendant of the Sung dynastic

family, and rose in rebellion. Red turbans were the distinguishing mark of his followers. He was captured early and executed, and his son 韓林兒 carried on the revolt, and was actually proclaimed Emperor; but he died in 1367 at Nanking and the prize of the Empire fell to his friend CHU YÜAN-CHANG, the first of the Ming rulers.

Towards the close of the Ming Dynasty, when misrule and disorder again prevailed, the White Lotus Society re-appeared. In the reign of T'IENTS'U (1621-1628), they joined forces with a rebel leader who had actually been proclaimed Emperor, but was defeated and slain in battle.

In 1761 CH'IENT LUNG issued edicts against this and other sects, but in 1794 the White Lotus Society broke out in rebellion again, in Hupei and West China, around the person of a youth represented as a descendant of one of the Ming Emperors. This rebellion took ten years to repress. In the first four months 20,000 members of the sect were beheaded, but nevertheless the movement spread over six provinces and cost untold money and lives.

In 1814, in CHIA CH'ING's reign, a daring insurrection broke out in the palace itself, which was ascribed to the White Lotus Society, though the White Feather and other organizations were also accused. In 1815, a White Lotus army suffered defeat in Shensi and this was their last open revolt, though the *Nien fei* who worked such havoc in the north at the time of the T'ai P'ing rebellion were probably largely recruited from the other Society.

It is said to survive under the name of the Tsai Li 在理 sect, whose members abstain from wine, opium and tobacco, but were strongly disliked by the Manchu authorities to the end.

EDKINS also stated in 1886 that the White Lotus still existed as a small purely religious sect in the neighbourhood of Tê chou in Shantung. See *Secret Sects*.

STANTON: *China Review*, xxi and xxii; GILES: *China and the Manchus*.

**WHITE PIGEON,** 白鴿 *pai ko*, or white pigeon ticket, is a gambling game much practised in the south, where it is called *pak kop piu*. It is considered more respectable than *fan t'an*. The origin of the name is said to be in the sending of the winning numbers to distant players by means of tickets attached to carrier-pigeons. The first eighty characters of the *Ch'ien-tzu ching* are used as numbers. Ten numbers may be fixed on by a player at the price of a dollar. The eighty characters are folded up, mixed together, then divided into four groups of twenty each. Some player present is asked to select one of these groups, which thus becomes the group of winning numbers. The twenty characters are unfolded and stuck up on a board. Any player who has previously fixed on five of these

numbers gets two dollars and so on up to anyone whose ten numbers are all in the winning numbers: he receives three thousand dollars.

Or, according to GILES, the players, who had to do their gambling outside Canton, because it was forbidden inside, used, by means of pigeons, to let their dear ones in the city know what their luck had been. It must be remembered that the city gates are kept shut all night.

CULIN: *The Gambling Games of the Chinese in America*.

**WHITE TIGER, THE**, 白虎 *pai hu*, a Taoist star-spirit, the canonized YIN CH'ENG-HSIU, colleague to the Yin general who is now the Blue Dragon (q.v.). They often act as the guardians before Taoist temples.

DORÉ: *Recherches sur les Superstitions*, tome ix, p. 586.

**WIEGER, LÉON**, a Jesuit missionary in the S.E. Chihli Mission. He was born in Alsace on July 9, 1856, took his degree in medicine, entered the Society January 21, 1881, and arrived at his mission in Chihli in October, 1887. He has lived nearly all the time at Hsien hsien 獻縣 as the Mission doctor, and has devoted himself to sinological studies. His published works are *Chinois parlé; Chinois écrit; Etude des caractères; Textes historiques, sommaire de l'histoire chinoise; Textes philosophiques, sommaire des notions chinoises; Folklore chinois moderne; Bouddhisme chinois; Taoisme*; besides various religious works in Chinese. All these works are issued from the Mission Press at Ho-kien fu, and details will be found in the Press catalogue. Two works have been translated by P. DAVOUR into English,—*Moral Tenets and Customs in China*, and *Chinese Characters*.

**WIGOUR**, found in GILES' Dictionary as an alternative for Ouigur. See *Uighur*.

**WIKSTROEMA**, a shrub from the fibre of which paper is made at Pinchow, near Pakhoi in South Kuangtung; this is named *sha-chih*. Blankets are also made from it, which are very cheap and portable; the chair coolies all use them. (Pakhoi Customs Report, 1878).

**WILLIAM OF RUBRUCK**, a Franciscan friar who travelled to Mongolia in the 13th century, and wrote an account of the journey.

The dates of his birth and death are unknown, and nothing at all is known of him except what is found in his *Itinerarium*. His birthplace seems to have been Rubrouck in French Flanders. He was with St. Louis the king in the sixth crusade, and started on his journey from Constantinople in 1253 with letters from the king to the emperor of Mongolia and others, but he was not officially sent. He reached Cyprus on his return in 1255, but the king had then returned to France, whither RUBRUCK

was not allowed by the Provincial of his order to follow. He must have got to France later, however, for ROGER BACON tells of meeting him there, and nearly everything of geographical importance in the *Itinerarium* is given in BACON's *Opus Majus*. Friar WILLIAM seems after this to have been entirely forgotten for three centuries and a half, till in 1600 HAKLUYT published a portion of the *Itinerarium* from Lord LUMLEY's Manuscript, and PURCHAS in his *Pilgrimes* republished this and completed it from another manuscript. The historians of his Order hardly mention him down to the middle of last century, when a full notice of him was given in DA CIVEZZA's *Storia Universale*.

Many translations have appeared, but they were all, till recent years, based on the translations of HAKLUYT and PURCHAS; nor since PURCHAS does anyone till recent times appear to have seen the great value of the book: YULE ranks it with MARCO POLO's work and says 'it has few superiors in the whole library of travel'!

The HAKLUYT Society has published a new translation by W. W. ROCKHILL, with an Introduction by that scholar.

Société de Géographie, *Recueil de Voyages*, vol. iv, (1839); YULE: *Marco Polo*, i, 102; DA CIVEZZA: *Storia Universale delle Missioni Francescane*; SCHMIDT: *Ueber Rubruk's Reise von 1253-1255*, (1885); DE BACKER: *Guillaume de Rubrouck, traduit de l'original latin*, (1877).

**WILLIAMSON, ALEXANDER**, was born at Falkirk, Scotland, in 1829, and after graduating at Glasgow was accepted by the London Missionary Society. He sailed with his wife in company with Dr. GRIFFITH JOHN and reached Shanghai in 1855. As the result of the excessive zeal with which he worked he had to return to Scotland two years later, and never quite recovered from his severe illness. In 1863 he came back as agent of the National Bible Society of Scotland, and from Chefoo as headquarters travelled far and wide, often in districts then still unknown to missionaries. His brother JAMES was murdered near Tientsin in 1869, and the same year he himself returned home, published his *Journeys in North China* and received the honorary degree of Doctor of Laws from his *alma mater* in 1871. Returning, he spent much strength in travel, in famine work and in literary labours; he was the chief founder of the Book and Tract Society for China, which he afterwards developed into the Society for the Diffusion of Christian and General Knowledge among the Chinese, (now the Christian Literature Society). He died in Chefoo in August, 1890.

**WILLIAMS, SAMUEL WELLS**, This missionary, diplomatist and author was born at Utica, N.Y., in 1812, and proceeded to China in 1833 to

take charge of the printing press connected with the Mission of the American Board. The only Protestant missionaries then in China were BRIDGMAN and MORRISON; all foreigners were required to live outside Canton and no Chinese was permitted to teach them the language. He studied Japanese as well as Chinese, edited and printed *The Chinese Repository* and published a *Vocabulary of Mandarin and Easy Lessons in Chinese*. In 1874 he published his well-known *Middle Kingdom*. He accompanied Commodore PERRY to Japan as interpreter in 1853-4. His *Tonic Dictionary* of the Canton Dialect was finished in 1856, and next year he went north as U.S. Secretary of Legation, which post he held till 1876. During this time he was *Chargé d'affaires* 9 times, and wrote his *Syllabic Dictionary of the Chinese Language*. He became Professor of Chinese at Yale University in 1877, re-wrote his *Middle Kingdom*, and died in February, 1884.

CHINESE RECORDER, vol. xv; WILLIAMS: *Life and Letters of S. Wells Williams*, 1889.

**WINE, 酒 *chiu*.** According to GILES' Dictionary *chiu* is the term for spirits got from grain by distillation. The word by itself, however, is generally used for the result of fermentation, while distilled liquors are called *shao chiu* (burnt wine), *huo chiu* (fire wine), *sam shu* or *san shao*, (thrice fired), etc. The *Pên ts'ao kang nu* mentions sixty-four kinds of *chiu* (wine) before coming to *shao chiu* (spirits). It states that distillation was first introduced into China in the Yüan dynasty (13th century).

The fermented liquor called *Shaohing chiu*, made at Shao-hsing in Chekiang, is famous. The manufacture dates from very early days and the very invention is credited to this district. Travellers, from Friar Oporic to Abbé Huc, have been enthusiastic over this wine, comparing it with various Spanish and other wines. It is exported to Australia and California and is to be found in the remotest parts of the Chinese dominions in Central Asia. (BOWRA: *Customs Reports, Ningpo*, 1869).

*Pên-chiu* 汾酒 is a product of distillation, and *Hua-tiao* 花雕 or *Shaohing* wine is a product of fermentation. In the large cities of China generally 70% of the latter and 30% of the former, commonly called *samshu*, are consumed.

Under the Chinese method of manufacture there is much waste, owing to ignorance of the laws of fermentation. The ferment, or as they call it, the "medicine," employed by the Chinese for the saccharification of the rice always contains some paddy husk; but the native makers put it there solely to prevent the sticking together of the balls of "medicine," which contain as many as 40 or 50 different ingredients, the only useful one being, though they do not know it, the paddy husk. This

ferment treated by Pasteurian methods yields very different results, both as regards quantity and quality, from those obtained by Chinese distillers. For example, one picul of rice yields 112 cattles of spirit at 40 GAY-LUSSAC, whereas the best native distillers seldom obtain more than 65 cattles from the same quantity.

HANKOW CUSTOMS REPORT, 1909.

The production of spirit from kaoliang has been described at length by HOSIE in his *Manchuria*, pp. 226-235. The quantity of spirit obtained by Chinese methods amounts to at best 50%. The Central Laboratory at Dairen, S. Manchuria, has experimented with kaoliang spirit, and produced a higher percentage than that obtained by native methods.

The annual "original" export of *samshu* from Chinese treaty ports is slightly over 300,000 piculs, worth about two million taels. The chief exporting ports are Tientsin (declining, however), Ningpo (increasing), Swatow and Kowloon district. Foreign export is nearly 100,000 piculs annually, which go to Chinese abroad.

**WINE, FOREIGN.**—In 1895 a wine-growing enterprise was started at Chefoo by some Chinese merchants from Singapore, who founded the Chang Yü Pioneer Wine Company. The intention was to make wine from the excellent native grape grown in large quantities in the Laichow district of Shantung. The wine proved to be costly to produce and poor in quality, and vines were imported first from America and later from the Austrian Government nurseries. After a long struggle with disease success was attained, and 20 varieties of wine are now maturing in the Company's cellars. The vines cover 120 acres on the hills near Chefoo. These wines were first placed on the market in 1914, and are said to be of good quality. CHEFOO CUSTOMS REPORT, 1908.

In 1916 China imported wine, spirits, beer, etc., to the value of over three million taels.

CHINESE RECORDER: vol. xvi, p. 307.

**WOLF, *Canis lupus tschiliensis*, 豺狼 *ch'ai lang*.** The wolf is very common in the north, especially in hill districts, and does a great deal of damage. It is represented by a larger and lighter-coloured animal in Mongolia, the fur of which fetches a good price.

SOWERSBY: *Recent Researches*, Journal, N.C.B. R.A.S., vol. xlvii.

**WOMAN-COUNTRY, THE, 女國 *nu kuo*.** Like other peoples the Chinese have the story of a land inhabited by women only. A close examination of the various narratives seems to show that the fisher-women of the Kurile Islands are meant and that many characteristics of the seal (*Phoca*) have been attributed to the women. A full study



of the matter, with the Chinese sources, will be found in the *T'oung Pao*, 1892, from the pen of GUSTAVE SCHLEGEL.

### WOMEN'S UNION MISSIONARY SOCIETY of America.

*Headquarters* :—New York, U.S.A.

*Entered China*, 1868.

Works in Shanghai and neighbourhood.

After supporting Bible-women for seven years under the American Protestant Episcopal Mission, this inter-denominational Ladies' Society sent out three ladies to open a girls' boarding school in Peking. In 1881, the work was removed to Shanghai, and affiliated day-schools were added.

The well-known MARGARET WILLIAMSON Hospital, outside the French Concession, and the West Gate of Shanghai native city, was opened in 1885 under the charge of Dr. ELIZABETH REIFSNYDER, and enlarged in 1897, but in the next year the greater part was destroyed by fire. It was immediately rebuilt at a cost of 11,000 taels, largely by local donations, both foreign and Chinese.

Direct evangelistic work was begun in 1891, and a Bible School for Women followed in 1893.

Ten workers are reported in 1917.

### WOOD CARVING AND LATTICE WORK.

An intimate relation exists between Chinese architecture and decorative woodwork. The stability of practically all Chinese buildings depends upon the wooden framework. The authorised definition of a Chinese building is one in which the weight of the roof is carried on posts. It thus becomes easy to fill in the wall spaces between the posts with wooden lattice work, which affords opportunity for the use of an infinite variety of fretted designs. In fact, architecture in China is more a matter of nicely balanced and decorated woodwork than of stone and brick. As in Japan, so in China, the roof's the thing, and everything else is subsidiary. The great mass of the roof is fundamentally of wooden construction.

*Design*.—There is no essential difference between the elements of design for decorative woodwork and any other Chinese decorative art. The bronzes, embroideries and porcelain all show many similar designs and patterns, modified to suit the material. The wood carver has of course one more element to work in than the decorator of flat surfaces, so that shadows give wood carving the added life of sculpture.

The earliest decoration of wood took the form of repeated diapered patterns in low relief which mitigated the monotony of the plain flat surface. First of all simple parallel lines were used, cut with a grooved or triangular tool; then similar lines at right angles forming squares and at other angles forming a great variety of patterns. A further

stage led to diapered patterns founded on the *pa-kua* or the eight trigrams, the *svastika* or mystic cross and the key pattern or so-called Greek fret. By a combination of these patterns an infinite variety of diapered designs composed of straight lines became available, as may be seen by studying almost any piece of wood carving or lattice work. Corners are almost invariably found treated satisfactorily in Chinese work by the use of such designs. A stage further led to the use of circular and curved patterns. The simpler of these are confined to geometrical forms, but, by the use of designs founded on plant and animal life, an infinite field of variety and charm was opened. Wave and cloud forms comprise a quite special feature of Chinese decoration. These and flame forms are rendered in wood decoration with inimitable clear-cut force. The floral scrolls are usually derived from the peony, lotus, pine-tree, plum, pomegranate, orchid or bamboo and often show fine treatment of stem, leaves and flowers in good conventional form. The opening seed-pod is always an effective motive. Though there is little individual originality, these designs show a fine appreciation of the importance of nature study. Animal forms are often derived from the mythical dragon and phoenix, birds, particularly bats, which form a frequent corner decoration, deer, squirrel, butterflies and fish. Frequently animal and plant forms are combined as in the favourite theme of the squirrels and the vine, an old Chinese motive first used during the Sung dynasty. The most elaborate type of wood carving is that devoted to landscape and figures. Landscape is treated in the formal style developed in the T'ang and Sung periods, showing mountains, trees and water piled up into the background. Figures are usually those of mythical and historical characters, and, combined with landscape elements, represent dramatic scenes of such varied character as are not seen in any other example of Chinese art craft, not excepting that of painting. Though perhaps not in accordance with the canons of the best taste, this pictorial carving is that which is most characteristic of Chinese work; but it must be noted that the work is not realistic enough to be vulgar, being conventionalised as a rule in a most pleasing manner. There is no doubt that these Chinese heroes of romance were a real source of inspiration, stirring deeds always infusing new life into literature and art. Though the Chinese painter usually makes a wooden animal when drawing a horse, it is remarkable that the wood carver often gives equestrian work both vigour and nobility, especially in battle scenes.

Summarised, Chinese design in art wood-work shows great fertility in invention of ornament. One rarely sees a vulgar riot of unshapely forms. A due appreciation is shown of the value of plain surfaces. Great use is made of the written charac-

ters and of symbols having mythical or religious meaning. Where plant forms are used as a basis of design they are usually conventionalised with a proper feeling for natural growth. Nature is the main source of inspiration in design. The mechanical regularity of geometrical patterns is not overlaboured. Borders especially show a marvellous fertility of decorative resource. Chinese design because of its slow evolution shows conventional ornament carried to the extreme of reticent treatment; so much so, that when one sees an exact imitation of nature it immediately strikes a vulgar note. It has the supreme merit of being decorative and not merely decorated.

**Lattice Work.**—Lattice work forms a characteristic feature of Chinese decorative wood-work. It is used to fill in the space intervening between the roof and the floor in garden pavilions and temples, for the doorways, window gratings, railings and fronts of dwelling houses and shops, for dividing rooms and for all manner of internal arched decorations.

The simplest and most frequent forms of lattice work are the small squares used for the ordinary paper windows so common in Chinese houses. Almost as simple is the same square placed diagonally, seen in typical form in the Lama Temple and the old Observatory building in Peking; this form is also used for the windows consisting of laminae of *Placuna* shell. These simple lattices are beautifully made, perfectly symmetrical and regular. In the Temple of Heaven, Peking, the lattice work of the screens, which completely encircle the building, is of hexagonal design, the intersections being accentuated so as to produce a star effect which is especially noticeable from within. The Summer Palace is an excellent place for study of the more complicated fretted designs. A vast series of beautiful frets are built up from rectangular forms founded on the Pa-kua, the Svastika and the so-called key-pattern. Circular patterns are often introduced, frequently in the form of the decorated 'shou' character signifying longevity. Chinese writing is one of the most picturesque scripts in the world and the extraordinary faculty possessed by the Chinese in designing frets is closely correlated with the written character.

These characteristically Chinese frets almost invariably show the beauty of pure line. They are most original in conception and show great ingenuity. Used as they always are to fill an open space, their charm consists not only in the wood-work itself, but in the effect of light passing through the open spaces, and the design is usually made with the object of emphasising this effect.

**The Woods used by the Carver.**—The Chinese have less of that fine feeling for grain and beauty of wood than the Japanese possess. They more

frequently cover it with varnish, paint or gold. Of the few woods which the Chinese allow to show the beauty of the natural grain, the so-called 'Chinese blackwood' is the chief. This includes more than one variety of hard and heavy wood capable of taking a fine natural polish, the botanical source of which is indefinitely known; but both this and the closely allied 'red wood' or 'rose wood' are mostly imported from Siam and Indo-China. Much of the so-called 'blackwood' made for the foreign market is, in reality, quite inferior wood stained black; but genuine 'blackwood' can be detected by its exceptional weight.

Among the multitudinous uses to which the Bamboo is put is that for decorative work, such as ornamental vessels for containing pens, boxes, pen-holders, teapots and the framework of fans. The hard external layer takes fine polish and assumes in age a rich brown colour, while, though hard to cut, the carving is of a very permanent nature and often highly prized. Bamboo was, prior to the T'ang dynasty, used for written records; such being strung together at one end like a fan. Inscriptions are often met with on bamboo carvings, the incised characters being remarkably clear cut and decorative. In fact, Bamboo is most suitable for fine carving done with the utmost precision and resembling ivory carving. Imaginative landscapes and pictorial scenes are depicted on Bamboo with as much delicate detail as is shown in paintings. The root of the Bamboo is used for carving quaint distorted figures and demons.

The common Chinese Fir (*Cunninghamia lanceolata*) gives a light, fragrant, easily worked wood which is greatly esteemed for coffins. Coffins in China are often sumptuously decorated at the ends in lacquer, both with and without carving. The wood (Sung-shu) of the Chinese Pine (*Pinus massoniana*) is very commonly used for carvings especially in perforated work, on account of the ease of cutting and sawing. This wood is often close grained and durable. The White Fir (*Cupressus funebria*) gives a white, hard, heavy and very tough wood which is used for carving, especially furniture.

The wood of the *Ginkgo biloba* (Peh-k'o), that remarkable survival of a single species from an ancient family, is used for carving and has the advantage of never cracking or warping. It is something like maple in appearance, yellowish in colour, fine grained, can be polished, but is easily broken. The wood is, however, scarce, as it does not grow wild, being found cultivated near temples.

Nanmu wood from the *Machilus nanmu*, a very fine tree from West China, which yields a timber dedicated in the past to Imperial use, is close-grained, fragrant, brown in colour ageing to a beautiful dead-leaf tint, easily worked and very durable. It is used for the pillars of the largest

temples, for the finest coffins and for carved cabinets and other good furniture. It is one of the most valuable and beautiful of all Chinese timbers.

Camphor wood, from *Cinnamomum camphora* is used for carved figures, boxes and furniture, gateways, finials of door posts, etc. It is easily worked, and durable as long as the camphor remains in the wood. The colour of camphor wood varies from greyish white to dark reddish brown, but is generally a light brownish red. The dark coloured and speckled varieties are most highly prized.

The Walnut (*Juglans regia*) occurs in China but is rarely used for carving. The so-called 'Chinese mahogany' (*Cedrela sinensis*) Ch'un-tuen-shu, is sometimes used for decorative furniture. It is of a brown colour, very soft and easily worked; and does not warp or crack.

The genus *Evonymus*, evergreen shrubs in Europe, grows into a tree in China, *Evonymus sieboldianus* (Chinese Pai-oh-cha), yielding a white wood of even fine grain somewhat resembling, though not so heavy as box. It is used for making seals, wood-cuts and for fine carving.

The wood of more than one species of willow is used for carving. It is a light coloured wood, soft, of smooth grain with little tendency to split. The mulberry, sycamore, maple, persimmon (*Diospyros kaki*) and satin walnut (*Liquidamber formosana*) are occasionally used for carving and other decorative woodwork. Singapore redwood and hardwood is in common use for carved screens which are subsequently lacquered. Teak and oak are only rarely met with in Chinese carving.

**Methods of Work.**—The methods used in Chinese wood-carving may be classified under low relief and flat carving, modelling in high relief and carving in the round, mouldings, lettering and perforated carving. As a rule the design is drawn on thin tough paper in the Chinese ink or by means of a rubbing from a previous example. This paper is pasted on the wood destined for the carving. The chisel is then used with boldness and precision following the design on the paper. The Chinese carvers have no craving for the use of sandpaper, so that most of their work shows the mark of the tool and gains in strength. It is, perhaps, in the matter of mouldings and borders that the Chinese are past masters, that is to say, in the more purely decorative work. And the same remark applies to lettering. The Chinese characters are very decorative and have assumed an important feature in all the decorative art of the country. The beauty of Chinese script on bamboo especially, both in cursive and seal character, is inimitable. Most of these inscriptions are such a subtle combination of happy phrase and fine calligraphy that one need not wonder at the value the Chinese place upon them as personal belongings and fit objects for the scholar's table.

In bamboo carving the characters are almost always incised,—in other woods they may be cut in relief.

It is, perhaps, in perforated carving that Chinese work most excels. In the infinite variety and intricacy of repeated frets and wave and cloud motives the infinite patience and manual dexterity of the oriental finds its special field in a land where time is scarcely considered. The introduction of machinery is, however, having a pathetically destructive effect on the production of the decorative arts. Embroidery is rapidly disappearing before the machine-made articles and most of the other arts will probably follow, until a demand for the beautiful is again fostered by advanced modern education. [A.S.]

See *Journal, N.C.B.R.A.S.*, vol. xlv.

**WOOD OIL**, or Tung-oil, is obtained from the seeds of two species of *Aleurites*, a small genus of low-growing trees belonging to the spurge family. The two species for the most part occupy distinct geographical areas, but both have been recorded as growing close together in Fukien. These are *A. montana*, which has an egg-shaped fruit, and grows in S. China, especially in Kuangsi. It is the *mu yu shu* 木油樹, or wood-oil tree, which produces the wood-oil exported from Wuchow and Nanning. *A. fordii*, 桐油樹 *T'ung yu shu*, is a hardier tree and more widely distributed, growing throughout the hilly regions of Hunan, W. Hupei, Kueichow, and E. Szech'uan. It has flattened-round, apple-like fruit, slightly pointed, and perfectly smooth on the outside. The two trees have been very much confused by botanists; there is, however, no difference in their oils.

The tung tree is a very good complement to the minute system of agriculture in China, as it will grow on the sides of precipices and in any impracticable corner.

The oil is extracted by pressure, and yields about 40 per cent. of the weight of the kernels.

When the oil is boiled for two hours with earth pellets to which is added powdered quartz, a varnish called *kuang-yu* is produced, which is used as water-proofing on silk gauze and pongees. Wood-oil is also employed as an adulterant in lacquer-varnish, and the soot for the lower grades of Chinese ink, (*q.v.*).

There are two kinds of this oil, 1. *Pai-yu*, used for varnishing the finer kinds of furniture and umbrellas; 2. *Asiu-yu*, which is thicker and darker, used for making chunam, and putty, and for varnishing boats.

The export for 1916 was pcls. 515,173, value Hk.Tls. 5,511,418.

WILSON: *A Naturalist in Western China*, vol. ii, p. 64; HOSER: *Szech'uan*, p. 35.

**WOODPECKER.** See *Picidae*.

**WOODS, IMPORTED.** Ebony is imported for lamp frames, chopsticks, and small articles of furniture. It is *Diospyros discolor* WILLD, the camagon wood of the Philippines (used also for canes); the Chinese name is *mao shih* 毛栴.

Garoo wood, (also named agallochum, agila wood, eagle wood, calambac, aloes wood, lign-aloes, and supposed to be the aloes of the Bible), is the wood of *Aquilaria agallocha*, *ch'en-hsiang* (沉香), a tree found in Assam, Burma, Persia, Cambodia, etc., and in Hainan. The wood is used to scent clothes, and some portions of the tree yield a highly resinous wood, containing the aromatic juice from which a drug is obtained, named *chan-hsiang* (檀香). The drug has tonic properties and in India an oil is obtained called "agar-agar" oil, used as scent. The wood is carved into ornamental articles and is also burned as incense.

Sandalwood, *Santalum album* L., *t'an-hsiang mu* 檀香木. In Chinese Buddhist works it is called *chun t'an* or *chen t'an* 棋檀 or 真檀, a transcription of the Sanskrit name *chandano*; the present Chinese name, *t'an*, comes from this.

It is imported from the Malay Archipelago and India and used for fancy ware and incense. The dust is mixed with the powdered bark of *Cassia lignea* and swine's dung to make joss sticks, and sandalwood billets are used for making the coffins of the wealthy. In India oil is distilled from the chips to make an essential oil, used in perfumery. It appears to have been an article of import for ages. The annual imports at present amount to over 100,000 piculs, valued at Hk.Tls. 1,000,000 most of which comes to Shanghai and the Yangtze ports. The best comes from the Malabar coast, a good quality comes from Timor, and inferior wood from other islands. The heart wood, yellowish brown, is the best. The Import for 1916 was of the value Hk.Tls. 826,326.

**STONE:** *Timbers of Commerce and Commercial Guide to the Forest Products of India.*

Sapanwood, 蘇木 *su mu*, the very hard and heavy wood of *Caesalpinia sappan*, which is widely cultivated in Ceylon, India, Malaya and the Philippines. This is a dye-wood, though, owing to its fine grain it takes a fine polish, and is useful for cabinet work. In China the cloth is put into the dyeing decoction and the colour set with alum and afterwards made more lively by washing it in potash water and spirit. The dye is used to redden the lime eaten with betel-nut.

The importation is now small—from 20,000 to 30,000 piculs a year, valued at Tls. 2 to 3 per picul.

(*PHILIPPINE JOURNAL OF SCIENCE*, October, 1906 and *WILLIAMS' Commercial Guide*, p. 102).

Kranji wood, *Dialium* sp., 呀囉治木 *y' chih mu*, imported from India, Malaya, Bor-

Sumatra. This is a constructional timber, used where great strength is required. In China it is chiefly used for rudder posts of junks.

Laka wood, 降香 *chiang hsiang*, from *Tanarius major*, grown in Sumatra, a red wood used in dyeing and pharmacy. (*WILLIAMS' Comm. Guide*, p. 106).

Redwood or Indian rosewood, also named blackwood, is the *Dalbergia latifolia* of India, Java, etc.

This appears to be the material used in the manufacture of the celebrated "Blackwood furniture" of Canton. The sapwood is yellow and the heartwood dark purple, with black longitudinal streaks. It has a distinct rose-like odour. It is the best Indian wood for furniture and cabinet work, and takes a fine polish.

(*PHILIPPINE JOURNAL OF SCIENCE*, October, 1909, etc.).

Other woods imported from Japan, yellow wood, dotchin wood, etc.

For building and repair work, timber is imported from the coast (Oregon pine), and from the Philippines and neighbors from Japan.

**WOOL.** Chinese

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agency was established there, and in 1883 transferred further west to Paotow on the Yellow River and in 1885 again to Ninghsia. Much of the wool comes from Sining, in the far west of Kansu.

The export in 1916 was, Camels' wool, pcls. 29,783, value Tls. 1,070,827; Sheeps' wool, pcls. 334,536, Tls. 10,698,661.

# WORSHIP OF EARTH AND OF HEAVEN.

See *Temple of Earth* and *Temple of Heaven*.

WRENS. See *Certhiidae*.

WU CHING, 五經. See *Classics*.

WU CHOW, 梧州, the principal trade centre in Kuangsi province, is in lat. 23° 30' N. and long. 111° E. on the West River at its junction with the F o Kuei river, some 220 miles above Canton.

It was opened as a Treaty Port in 1897 by an appended to the Burma Con

natural distributing centre for Hou, E. Yunnan, Kuangai and

The population is estimated

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Title Adopted

A.D.

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ig Lung 229

Ho 232

Vu 238

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WU FANG YÜAN YIN 五方元音 *original sounds of the five regions*, a mandarin vocabulary made by FAN T'ENG-FENG 樊騰鳳 in 1700, revised in 1710 by NIEN Hsi-yao and much enlarged by him in 1728. It was used by WILLIAMS as the basis of his Dictionary.

WILLIAMS: *Syllabic Dictionary*, p. xiv.

WU FU, 五福 *five blessings*. These characters, or the separate characters for the blessings, are often seen over house doors, expressing a wish of the inhabitants on their own behalf. Properly the blessings as given in the *Shu Ching* are long life, wealth, *mens sana in corpore sano*, love of virtue and an 'end crowning the life.' See LEGER's *Classics*, vol. iii, p. 343. Fortune-tellers and the common people, however, understand them to be long life, a wife, wealth, sons and official emolument.

As seen over doors they are generally Fu 福 happiness, Lu 祿 emolument, Shou 壽 longevity, Hsi 喜 joy, and Ts'ai 財 riches.

WUHU, 蕪湖, in latitude 31° 20' N., longitude 118° 21' E., on the south bank of the Yangtze in Anhui, a treaty port since 1877.

It was known in ancient times as Chui-tzu-i 鳩兹邑, and from the time of Han was called Yu-nu 于闐. The district suffered terribly during the T'ai P'ing rebellion, and periodical floods work havoc. The leading exports are rice, and eggs and alburnen, locally prepared.

There is a candle and soap factory. The population is 100,000.

	1915	1916
Net Foreign Imports ...	6,890,603	8,122,180
Net Chinese Imports ...	4,613,432	5,322,858
Exports ...	12,758,397	12,204,375

Exports ... 12,758,397 12,204,375

Total Hk.Tls. ... 24,262,432 25,649,413

WU I-HO 伍怡和. A native of Amoy, born in 1769. He became the head of the "hong merchants" or go-betweens of the old system in Canton. He amassed an immense fortune and his house and grounds still form one of the tourists' sights in Canton. He was much esteemed by foreigners, who popularly called him Howqua (q.v.), and his personal name survives in *E-wo*, the Chinese style for Messrs. JARDINE MATHESON's hong. He died in 1843. See *Cohong*.

GILES: *Biographical Dictionary*.

WU, KINGDOM OF, 吳, one of the greater States of ancient feudal times. Its position was at the mouths of the Yangtze, extending southward, comprising modern Kiangsu, and parts of Anhui, Chékiang and Kuangsi.

The capital was at Mei-li, 30 li S.E. of Wu-si d 50 li N. of Soochow, till in z.c. 513 it was transferred to Soochow itself, as that place was more for shipbuilding.

The State is hardly mentioned in history, even by name, till B.C. 585, when it had already existed some seven centuries.

It was founded, according to Chinese writers, before the Chou empire, by two sons of the Chou house, who voluntarily retired into the wilderness among barbarians to make room for a more brilliant younger brother to succeed: the younger brother's grandson founded the Chou dynasty. The elder brothers, T'AI PO 太伯 and CHUNG YUNG 仲雍 ruled their savage kingdom in turn. It is stated that the former ruled according to Chou rites and customs, while the latter cut his hair, was tattooed, and in fact became barbarian.

Wu first emerges into Chinese history about B.C. 580, when it helped Chin to protect the imperial power against Ch'u. Its people were barbarous and the State was always considered semi-barbarous by the orthodox States, but after emerging into history it advanced in civilization very quickly and enjoyed a century of international life before it was extinguished. In this century it connected for the first time the Yangtze and the Huai rivers and continued the canal further north to give access to the southern and central parts of modern Shantung. In 482 it became the Protector State (the sixth), but it was destroyed by Yueh in B.C. 478. The name is still used as the literary title for Kiangsu. The most striking character in its history was its prince CHI CHA (q.v.).

It is recorded that on the ruin of their power the ruling classes escaped eastward in boats; and there is much evidence of early Chinese influence on Japan such as could be due to this migration.

PARKER: *Ancient China Simplified*; TSCHÉPE: *Histoire du Royaume de Ou*.

**WU KU, 五穀.** See *Five Grains*.

**WU LAO, 五老, the Five Ancients.** These are spirits connected with the five elements. They are favorite subjects for pictures and carvings, and probably for the sake of symmetry in this use they have been reduced to four, and are called the Four Ancients 四老. The missing one is the spirit of the element wood. They are also to be regarded as the spirits of the five planets. In this capacity they appear in the Bamboo Annals.

LEGGE'S *Classics*, vol. iii, p. 113; MAYERS: *Chinese Reader's Manual*; DONÉ: *Recherches sur les Superstitions*, tome ix, p. 676.

**WU LUN, 五倫.** See *Five Relations*.

**WU LUNG CHIANG, 烏龍江,** another name for the Amur. See *Hei lung chiang*.

**WU SAN KUEI, 吳三桂,** a native of the Liao-tung province who in the last days of the Ming dynasty commanded forces to resist the Manchu

invasion. At the frontier in 1643 he received the news that Peking had been taken by the rebel LI TZÜ-CH'ENG and that the Emperor had committed suicide. He then made terms with the Manchus, and helped to establish the dynasty. Honours were poured on him and in 1659 he was made one of the Three Feudatory Princes, and ruled Yunnan and Szechuan. In 1674 he threw off his allegiance, and incited other princes to rebellion, but the issue was decided quickly, partly by his death in 1678 and partly by the Manchu use of artillery made by the Jesuit missionaries in Peking.

**WU T'AI SHAN, 五臺山,** 3,600 ft. high, one of the Four Hills sacred to Buddhism in China, is situated on a range of mountains near the north-eastern border of Shansi. It is called Wu T'ai or Five 'terraces' because of its five risings. The patron saint of Wu T'ai Shan is WÊN SHU PUSSA, who is supposed to have appeared there in the form of an old man. A great white pagoda is said to contain a single hair of the saint. In the T'ang period there were 360 monasteries, but now there are only about 150, of which 24 are lamaseries. The religion prevalent is a mixture of Chinese and Lama Buddhism. The ruling ecclesiastic is the Grand Lama, who is known as the Ch'ang Chia Fo (*ever-renewing Buddha*). The form of the pagodas is Indo-Tibetan and the interior of the temples a mixture of Chinese and Tibetan. The Chinese monasteries belong to the Lin-chi sect of Buddhism. Some of the buildings are said to have been founded in the 1st century A.D. See *Buddhism, Holy Places of*.

HACKMANN: *A German Scholar in the East*; ROCKHILL: *The Land of the Lamas*.

**WU WANG, 武王,** whose name was FA 發, was the son of WÊN WANG, and first Emperor of the Chou dynasty. It was in continuation of his father's work that he gathered an immense army together and defeated CHOU HSIN in Honan, thus destroying the Shang dynasty. He ascended the throne B.C. 1122.

**WU WEI 無爲 or Non-Action Society.** A secret sect, variously stated as having been founded by disciples of LAO TZÜ towards the end of the Chou dynasty, by LO HUAI, the originator of the Lung Hua and Hsien T'ien sects, who lived in the 15th and 16th centuries, and to have been about three hundred years ago. The doctrine of I-pai the is clearly traceable to LAO TZÜ, and was well known, reaffirmed by LO HUAI; and the sect may have assumed its present form as late as three hundred years ago.

Its members are described by EDKINS as "a kind of reformed Buddhists"; they are opposed to idol-worship, and hence their simple meeting places are without images. The cult is eclectic. From

the Contemplative school of Buddhism to the Inaction doctrine is not far, and there is even a similar strain in *CONFRUCTUS*.

LO HUAI came in touch with the Ming Emperor CH'ENG Tê, who first applauded his miraculous powers, then imprisoned him for a sorcerer, and finally set his seal on the teaching by having the teacher's five books printed in A.D. 1518. These are the chief sacred writings of the sect.

Four great festivals are observed: the birthday and day of death of LO HUAI, the New Year and the 15th of the eighth moon; and all members are strict vegetarians.

Though tablets to the Emperor were placed in its places of meeting, this did not prevent the Wu Wei sect from being persecuted by the Ming rulers and proscribed by the Manchus. In some editions of the Sacred Edict it is mentioned by name among the heretical societies.

Foreign enquirers in the closing years of the Ch'ing dynasty believed it to be then utterly without any political designs. See *Secret Sects*.

WU YO, 五岳. See *Five Sacred Mountains*.

WYLIE, ALEXANDER, a missionary and scholar, especially noted for his knowledge of Chinese literature. He was born in London, 1815. He began the study of Chinese in England without any tutor, was engaged by the London Missionary Society and arrived in Shanghai in 1847. Here while engaged in printing the Bible in Chinese he studied French, German, Russian, Manchu, Mongol and other languages. He also travelled widely in the Eighteen Provinces, often at great risk, for the British and Foreign Bible Society. He died in England, 1887.

His works include many articles on scientific subjects in many papers and reviews, translations of mathematical works, studies of the Nestorian Tablet, etc., but his best known work is the *Notes on Chinese Literature*, (1867), a 'great monument of learning and industry.'

He was for some time editor of the *Chinese Recorder*. His own very fine library became by purchase the nucleus of the R.A.S. Library in Shanghai.

For a list of his principal writings consult introductory matter to WYLIE's "*Chinese Researches*." See also, *N.C.B.R.A.S. Journal*, vol. xxi.

## X

XANADU, a corruption of 上都 *Shang-tu*, upper capital, the summer residence of KHUBILAI Khan, 180 miles north of Peking and 26 miles north of Dolon nor. It is now in ruins, only one gate being left.

COLERIDGE's lines have made the name familiar to all English readers.

XAVIER, FRANCISCO DE, called by Pope URBAN VIII the "apostle of the Indies," was born at the castle of Xavier or Xaviero in Navarre, at the foot of the Pyrenees. He was the youngest son of a noble and wealthy family. All his brothers were diers: but he preferred learning, and went in 1540 to the University of Paris, where he specialised in philosophy. In 1528 he was appointed Lecturer in Aristotelian Philosophy in the College of Navarre. At this time, he was full of ambitious ideas, but in 1529 he and his special friend made acquaintance of S. IGNATIUS LOYOLA, who was then studying at Paris. Both were won by LOYOLA's teaching and example, and were of the seven (including LOYOLA himself) who took the first vows of the Society of Jesus, (1534). The little company intended to go and convert the Moslems in the Holy Land, but this plan miscarried and they devoted

themselves instead to work among the poor and sick in Portugal and Italy.

XAVIER, who had taken his M.A. in 1530, was ordained priest in 1537.

When JOHN III, King of Portugal, asked the Pope to send a mission to his Indian possessions, two of the Jesuits were selected, XAVIER being one. He set sail in 1541, with the Governor-General of Portuguese India, and after a voyage of more than a year, during which he ministered to the one thousand souls on board, where scurvy and fevers abounded, arrived at Goa, where he spent five months. After missionary work among the Pearl Fisheries from Cape Comorin to Manar, where, to oblige the Portuguese who had helped them against the Moors, some of the inhabitants had nominally embraced Christianity, he went to Travancore, Ceylon, and the islands of the Malay Archipelago, baptizing large numbers everywhere. At Malacca, he fell in with a Japanese refugee, whom he converted to Christianity, and forthwith they two went to preach the Gospel in Japan, landing at Kagoshima in 1549. XAVIER remained in the country nearly two years, and met with such great success that when the Government, alarmed at the

growth of the Christian community which he founded, finally determined to destroy it, 400,000 adherents are said to have existed.

Many Japanese having raised the objection that China, to which their country was so much indebted in art and literature, had not embraced Christianity, XAVIER determined to get up a mission to China also, and returned to Goa to make arrangements. He tried to induce the Governor-General to send an embassy to China, so that he might go with it and thus evade the law against foreigners entering the Empire.

This proved impracticable, and XAVIER went at last privately with a merchant fleet in 1552, and reached Shang Ch'uan Shan (S. John's Island, off the coast of Kuangtung). He was seized with fever, and the Chinese he had engaged as interpreter refused to act, and the Portuguese to whom the ships belonged would not land him at Canton. He was intending to proceed thither by junk, but his fever became worse, and he died in a wretched cabin on land in the end of the year. He was only 46

years of age, but white from his austerities and labours.

His body was later removed to Malacca, and thence in 1554 to Goa, where it has a fine shrine.

XAVIER was intended by LOYOLA to be his successor, but the letters recalling him for that purpose arrived after his death.

He was beatified by PAUL V in 1554, and canonized by GREGORY XV in 1662. These dates are those given in the "Lives of the Saints," but the *Encyclopædia Britannica* gives 1619 and 1621.

Many miracles attested by many witnesses have been ascribed to the saint, including the gift of tongues. He was without dispute the greatest Christian missionary since the first century of our era and he left organized missions wherever he went, ranging from Ormuz to Japan.

LIVES OF THE SAINTS; STEPHENS: *Essays in Ecclesiastical Biography*; S. FRANCIS XAVIER'S *Letters*; TURSELIN: *La Vie du Bienheureux Père Xavier*, etc., à Douay, 1608.

## Y

**YAK**, *Bos grunniens*, a wild ox which is said to be found on the Kansu-Tibetan and Ssüch'uan borderlands; the only species of wild ox so far known in China.

**YAKOUB** 阿古柏, commonly known as Yakoob Beg. The *nom de guerre* of AN CHI-YEN, born in 1820 in Khokand. He became Governor of Kurama, and then ruler of Kashgar, which had thrown off the Chinese yoke, proclaiming himself Khan in 1874. His strict enforcement of the laws of the Koran, together with the heavy taxes he was obliged to demand, made him unpopular. He made treaties of commerce with Great Britain and Russia; but was killed or died while trying to repel the advance of the Chinese under Tso TSUNG-T'ANG in 1877.

**YALE, COLLEGE OF, IN CHINA.** See *Yale Foreign Missionary Society*.

### YALE FOREIGN MISSIONARY SOCIETY.

*Headquarters*: Newhaven, Connecticut, U.S.A. *Entered China*, 1902.

Works in Ch'angsha, Hunan.

This inter-denominational Society was formed in the winter of 1900-1901, to be composed of Yale graduates, and supported and directed by members of the Yale University. It was at first tentatively affiliated with the Mission of the American Board, and was formed to carry on higher

educational work in Arts, Science, Theology, and Medicine. The first missionary sent out was the Rev. J. L. THURSTON, who arrived in China in 1902, and went in the first instance to Peking.

In 1903, the thirteen missionary societies working in Hunan, in Conference assembled, invited the Yale mission to establish themselves in that province. Ch'angsha, the capital, was selected as the most suitable place, and was occupied in 1905. Mr. THURSTON's health early gave way and he died in U.S.A. in 1904, but other workers came in quick succession. Educational work was begun in 1906—on a high-school basis, looking towards a college course as soon as practicable.

Medical work was begun in 1908, and in the same year, a class for teachers, graduates of several universities, was formed.

In 1909 a Y.M.C.A. was started. The work was interrupted in 1910 by the "rice riots," both at the time and students being compelled to leave. During the Revolution in 1911 the mission hospital was closed, the local headquarters of the Red Cross Society, since then, though afterwards it was removed, the most serious cases remained under the care of the Yale Mission, four hundred cases being admitted in three months. The first graduates of the High School passed out in 1912. In order to emphasize the educational



nature of the Society's work, its name was changed in 1913 to the "College of Yale in China."

In the same year a movement was started whereby the Yale Mission was to co-operate with the Chinese in Medical work, each side providing ten of the board of twenty managers, the government arranging for the buildings required, and giving an annual grant, the teachers to be provided by the Yale Mission, with full liberty to propagate Christianity. This scheme began to be worked in 1914, in a yamèn lent by the authorities, and the foundation stone of the new Hunan-Yale Hospital was laid in 1915 by Professor WILLIAM H. WELCH of JOHNS HOPKINS, in the presence of visiting members of the ROCKEFELLER Commission (*q.v.*).

Three schools resulted from this Union with the Chinese, all started in 1913. The first was a preparatory medical school, the second and third, training schools for male and female nurses respectively.

In 1914, the ROCKEFELLER Commission began to aid, by sending out four assistants, one Chinese and three Americans.

The College department of the work was begun in September 1914, and in the autumn of 1916, regular medical teaching was instituted, with nine students in the Freshman class, and thirty-two in the preparatory school.

The group of Yale buildings was completed in June, 1917. A new laboratory in physics, chemistry and biology is the gift of the ROCKEFELLER Commission.

**YAMÈN** 衙門. The residence, official and private, of a magistrate in office with a seal. The offices of petty mandarins without a seal are not *yamèn* but 公所 *kung so*, public places.

PARKER explains the word as *flag gate*. PARKER : *Ancient China Simplified*, p. 274.

**YANG CH'I YÜAN**, a native of Hangchow, and one of RIOT's converts and supporters. His baptismal name was MICHEL.

**YANG CHOW** 揚州, a famous city of Kiangsu, on the Grand Canal, twenty miles north of Chinkiang. It was the capital of the Yang kingdom, and it was here that MARCO POLO had official vision. It has many scholars to-day, but is not of great importance in industry or commerce. The Altion is about one hundred thousand.

Yangchow is found written in many ways; it is Yangui of MARCO POLO, it is Jamsai, Iamsai, Jamsai, and Iangio in the Catalan Atlas, later Iamceu, Iangse, Yamse, and probably in Arab writers Yaneku, and Janku.

YULE : *Cathay and the Way Thither*, ii, p. 209.

**YANG CHU** 楊朱, otherwise YANG TZÜ, a philosopher of the 4th century B.C., chiefly known to us through the writings of MENCIUS.

CHUANG TZÜ speaks of him as a disciple of LAO TZÜ, and LIKH TZÜ has a chapter dealing entirely with him. His teachings on ethical questions greatly resemble those of EPICURUS, and were vigorously denounced by MENCIUS, who rightly calls his philosophy "selfishness." He is not, however, any more than EPICURUS to be regarded as a sensualist, or lover of low pleasures.

SUZUKI : *History of Early Chinese Philosophy*; GILES : *Biographical Dictionary*; FORKE : *Yang Chu's Garden of Pleasure*, London, 1912.

**YANG HSIUNG** 揚雄, a famous philosopher born at Ch'eng-tu in Szech'uan in B.C. 53. He was famous as a poet, and is also considered infamous because, having held office under the Emperor CH'ENG TI, he accepted a post under the usurper WANG MANG. As a teacher of ethics, his theory of human nature was midway between those of MENCIUS and Hsün TZÜ (*q.v.*), as he maintained that man is at birth neither good nor evil, but becomes wholly what his environment makes him. He left a number of works, poetical, philological and critical.

The 方言 vocabulary, though often attributed to him, is probably not his work.

GILES : *Biographical Dictionary*.

**YANG KING PANG**, 洋涇浜. A creek at Shanghai separating the International and French Concessions; it was culverted in 1915.

**YANG KUEI FEI**, 楊貴妃, (*kuei fei* being the title of a 2nd rank concubine); a concubine of Hsüan TSUNG, 738 A.D. taken from his son's concubines, who caused the infatuated Emperor almost to ruin his kingdom by licentious extravagance. He had ultimately to strangle her in order to pacify his revolted people.

**YANG TS'AI** 洋彩 *foreign colours*. Enamel work on porcelain. See *Enamel*.

**YANG TZE KIANG**, 揚子江. This is the largest river in China and is also one of the largest in the world, having only four or five rivals.

Rising in the Tängla Mountains in N.E. Tibet it runs 3,200 miles into the Yellow Sea. It collects the run-off from three quarters of a million square miles, and discharges from one quarter of a million to three million cubic feet of water per second.

The drainage basin includes the majority of the following provinces :—Szech'uan, Kuei-chow, Hupei, Hunan, Kiangsi, Anhui and Kiangsu, and also portions of Kansu, Yunnan, and Shensi.

The upper 1,600 miles, from Tibet to Sui-fu (Hsü-chou fu) in south Szech'uan, is torrential and is almost unknown. From the Tibetan border to Sui-fu it falls at about eight feet per mile. It is there known as the Chin-sha Chiang or Chin-Ho, the "Golden" river, and has one big tributary, the

Ya-lung. At Sui-fu another important tributary, the Min, enters. This, being rather more navigable, was formerly considered the main stream. From Sui-fu to Ichang, the river varies greatly in width, passes through numerous gorges and has many dangerous rapids. Two large tributaries enter it, the Kia-ling and the Kung-tan. The former is important as being the main stream of the Ssüch'uan plain, and at its junction with the Yangtze there is the important treaty port of Chungking. From Ichang, which owes its importance to its position at the emergence of the river from the gorges, downward navigation is normal and continues throughout all seasons of the year, whereas between Chungking and Ichang, the great variations in the water level (as much as one hundred feet at Chungking has been recorded) make that section difficult and dangerous both at low and high waters.

Ichang is one thousand miles from the mouth. Fifty miles further down is Shasi, at which point dykes commence and are continued, with a few breaks in the hilly parts, down to the sea. The annual variation of level in this part averages about thirty-five feet. At Yo-chou, a treaty port about two hundred miles below Ichang, a large volume of water enters from the Tung-ting Lake and its feeders. The important city of Ch'angsha is served by this water connection. Next comes Hankow, some six hundred miles from the mouth, at which place the Han river discharges into the Yangtze.

From Hankow to the sea, navigation is possible at all times of year for small draught steamers, and in the summer large ocean going vessels may be seen along it. At Kiukiang another lake and its feeders pour into the river. This is the Po-yang lake, around the shores of which most of the population of Kiangsi dwells.

Then follow the towns of Wuhu and Nanking. The river now is from one to five miles wide and contains numerous shoals and islands. At Chinkiang it finally emerges from the hills, and from thence to the sea there is an enormous delta. Near the mouth, a small stream (the Whangpoo) emerges, giving access to Shanghai.

Bifurcating behind a long island (Tsung-ming) which has appeared from the waters during the Christian era, the river enters the sea with a width of some forty miles, and annually pours forth some six thousand million cubic feet of silt which is gradually extending the coast.

The Yangtze gets its name from Yang-chou, an old city and district near Chinkiang, and this name properly only applies from there to the sea.

The translation *Son of the Ocean* is a mistake due to writing 洋 for 海. To the Chinese it is known as 长江 *ch'ang chiang*, Long River, 大江 *ta chiang*, Great River, or 江 *chiang* The River. The French call it also *le Fleuve Bleu*.

The topography of the Yangtze basin is very striking. About two-thirds of the whole area consists of mountains and hills. The northern boundary consists mainly of an extension of the T'ien Shan uplift of central Asia and is almost continuous from Tibet to Chinkiang. The southern watershed line is more complex. It commences with the Tangle mountains and then turns south forming a razor-backed ridge some three miles high which separates the Yangtze from the Mekong, a large river which runs through eastern Burma. This ridge dies away into the very massive Yünnan-Kueichow plateau, which forces the river to turn eastwards. The River then passes through a succession of ridges separated by depressions (which it has successively filled with silt, so forming alluvial plains). From Kiukiang to Chinkiang these ridges, running S.W. to N.E. and forming the geological group termed the "Nan Shan," have forced the river to run parallel to them.

There is no break in this basin except near Wuhu, where a low pass through the ridge may indicate another ancient mouth, leading to the southern part of the delta. Sinologues (especially EDKINS and KINGSMILL) consider that this theory explains certain ambiguous passages in the Chinese histories as to the mouths of the "Kiang," and they are supported by the great geologist von RICHTHOFFEN. There is at present in existence a series of barriers in the gap which it is argued were constructed to close the passage when it had almost silted up, and the string of lakes from Wuhu to Shanghai is regarded as the trace of a former channel. Certainly this hypothesis serves well to explain the enormous southern extent of the delta.

[H.C.]

TISZARD : *Yang tze Kiang Pilot*; BISHOP : *The Yang tze Valley and Beyond*; LITTLE : *The Far East*; and *Through the Yangtze Gorges*; BLAKISTON : *Six Months on the Yang tze*; RICHARD : *Comprehensive Geography of the Chinese Empire*; VON RICHTHOFFEN : *China, and Letters from the Provinces*; WHANGPOO CONSERVANCY BOARD : *Reports*, especially that on the Yangtze Estuary; EDKINS : *On the Ancient Mouths of the Yangtze Kiang*, Journal, N.C.B.R.A.S., September 1860.

**YANGTZE, OPENING TO TRADE.** The river was opened to foreign trade by Art. x of the Tientsin Treaty (1858), and in November 1860 it was arranged with the Chinese government that the ports should be Chinkiang, Kiukiang and Hankow. Vice-Admiral Sir JAMES HOPE, accompanied by (Mr.) HARRY PARKES and three delegates of the Shanghai Chamber of Commerce, R. HAMILTON, A. MICHIE and T. F. BALLANCE, left Shanghai with a fleet of eight vessels on February 9, 1861, installed consuls at Chinkiang and Kiukiang and left at Hankow a naval officer as temporary consul. He

then proceeded to Yochow at the entrance to the Tung-t'ing lake. There he left the party of explorers whose journey is narrated in BLAKISTON'S *The Yang-tze*.

**YANG TZ'Ü** 洋磁 *foreign porcelain*. Enamel work on copper. See *Enamel*.

**YAO**, 堯. The legendary Emperor of China's golden age. He had a miraculous birth and ascended the throne B.C. 2357 and after reigning 70, or as others say 98 years, abdicated in favour of SHUN.

**YAP' IEN** 鴉片, opium. The name occurs in the *Pên ts'ao kang mu*, A.D. 1600, so that the drug had been already introduced into China in the Ming dynasty. See *Opium*.

**YARKAND**, 莎車府 *Sha ch'ê fu*, a town on the best and largest of the oases in the Tarim Valley or Chinese Turkestan. It is both a military and a commercial centre. The chief trade is with India. There are about 60,000 inhabitants.

LANSDALE: *Chinese Central Asia*.

**YEH MING-SHÊN**, 葉名琛, generally known among foreigners as Commissioner YEH. He was born in Hupei in 1807, and as Governor at Canton after 1848 became notorious for his severity against the T'ai P'ing rebels, of whom he is said to have beheaded 70,000. He bitterly opposed himself to foreign trade and intercourse, until at last the lorcha *Arrow* affair led to the bombardment and capture of Canton in 1857. The Viceroy YEH tried to escape in disguise but was taken and sent to Calcutta, where he died in 1860.

**YEHONALA**, the name of the famous Empress Dowager who ruled China nearly to the end of the Manchu dynasty. This was the name she was known by up to the time of her selection for the imperial harem, and in the palace it was also used till she became Empress Mother, though she would be more commonly known as Kuei-fei I 黃妃 懿 'concubine I', the last character being her honorific title and having the meaning 'feminine virtue.' Tz'ü Hsi 慈禧 was her official designation as Empress Mother and co-Regent: it means compassionate and auspicious, and was imperially decreed to her, with other honorific titles added later, the complete designation at the end of her life being Tz'ü Hsi Tuan-yü K'ang-i Chao-yü Chuang-ch'êng Shou-kung Ch'in-hsien Ch'ung-hsi Huang T'ai-hou, 慈禧端佑康頤昭豫莊誠壽恭欽獻崇熙皇太后 which means Motherly auspicious orthodox heaven-blest prosperous all-nourishing brightly-manifest calm sedate perfect long-lived respectful reverend worshipful illustrious exalted Empress-dowager. To the public she was *Huang T'ai Hou* 皇太后 Empress-Dowager, and towards the end of her life

The Old Buddha 老佛 was the title almost universally used for her in the North.

See *Kuang Hsu*.

BLAND and BACKHOUSE: *China under the Empress Dowager*.

**YEH SU CHIAO** 耶穌教, (Jesus Church). The name by which the Protestant Church is known in China, the Roman Catholic being designated 天主教 *T'ien Chu Chiao* (Lord of Heaven Church).

**YELLOW GIRDLE**, 黃帶子 *huang tai tsü*. A descendant of the founder of the Manchu dynasty was entitled to wear a yellow girdle, which term came to be used to designate the rank itself. The wearer was called Imperial Clansman 宗室, *tsung shih*. When degraded for misconduct he wore a red girdle instead of yellow.

**YELLOW RIVER, THE**, 黃河 *Huang ho*, rises in the south of the Kokonor region, at nearly 14,000 ft. altitude in 35° 20' 12" N. lat. and about 96° E. long., some 100 miles from the source of the Yangtze. It first runs a very tortuous course in the K'un lun mountains, reaching Lan chou in Kansu after 700 miles, having fallen to 5,800 ft. It then runs for 430 miles north-eastward, till deflected due east by the In Shan. After 250 miles it turns southward for some 500 miles dividing Shensi and Shansi, till it enters the Great Plain. In these 500 miles it has no tributary of any size, but it then receives its greatest, the Wei 渭, which enters from the west after a course of 400 miles. Here the Yellow River turns east, and running through the northern part of Honan and Shantung enters the Gulf of Chihli after a total course of 2,700 miles. The great difference of summer and winter level, and the choking of its lower portion by silt, make this river nearly useless for navigation. Its name is due to the enormous amount of loess soil which fills its waters; this sediment raises the bed till it is above the level of the country and the river has to be kept in by high embankments. When these give away,—a frequent occurrence,—it is disastrous for the affected districts; thousands of lives may be lost and hundreds of thousands of people made homeless, and fertile land made barren.

According to the earliest Chinese records it entered the Chihli Gulf by two mouths, one of which is now occupied by the Pei ho below Tientsin, the other somewhat more south. In the Shang dynasty another branch, still further south, flowed by Tsi nan fu in Shantung, filling the Ta ch'ing ho. In CONFUCIUS' days we hear of a branch flowing southward to the Huai river. In the 3rd and 4th centuries the Ta ch'ing river running into the Chihli Gulf was the only mouth, but about 1,200 A.D. the river again went south to the Huai River and flowed into the Yellow Sea. It retained this course

till 1853 when it returned to its Ta Ch'ing ho course. These great changes, which had disastrous effects on the population affected, together with the frequent inundations through the breaking of its banks have caused the river to be called 'China's Sorrow.'

The North China Branch of the Royal Asiatic Society sent an expedition to examine the new course in 1867, the Report being given in the Society's Journal for 1868.

The basin has been estimated at 475,000 sq. miles. It may be noted that in its middle and lower course no important place stands on its banks—it is too dangerous.

PINCIONE: *Conservancy Work on the Hai Ho River*. Eng. Society of China Journal, vol. xvi.

**YELLOW SEA**, 黃海, the sea of the east coast of China, so named because it is coloured by the loam brought down in enormous quantities by the Yellow River and Yangtze Chiang.

**YELLOW TURBAN REBELS, THE**, (also Yellow Caps), began about 170 A.D. as a secret sect under a Taoist leader. They rebelled in 184, and helped the downfall of the After Han, and the beginning of the Three Kingdoms. The Three "peach-garden heroes," LIU PEI, CHANG PEI, and KUAN Yü, took their oath as against these rebels. See *Secret Sects*.

**YEN**, 燕, the feudal state which occupied the extreme north-east boundary of the Chou empire, and which was given by Wu WANG to his half-brother, SHIH, the Duke of Shao (v. LEGGE, *Sin Ching*, pp. 346, 352, 420, 474, 545), who, when administering the affairs of his duchy, sat under a pear tree, which the grateful people therefore refused to allow woodmen to tamper with. (LEGGE, *Shih Ching*, 26). There is practically nothing of note in the history of the state till we come to the last chapter. It was the heir-apparent of the last prince who almost succeeded in getting an assassin to murder CH'IN SHIH HUANG TI. The failure of the plot in the very act of its being carried out, caused the immediate destruction of Yen, B.C. 221. Being so far north it was never of great political weight and though it is spoken of as abounding in horses it remained a comparatively feeble State even in its best days.

Peking is situated in the very heart of old Yen; the name is still used as a literary designation of that neighbourhood.

**YEN HUI**, 顏回. The favourite disciple of CONFUCIUS. His tablet stands in the Confucian Temple as one of the Four Associates of the Master.

**YEN LING CHI TZÜ**, of the State of Wu. See *Chi Cha*.

**YEN LO**, 閻羅, the Chinese name for the Hindu hero or deity YAMA. In both Hinduism and Buddhism he is king of hell, where he has daily alternations of torture and enjoyment.

JOHNSTON: *Buddhist China*, c. viii.

**YENTAI** 煙臺 *Yen t'ai*, the correct name for the port called by foreigners Chefoo. This is the only name by which the Chinese know it, Chefoo being an entirely different place on the other side of the Chefoo bay. See *Chefoo*.

**YEN TZÜ**. See *Yen Ying*.

**YEN YING** 晏嬰, also known as YEN TZÜ, a minister of the State of CH'I, who died in B.C. 493. He almost ranks with KUAN TZÜ as statesman, philosopher, economist and writer. CONFUCIUS praises him, but YEN TZÜ seems to have had small respect for the formalism of CONFUCIUS.

**YIN and YANG**, 陰陽. The negative and positive principles of universal life. These words meant originally the dark and bright sides of a sunlit bank, and occur on the Stone Drums (8th century B.C.). By the time of CONFUCIUS they had acquired a philosophical significance as the two aspects of the duality which Chinese thinkers perceived in all things. Traces of the dual notion occur in the "Great Plan" of the Shu Ching, but the actual words Yin and Yang as used in this sense occur first in the pseudo-Confucian commentaries on the *I Ching* (q.v.).

In this way Yang 陽 came to mean Heaven, Light, Vigour, Male, Penetration, The Monad. It is symbolized by the Dragon and is associated with azure colour and oddness in numbers. In Fêng Shui (q.v.) raised land forms (mountains) are Yang.

Similarly Yin 陰 stands for Earth (the antithesis of Heaven), Darkness, Quiescence, Female, Absorption, the Duad. It is symbolized by the Tiger and is associated with orange colour and even numbers. Valleys and streams possess the Yin quality.

The two are represented by a whole and a broken line respectively, thus:—

Yang

Yin

Groups of three such lines are known as "trigrams," groups of six as "hexagrams," and the *I Ching* is classified under the sixty-four possible hexagrams.

In connection with the five elements (q.v.), the Yin and Yang have been for at least two thousand years used to interpret the processes of nature and they are the fundamental feature in the theories which underlie Fêng Shui, Astrology, Divination and Medicine.

T'ai (Great) Yang means the Sun, T'ai Yin the Moon, Shao (Lesser) Yang the fixed stars and Shao Yin the planets, these four being supposed to be the

four primary combinations (Hsiang 象) of Yin and Yang.

Yin and Yang are themselves supposed to have proceeded from a "Great Ultimate."

CARUS: *Chinese Philosophy*; McCLATCHIE: *Confucian Cosmogony*; LEGGE: *Yih King*.

[H.C.]

**YIN DYNASTY**, 殷. The Shang dynasty was so called after the removal of the capital from Po 亳 to Yin in the 14th century B.C. See *Shang Dynasty*.

**YINGKOW**, 營口, the proper name for Newchwang, (q.v.).

**YIN SHAN**. See *In Shan*.

**YO CHOW** 岳州, a Treaty Port at the entrance to the Tung-t'ing lake and called 'the gate of Hunan.' It was opened to foreign trade in 1899, but for various reasons the amount of trade passing through the Customs is very small. After the opening of Changsha in 1904, Yochow lost the trade from the Siang River district. The foreign settlement is at Ch'êng-ling 城陵, five miles away to the north and only one mile from the Yangtze. The population of Yochow is said to be from fifteen to twenty thousand. Tea and rice are the chief products of the district, a poor one.

	1915	1916
Net Foreign Imports ... ..	2,444,640	3,144,256
Net Chinese Imports ... ..	2,729,176	2,448,263
Exports ... ..	1,930,251	2,385,980

Total Hk. Tls. 7,104,067 7,978,499

**YOGA**, the practice of ecstatic meditation with a view to attaining spiritual or magic power; used also in sorcery and exorcism. As a system it was introduced to China by Hsüan Tsang's translation of the *Shastra* treating of it, and was popularized chiefly by AMOGHA.

EITEL: *Handbook of Chinese Buddhism*.

**YOUNG MEN'S CHRISTIAN ASSOCIATIONS OF CHINA**. This organization, which had in 1917 one hundred and sixty-nine branches with 28,000 members, is the outgrowth of very small and rather recent beginnings. The first Association was organized in 1885 in the Anglo-Chinese College in Foochow. In the following year Associations were organized in the North China College at Tungchow and in the Presbyterian College at Hangchow. They were modelled after the student Young Men's Christian Associations in North America.

The first foreign secretary of this organization in China was Mr. D. W. LYON, who came to Tientsin in 1895, and has continued his service from that year. Mr. JOHN R. MOTT visited China in 1896 and laid the cornerstone of the first Associa-

tion building\* in Tientsin. Upon his return, three additional foreign secretaries, Messrs. F. S. BROCKMAN, B. R. GAILLEY and R. E. LEWIS were sent to China in 1898. The first city Association for Chinese business and professional men was organized by R. E. LEWIS in Shanghai in 1899. Mr. S. K. TSAO, the first Chinese secretary, took up his work later in 1899 and is now serving as General Secretary in charge of the Shanghai Association.

In 1902 the various isolated Associations were united into a National Movement. A National office was opened in Shanghai, with Mr. F. S. BROCKMAN as the first National Secretary. Mr. BROCKMAN continued to be General Secretary of the National Committee until July 1st, 1915 when he was recalled to America.

From the beginning it has been the purpose to make this a Chinese organization, in spirit, in support, in management. This has now been accomplished quite largely. There are twenty-eight city Associations and 141 student Associations each managed and financed by Chinese directors and committees. The secretarial leadership also is rapidly being taken over by Chinese secretaries. An indigenous, self-supporting and self-propagating national movement is the aim.

Each Association has full autonomy and financial responsibility. There are no subsidies. Help is provided, however, in the service of foreign secretaries, who are supplied by the International Committee of North America and by nine denominational boards that allocate men to this service. In 1917 there were ninety-seven such secretaries. One was Swiss, one Norwegian, three were Danes, fifteen were British and seventy-seven American. The Chinese secretaries now number 147.

The educational activities of the local Associations consists of day and evening schools teaching Chinese and English, schools of commerce, reading rooms and libraries, lectures and practical talks, and educational tours of observation. The physical departments supply gymnasiums, indoor or outdoor, athletic fields, baths, and in three cities swimming pools. Exercise is under trained supervision. It is both recreative and corrective in character. The athletic movement in schools and colleges has been stimulated by frequent athletic meets culminating in the Far Eastern Athletic Games, in securing which this organization has co-operated. The social departments supply clean and attractive amusement in the form of game rooms, moving picture entertainments, outings and group gatherings of many kinds. The religious activities consist of Bible classes, devotional and evangelistic meetings, personal influence and social service. The aim is to make religious influence permeate every activity so that the Christian religion shall be

recognized as a part of the unity of life. It is expected that all Christian members will engage in some form of voluntary service for others. A popular form of such service is teaching in free schools for illiterates. The above activities in their various forms are carried out separately for men and for boys, in the local city Associations. The Shanghai Association has its boys' department with 1,283 members in a separate building erected for that purpose. In 1916 there were 6,000 young men in the organized schools, 7,200 in the Bible classes, 3,600 using the gymnasiums. The expense of carrying on the local associations for the year 1916 was \$336,898, all of which was provided in China.

The supervision of the Young Men's Christian Associations in China rests with the National Committee. This body of fifty-six business and professional men is elected by the annual convention held once in three years. At present there are fifty Chinese and six foreign members.

In addition to co-operating with and supervising the local Associations the National Committee does various extension work. Its lecture department prepares and presents over the country demonstrated lectures on scientific subjects, on education, health, and conservation of national resources, all bearing directly upon the needs of China. These lectures, inaugurated by Prof. C. H. ROBERTSON who came to China for work among the *litterati*, in 1902, have been favorably received by officials, educated men and students throughout the country. The attendance has been above 200,000 in one year. Training in presenting these lectures has been given to a number of missionaries and to men selected by the government, who, in turn, has made use of them extensively.

The Young Men's Christian Association is unequivocally a part of the Christian movement in China. One of its chief aims is to strengthen the Church in its work and to bring young men into its membership.

**YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS OF CHINA.** The Y.W.C.A. of the U.S.A., upon the ratification of the World's Committee, in London, sent its first representative to China in 1903, and the first work was begun among the factory girls in the cotton mills in the Yangtze-poo section of Shanghai.

Shortly after this a woman was sent out from America to study the whole field with the result that the Association was asked to so organize its work as to meet the needs as far as possible of the students, particularly in non-mission schools, and of the women of leisure. Towards this end thirty-eight secretaries have been sent out to work under the direction of the China National Committee, with headquarters in Shanghai.

The work of these secretaries has been to open city Associations in Shanghai, Canton, Tientsin and Peking and student Associations in fifty-four schools for women in different parts of China.

In the four city Associations there is a membership of 1,176 and about 4,000 in the student branches.

In city Associations work is organized under four departments, educational, social, physical and religious.

A Board of Directors of from ten to fifteen ladies (largely Chinese) control the city Association, and raise the finances necessary to carry on the work.

Following out the idea of training leaders among the Chinese people the National Committee has recently opened a Normal Training School of Physical Education.

Though city Associations have been organized in only four centres thus far, seven other large cities have appealed to the National Committee for similar organizations. The National Committee is therefore asking for thirty-six additional foreign secretaries during 1917.

Associations in schools work largely along social and religious lines. Student Conferences lasting about a week are held in six different sections and attended by some 600 students.

All Associations in China are under the direction of the National Committee, consisting of 17 resident and 8 non-resident members. Through affiliation with the National Committee each local Association becomes a part of the world-wide organization which heads up in the World's Committee located in London.

In 1917, there are 22 foreign workers and 12 Chinese secretaries, in the four city Associations, with headquarters at Shanghai.

**YOURT.** See *Yurt*.

**YÜ, THE GREAT.** See *Ta Yü*.

**YÜAN DYNASTY, THE.** 元朝, the Mongol dynasty, was founded by KHUBILAI Khan, who conquered first the Chin (Nü Chên) Empire of the North and then the Sung Empire, and placed his capital at Khan baliq (Peking). He was a wise ruler, conciliating the Chinese and tolerant of all faiths except Taoism. He constructed the northern half of the Grand Canal, continuing it to Tientsin, and established a postal system; the empire enjoyed great prosperity. Korea, Yunnan, Annam and Burma were conquered, but his expeditions against Java and Japan were unsuccessful. He ruled over territory extending to the Black Sea, and a mission was even sent to Madagascar. MARCO POLO was in China from 1271 to 1288, and held high appointments. JÊN TSUNG re-established the Hanlin Academy and official examinations. Rebellions

sprung up during the reigns of the later emperors, the chief being under a young bonze named CHU YÜAN-CHANG, who drove the Mongols back beyond the Great Wall and founded the Ming dynasty.

The Mongol dynasty displayed great magnificence and culture, and was hospitable to foreigners, but was never popular with the Chinese. The dynasty lasted 88 years under eleven rulers.

See *Khubilai; Baschpa; Polo; Khan bolig.*

## DYNASTIC TITLE

Chinese	Mongol	Accession A.D.	Reign Title	Adopted
太祖 T'ai Tzu	Temuchin or Gengis 成吉思汗	1206	d. 1227 Regent	
太宗 T'ai Tsung	Ogdai or Ogotai	1229	d. 1240 "	
定宗 Ting Tsung	Gayuk or Kuyak	1246	d. 1248 Interregnum	
憲宗 Hsien Tsung	Mangu	1251	d. 1259	
世祖 Shih Tzu	Khubilai or Sitchen 忽必烈; 薛禪	1260	中統 Chung T'ung	1260
			至元 Chih Yüan	1264
成宗 Ch'eng Tsung	Timur or Olcheitu 鐵木耳	1294	元貞 Yüan Ch'eng	1295
			大德 Ta Tè	1297
武宗 Wu Tsung	Kaisun or Guluk 海山; 曲律	1307	至大 Chih Ta	1308
仁宗 Jen Tsung	Ayuli Palpata 愛育黎拔力八達	1311	皇慶 Huang Ch'ing	1312
			延祐 Yen Yu	1314
英宗 Ying Tsung	Sotpala 碩德八剌	1320	至治 Chih Chih	1321
泰定帝 T'ai Ting Ti	Yesun Timur 也孫鐵木耳	1323	泰定 T'ai Ting	1324
			致和 Chih Ho	1328
幼主 Yu Chu	Achakpa 阿速吉八	1328	天順 T'ien Shun	1328
明宗 Ming Tsung	Hosila 和世㻋	1329	天歷 T'ien Li	1329
文宗 Wên Ti	Tup Timur 圖薩帖爾	1329	天曆 T'ien Li	1330
			至順 Chih Shun	1330
寧宗 Ning Tsung	Ile Chepe 懿璘質班	1332		
順帝 Shun Ti or			元統 Yüan T'ung	1333
惠宗 Hui Tsung	Tohan Timur 妥懽帖睦爾	1333	至元 Chih Yüan	1335
			至正 Chih Ch'eng	1341

YÜAN MING YÜAN. See *Summer Palace.*

YÜAN SHIH K'AI, 袁世凱, one of the most prominent figures in recent Chinese history. He was born in Honan in 1860. From 1884 to 1903 he was Chinese Resident at Seoul, and distinguished himself by his energetic treatment of difficulties. He was then made Provincial Judge of Chihli. Then he was sent as Civil Commandant to organize and control the foreign-drilled troops at Tientsin. In the *coup d'état* of 1898 he supported the Empress-dowager. (See *Kuang Hsü*). He was made Governor of Shantung at the beginning of 1900, and his firm treatment of the situation there was perhaps the salvation of the Province. All the missionaries in Shantung at the time may consider they owe their lives to him. In 1901 LI HUNG-CHANG died, and YÜAN became Acting Viceroy of Chihli. In 1907 he was made President of the Wai wu Pu. Two months after the death of Tz'ü Hsi he was dismissed from office, (January 2, 1909). For two and a half years he lived in retirement, then had a dramatic re-appearance. It was in October, 1911, that the Manchus sent for him to save their threatened throne. He was made Viceroy of Hukuang and then Supreme Commander of the Army and Navy. The abdication of the Emperor

took place on February 12, 1912, and on March 10 YÜAN was elected to the Presidency of the Republic.

Three years later he was planning to ascend the throne as the first Emperor of a new dynasty, but the attempt caused so much disturbance and resistance that he was obliged to withdraw his project. In the midst of the revolution thus brought about he died, on June 6, 1916.

YÜAN SHIH T'IENTSUN 元始天尊, the original First Principle, the Taoist supreme being, inhabiting the highest of the three heavens. He seems to be a pure invention, and in practice his position has been largely usurped by Yü HUANG. See *Three Pure Ones.*

DONZ: *Recherches sur les Superstitions*, tome ix.

YÜAN TSANG, 元奘. See *Hsüan Tsang.*

YÜEH, STATE OF, 越. In the Chou dynasty the name of Yüeh was applied to a non-Chinese state that occupied the extreme lands that were known to the Chinese on their south-eastern borders, i.e., the region of Hangchow and Ningpo. As was customary amongst these border states, the rulers set up a claim of descent from some early Chinese monarch. The earliest mention of the state is found in Ssu-MA CH'EN who tells of the Ch'u ruler who

visited the Chou king in a.c. 671. With the present of sacrificial meat, the visitor was bidden to "maintain order in the southern borders, troubled with I and Yüeh (tribes), but not to invade the Middle Kingdoms." The first mention in the *Tao Chuan* is in the year 601, when Yüeh and Wu were admitted to a covenant with Ch'u. The text of the *Ch'un Ch'iu* does not mention Yüeh until 537, when it tells us that Yüeh took part (with several other states) in an attack made by Ch'u on Wu. Ssü-ma CH'EN practically confines his account of Yüeh to the one really celebrated reign of KOU CH'EN (496-465). He it was who destroyed the state of Wu (in 473). The following year he was given the title of "Protector" by the emperor—the seventh and last of the "Protectors." Ssü-ma continues the history of the state to 333 when Ch'u broke it up into a "hundred Yüeh."

After CH'IN SHIH HUANG TI, we find "Yüeh Tung Hai" occupying Chèkiang; "Min Yüeh," Fukien; and "Nan Yüeh," Kuangtung. There was an undoubted connection between these "Yüeh" and the Annamites still farther south.

Ssü-ma CH'EN, c. xli (CHAVANNES, iv, pp. 418-448); LEGGE: *Classics*, vol. v; PARKER: *Ancient China Simplified*.

YUEN CHWANG. See *Hsüan Tsang*.

YÜ HAI 玉海 Sea of jade. See *Lei Shu*.

YÜ HSIEN, 毓賢, a Manchu who won notoriety during the Boxer outbreak. In 1898 he was made Governor of Shantung, and trouble was at once foreseen by those who knew the character and reputation of the man (see leading article in *N C. Daily News*, April 17, 1899). He encouraged the Boxer movement in the province, and though called to Peking at the end of 1898, the murder of BROOKS, the first foreign Boxer victim, on the last day of that year was proved to be 'as much his work as though he had struck the blow himself.' Nevertheless he was promoted to be Governor of Shansi, and there six months later 159 foreigners were killed, 46 of them in his own Yamén. Twelve of these were Roman Catholics.

When the day of vengeance came, Yü HSIEN, instead of being brought to Peking and publicly executed, was put to death at Lan Chou, February 22, 1901; but at least there is no doubt of the penalty having been paid. It is interesting to know that in the Revolution of 1911 the daughter of Yü HSIEN found safety in the Baptist Missionaries' premises at Hsi-an fu: all the members of which Mission in Shansi, 16 in number, had been killed by her father.

KEYTE: *The Passing of the Dragon*, p. 50; BRUCE: *In the Footsteps of Marco Polo*.

YÜ HSIUNG, 樂龍, an author of the 13th century a.c. His works are quoted in very old

books and two of their titles are given in the *Han Shu*. The work *Yü Tzu* (q.v.) is attributed to him.

YÜ HUANG (SHANG TI) 玉皇上帝, the chief god in the Taoist triad. The name is translated 'the Jade Emperor,' or, since jade is the emblem of purity, 'the Pure August Ruler,' etc. He appears to be an invention more or less of the emperor CH'EN TSUNG 真宗 (A.D. 998, Sung dynasty) with a view to restoring his failing credit with his people, though there may have been earlier legends. This emperor raised Yü HUANG to the highest honours and made him Shang Ti. Since then Yü HUANG has been God for the common people. CH'EN TSUNG also raised to him a temple so extravagantly vast and costly that historians regard it as the beginning of the downfall of the dynasty.

Buddhists claim that the Taoists have simply stolen their god Yü Ti. He is the chief deity of every mountain top, and may therefore be found in Buddhist hill-temples, as for example at P'u-to Shan. See *Three Pure Ones*.

DORÉ: *Recherches sur les Superstitions*, tome ix.

YUKIEN, 裕謙, a Mongol, appointed to be Commissioner with LIN tsé hsü (q.v.) during the First War. He reached his post at Chinhai as the British were evacuating Chusan in 1841, and took the credit of having frightened them away. By his cruelty and boastfulness during his short career he is marked among the most rabid haters of the English in those days. He caught Captain STEAD (q.v.) and had him flayed alive. He saw Chusan retaken, and on October 10, 1841, he fled when Chinhai fell, and a few days later committed suicide.

DAVIS: *China during the War*.

YÜ LAN or T'AI P'ING YÜ LAN, 太平御覽. See *Lei Shu*.

YÜ LAN P'ÉN HUI 盂蘭盆會, the Festival of departed spirits, often called by foreigners *All Souls' Day*. It is held on the fifteenth day of the seventh moon. A very full description of the rites at Amoy, which will hold good for the rest of China, is given by DE GROOT. The name is a transliteration of the Sanscrit Ullambana, but it also has the meaning of a vessel to hold offerings. The Ullambana *sūtra* was translated into Chinese in the third century, but the ceremonies did not become popular till the eighth, when AMOGWA (PU K'UNG) introduced the Yoga system.

DE GROOT: *Les Fêtes à Emoui*, vol. ii; EITEL: *Handbook of Chinese Buddhism*.

YULE, HENRY, the translator and editor of MARCO POLO's book. He was born in Scotland 1820, his father being Major in the Bengal Army. He joined the Royal Engineers and proceeded to



India in 1840. After filling various offices there and travelling a good deal he resigned the service and went to Europe in 1862. There he spent many years in Germany, Italy and Sicily, publishing *Cathay and the Way Thither* in 1866. The next year he began his work on Marco Polo's *Travels* and issued it in 1870. In 1875 he returned to London and joined the India Council. He was made C.B. and K.C.S.I. and died December 1889. For bibliography of his many writings and his memoir see *The Book of Ser Marco Polo*, 3rd ed. 1903.

**YÜ LI CH'AO CHUAN**, 玉歷鈔傳, a Taoist book which is not sold but given away in great numbers by those who wish to do good or to acquire merit for themselves. It dates from the Sung dynasty, and it consists of a very detailed description of the Ten Judgment Halls with their many torture-chambers or hells. A slight sketch of the book is given by GILES and a full translation has been made by Rev. G. W. CLARKE.

GILES: *Chinese Literature*, p. 420; CLARKE: *Yü-li or Precious Records*, Journal, N.C.B.R.A.S., vol. xxviii.

**YUNG LI** 永曆, the title adopted by CHU YU-LANG 朱由榔, Prince KUEI 王桂 grandson of WAN LI and the last claimant of the Ming throne. Under this reign-title he ascended the throne in Kuangtung Province in 1646, after the Manchus had executed his predecessor at Foochow; and he kept up some appearance of royalty for thirteen years, when he was driven over the frontier into Burma. He was treacherously taken by the Burmese and handed over to his relentless enemy, WU SAN-KUEI, who, having first sent for instructions to Peking strangled the captive monarch at Yunnan fu, as is generally stated. It would seem however that YUNG LI and his son called CONSTANTINE were executed at Nan lung 南龍 in Hsing-i fu 興義府 Kueichow, in his own palace, on June 4, 1662. The tombs of the two princes have recently been found in Kueichow by P. SCHOTTER, and described in *Le Bulletin Catholique*.

He was never baptized himself, being a determined polygamist; but his mother the Empress MAIY, his wife the Empress ANNE, her son CONSTANTINE the heir to the throne, and the Empress HELEN, once a concubine of his uncle T'EN CH'Y, were all Christians, together with about fifty ex-imperial concubines, eunuchs and others.

BACKHOUSE and BLAND: *Annals and Memoirs of the Court of Peking*; *Le Bulletin Catholique de Pékin*, 1915, pp. 430. and 292.

**YUNG LO** 永樂, the reign-title of the ruler regarded as the second of the Ming emperors, his name being CHU TI 朱棣. He was the fourth son of CHU YÜAN-CHANG, (HUNG WU) and was born

in 1360. His father would have appointed him to succeed, but because of the opposition of his ministers he had to appoint a grandson instead. CHU TI was sent to Peking in a kind of Viceroyal position. His march north is famous, city after city being captured and the Great Plain north of the Yangtze being depopulated. From his position he was called Prince of Yen. He threw off his allegiance when his nephew succeeded, marched south and entered Nanking, the young emperor disappearing for good. The Prince of Yen then took the throne with the reign-title YUNG LO. He was a great ruler. In 1421 he moved the capital to Peking; he drew up a Penal Code; he sent missions abroad as far as Ceylon; he issued the great encyclopædia the *Yung Lo Ta Tien*. (See *Lei Shu*). He was an ardent Buddhist. On his death in 1424 he was canonized as WEN HUANG-TI 文皇帝.

**YUNG LO TA TIEN**. See *Lei Shu*.

**YÜNNAN** 雲南 *cloudy south*; the second largest of China's provinces. It has Szech'uan on the north, Tibet and Burma on the west, Burma and Tonkin on the south, Kiangsi and Kueichow on the east. Its area is 146,718 sq. miles and its population 12,722,000. The west and north-west is mountainous and difficult of access and the population is savage. In the north-east, near the Yangtze, the land is low and unhealthy and there are few inhabitants. In the east, however, are wide and fertile plains, with many lakes and rivers, a clear sky and a pleasant climate. The Yangtze (here named the Chin sha Chiang or Golden sand river), forms part of the boundary between Yünnan and Szech'uan, but is only a mountain torrent. The Mekong, the Salwin and the Red River are other streams in the province. The fauna and flora are the richest in all China. Maize and rice are the chief crops. The mineral wealth is great. The population is very miscellaneous, there being many aboriginal tribes.

The chief city is Yünnan fu with 45,000 inhabitants. This city, with Ta-li fu (6,000) has been ruined as the result of the Mohammedan rebellion. Four cities are open to foreign trade, Mêngtze, Hok'ou, Szemao and T'êngyueh.

**YÜNNAN FU**, 雲南府, the capital of the Yünnan province, situated centrally and in a picturesque position. It has never recovered its ruin in the Mohammedan rebellion, and has now a population of only 45,000.

Since the post was established in 1902 the following have been H.B.M. Consuls-General at Yünnan fu.

1902, April 5, WILLIAM HENRY WILKINSON.

1909, Jan. 21, PIERCE ESSEX O'BRIEN-BUTLER.

1912, Oct. 1, HERBERT GOTTF.

**YURT or YOUNT**, the Mongol tent, is shaped like an inverted basin. It is made of collapsible oval lattice-work of laths covered with strips of felt fastened in position by ropes. An opening from 3 ft. to 4½ ft. high is left for a doorway, and a circular aperture at the top to allow smoke to escape. The height of the yurt is about 12 ft. The centre is occupied by a fire round which fur or felt rugs are spread. The wealthy classes have the walls lined with cotton.

The word is etymologically connected with *heart*.

**YÜ, TABLET OF**, 神異碑 *Shên yü pei*. In the *Yü Kung* of the Shu, Mt. Hêng is the most southern site indicated (see *Hêng Shan*). A Taoist writer of the Eastern Han named CHAO I, whose works contain many absurd fables, makes mention of an inscription which he says the "divine Yü" set up on Kou-lou Fêng 鵠嶺峰, the most southern peak of Hêng Shan (situated about 20 miles south of the highest peak). The statement is often repeated by later writers of that and the following dynasties. HAN Yü (768-824) wrote a poem on Kou-lou in which he says that he sought in vain for the Tablet which had been seen "by chance" by a solitary Taoist priest. Later, CHU HSI (1130-1200) also tried without effect to find the Tablet. After his death, a Szech'uan officer claimed to have seen and copied the inscription consisting of seventy-seven 'tadpole' characters; he also indicates some connection with Taoism, in that his copy of the inscription was placed in a Taoist monastery in the CHIA TING period (1208-1214). It was not until the CHENG TA period (1506-1521) that any copy of the inscription got into works on inscriptions. Replica of the "original" were set up at Changsha, Wuchang and other places.

The "original" stone is to be seen on a spur of the Kou-lou Peak erect on a rock with a huge imprint at its base of a naked foot-print, alleged to be the actual impress of the great Yü's foot as he placed the Tablet in position. Moreover, the Tablet itself contains two holes between the second and third horizontal lines from the top, into which fitted the staple by which Yü carried the stone, grasped in one hand, up the mountain side. The actual inscription is not quite four feet wide and not quite six feet high, but the Tablet itself is higher and is three or four inches thick. The stone weathers badly and chips can be picked up all round. It has certainly not been in its present position more than a few hundred years, and is not likely to last much longer than it has yet lasted. A goodly temple with a broad platform (at the side edge of which the Tablet stands) was erected by that devout old fighter, P'ENG YU-LIN (1824-1890). A full account of the Tablet, with a copy of the inscription and a translation, will be found in LEGGE's *Shu*, (Prol. p. 66). W. H. MEDHURST also has a reproduction of the Tablet and a paper thereon in the N.C.B.R.A.S. Journal, 1868. See also vol. xliii (1912) pp. 32-43.

A monograph by KLAPROTH appeared at Berlin in 1811. It was discussed in RÉMUSAT's *Mélanges Asiatiques*, vol. ii. BUNSEN accepted its authenticity in emphatic terms in *Egypt's Place in History*.

**YÜ TZÜ** 鬻子, the title of a work on the principles of government, which, if genuine, may claim to be the most ancient specimen of Chinese literature. The supposed author, Yü Hsüung, lived under WEN WANG, 13th century B.C. Some think that the present text is a compilation of quotations from the original work, made in the T'ang dynasty.

WATLIN: *Notes on Chinese Literature*, p. 125.

## Z

**ZAYTON and CAYTON**. See *Ch'üan chow*.

**ZEALANDIA, FORT**. The fort built by the Dutch in 1630, 2½ miles from T'ai wan fu, Formosa. See *Formosa*.

**ZEN**. See *Ch'an*.

**ZIKAWEI**, 徐家匯, the name of a village near Shanghai, made famous by the Jesuit institutions situated there. It was chosen as the chief centre of the Kiangnan work of the Society of Jesus in 1847. In addition to a new cathedral (built 1910), there are a famous Museum (1872) and Library (1847), and the well-known Observatory (1872). St.

IGNATIUS' College (1850) has both middle and high school departments and leads up to the Aurora University. (See *Université L'Aurore*). The College had in 1916 fourteen Jesuit Professors, thirty-nine Chinese teachers, and nearly four hundred pupils, of whom three-fourths were Christians. A large industrial work is done at the neighbouring village of Tou se wei, where also is the Mission press. The "Helpers of the Holy Souls" have a large establishment at Zikawei, founded in 1869, with orphanage, schools (including one for deaf and dumb girls), dispensaries, and industrial enterprises of various kinds. Fifty-six

nuns were in residence in 1916, exclusive of novices. In the same year the Christian community of the village numbered 3,548 souls.

See *Jesuits*; *Meteorology*; *Sismology*; *Hsu Kuang-Ch'i*; etc.

**ZINC.** See *Minerals*.

**ZŌ-SĒ** or **ZŌ-GE**, the Shanghai pronunciation of 金山 in the Mandarin speech *shē-shan*. A small hill some twenty-five miles from Shanghai, where the Jesuit missionaries of Sicauei have established their Astronomical Observatory. See *Jesuits*.

**ZOTTOLI, ANGELO**, a Jesuit missionary, born near Naples in 1826. He entered the Society in 1843 and reached China in 1848. He died in 1902, having spent all his missionary life at Zikawei, which owes much to him as Prefect of the College, Rector, Master of the Novices, Instructor of the Tertian Fathers, and spiritual Father. His literary

work was important. He is best known by his *Coursus litterarum sinicarum* (1879-83). This work in 5 volumes begins with elementary lessons, carries the student through the Classics and ends with rules of composition in prose and verse. It has a Latin translation, and it was "crowned" by the Academy of Inscriptions and Belles-lettres. He also prepared many religious works in Chinese.

CORDIER: *T'oung Pao*, vol. xiii; *Lettres des SCOLASTIQUES DE JESSEY*, 1903.

**ZUNGARIA.** See *Sungaria*.

**ZYGODACTYLI**, Barbets; there are five known in China, Formosa and Hainan. *Megalaema virens*, the Great Chinese Barbet, is found throughout South China. *Cyanops davisoni* and *C. asiatica* are both found in Yunnan. *C. nuchalis* is found in the wooded mountains of Formosa. *C. faber*, inhabits Hainan.

DAVID ET OUSTALLET: *Les Oiseaux de la Chine*; Capitonidés.

**ADDENDA**

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**CORRIGENDA, Etc.**



## ADDENDA

**AURORA UNIVERSITY.** See *Université d'Aurora*.

### FINANCE AND CURRENCY. I. REVENUE.

The sources of the revenue of the Chinese Government, as set forth in the budget for 1916-1917, in estimates which are necessarily only approximate, are as follows:—

Land tax ... ..	\$90,105,784.00
Customs receipts ... ..	73,056,663.00
Salt revenue ... ..	96,767,010.00
Goods tax (including Likin) ... ..	42,719,194.00
Levies and contributions ... ..	40,217,118.00
(including title deed tax of \$15,000,000).	
Various receipts ... ..	8,559,580.00
Direct receipts of Central Government. (Including tobacco and wine duty and monopoly sale) ... ..	36,584,311.00
Extraordinary receipts ... ..	84,828,924.00

Grand total of Receipts ... \$472,838,584.00

The land tax system is of most ancient origin, and is considered the principal and fundamental tax in China, although the income from this source is now exceeded by the Salt Revenue. The tax includes many subsidiary charges, and the rate of taxation varies in different districts. In the absence of a cadastral survey, there is great inaccuracy in the returns of the acreage of land. The taxable acreage as fixed in the reign of KUANG-HSÜ, was only 980,000,000 *mou*, while during the Sui dynasty it was more than five times as large. The actual area of cultivated land in China is estimated at approximately 40,000,000 acres, or 2,700,000,000 *mou*.

**The Salt Tax.**—In accordance with the provisions of the reorganization loan of 1913, the collection of all the salt duties in China was placed in the hands of a special department of the Ministry of Finance, called Central Salt Administration, which comprises a Chief Inspectorate of Salt Revenue, under a Chinese Chief Inspector and a foreign Associate Chief Inspector. They constitute the authority for the superintendence of the issue of licenses, the returns of revenue and the compilation of reports. (The First Associate Chief Inspector, Sir RICHARD DANE). For full account, see *Salt Administration*.

**Customs Revenue.**—[See *Maritime Customs*]. The revenue from this source increased five fold between the years 1867 and 1913. Originally the rate of duty was fixed at 5% on both exports and

imports. As the valuation of goods upon which this percentage was computed according to the Treaty of 1858 had fallen far below the actual market value, it was agreed by the Boxer Protocol of 1901, that the actual rate of taxation should be increased to 5% effective, and a new tariff on this basis was made in 1902. As this valuation had again become inadequate to produce an effective 5%, a conference was called to meet in January, 1918, for the revision of the specific rates, so that an effective 5% duty might be produced.

**Likin** is a tax levied on goods while in transit within a province or from one province to another. This impost is a serious impediment to trade, as well as a source of great corruption. For the sake of the unrestricted development of commerce, efforts have been made to abolish this tax, and various foreign governments have by treaties agreed to permit an increase of the customs duty to 12½%, conditioned on the abolition of likin. As, however, the income from likin goes primarily to the provinces, some other means of provincial revenue would have to be provided in the event of the abolition of likin.

The system of likin has been modified in some provinces. It is still called likin in the Provinces of Chihli, Shansi, Honan, Shantung, Kiangsu, Aphui, Hunan, Fukien, Kuangtung, Yunnan and Kweichow, etc. But it has been changed to Tung-chuan (統捐) or "single levy" (levied at the place of production of the goods to be taxed), in the Provinces of Kiangsi, Hupei, Shensi, Kiangsu, Chèkiang, Kuangsi, Szech'uan and Sinkiang. In other places, like the three Provinces of Manchuria and a part of Kiangsu, the name of Production and Consumption Tax (產銷稅) has been adopted, a Production Tax (出產稅) to be levied at the place of production of the goods, and a Consumption Tax (銷場稅) levied at the place of sale or consumption.

**Revenue from Tobacco and Wine.**—A number of different imports are collected upon wine and tobacco, such as license taxes, contributions, direct taxes, and the so-called "official sale" of tobacco and wine. The latter is the result of an attempt to make a beginning of a government monopoly of tobacco and wine; as treaties with foreign powers made such an arrangement impossible, the so-called "official sale" is virtually an additional tax. An effort is now being made to unify all imposts of this nature.

**Stamp duties**, though not yet paid by the merchants of all foreign nations, have become an important source of revenue; general consumption

taxes and business licenses have thus far been developed only in an unsystematic fashion; while income taxes and imposts upon urban land have not been put into operation, although seriously discussed with a view to their adoption. Under proper methods of administration a very abundant revenue could be obtained from these various sources.

II. EXPENDITURES.—The ordinary and extraordinary expenditures of the government were estimated as follows, in the budget of 1917.

Ministry of Foreign Affairs ...	6,293,370.00
Ministry of Interior ...	45,687,879.00
Ministry of Finance ...	224,190,603.00
Ministry of War ...	167,317,380.00
Ministry of Navy ...	8,151,569.00
Ministry of Justice ...	9,365,766.00
Ministry of Education ...	5,028,830.00
Ministry of Agriculture and Commerce ...	4,014,286.00
Ministry of Communications ...	1,654,439.00
Board of Mongolian and Tibetan Affairs ...	1,138,492.00

Grand total of expenditures ... \$472,838,584.00

Aside from the Ministry of Finance, the expenditure of which is due to the payment of interest and principal on foreign and domestic loans, the Ministry of War consumes the greatest part of the revenue of the state. In the estimates of the Ministry of Interior, the expense of the larger part of provincial administration is included. It must be noted that in the budgets thus far made it is assumed that all public revenues are paid to the central government and disbursed through it for national and provincial needs. This is, however, only theoretically true.

III. THE GOVERNMENT LOANS.—The following are the principal long-term loans of the Chinese Government.

*Amount outstanding  
1916*

Franco-Russian Loan, 1895 ...	£ 9,745,446.00
Anglo-German Loan, 1896 ...	10,901,475.00
Anglo-German Loan, 1898 ...	12,648,950.00
Boxer Indemnity, 1901 ...	63,847,268.00
Crisp Loan, 1912 ...	5,000,000.00
Reorganization Loan, 1913 ...	25,000,000.00
Austrian Loan, 1913-16 ...	4,933,000.00
Banque Industrielle Loan, 1913	4,000,000.00
Banque Industrielle Loan, 1914	1,300,000.00
American Loan, 1916 ...	1,000,000.00
Advance on Second Reorganiza- tion Loan, 1917 ...	1,000,000.00

[On Railway Loans see *Railways*.]

The total foreign and domestic indebtedness of the Chinese Government, exclusive of railway loans, was in 1917, 151,000,000 pounds sterling. The

*per capita* of the public debt of China as compared with that of other nations, computed on the basis of public indebtedness in 1914 to 1915, was as follows

China ...	£ 0.12
Great Britain ...	24.12
France ...	32.00
Germany ...	15.00
Russia ...	5.40
United States ...	2.00

With the war indebtedness accumulated by the Western Powers, the ratio is now even more favourable by far for China.

IV. CURRENCY.—Currency in China rests on the intrinsic metal value of the coin. The conception of a token coin is not familiar to the Chinese mind, although notes as a substitute and representative of metal have long been in common use. The fundamental and traditional measure of value is the tael of silver [See *Tael*]. The coined dollar passes current according to its intrinsic silver value. Large quantities of Mexican dollars are in circulation, supplemented by the dollar coined at Hongkong, dollars coined locally in China, and particularly the Peiyang dollar, coined at Tientsin, first under KUANG HSÜ, then under YÜAN SHIH-K'AI. The total number of coined dollars in circulation in China was estimated in 1913 at \$206,000,000. Subsidiary silver coins of ten and twenty cents face value are also in circulation, but pass at approximately their intrinsic value, so that approximately twelve ten cent pieces are received for one dollar. In 1916 the Central Government coined subsidiary silver, to be put in circulation at par; it has however not become generally current thus far.

The money used by the mass of the population is copper, in the form of cents and cash. The relative value of these coins is determined also by the market ratio of the metals, so that a dollar silver will exchange into varying quantities of cents or cash from time to time, the approximate ratio being one hundred twenty-five cents or one thousand to twelve hundred cash, to one dollar.

Bank notes are issued by both the national and provincial banks, the issue not being restricted by adequate reserves. The two central banks are the Bank of China and the Bank of Communications. The former acts as the general fiscal agent of the government, the latter as the agent for the Ministry of Communications. Strictly speaking, the Bank of Communications is not a government bank, as its administration is in the hands of a board of directors (on which the Ministry of Communications, although holding shares to the extent of 40% of the total, has no special representative), and a president and vice-president who are elected by shareholders at their general meeting. The Director of the Department of Railways in the Ministry of Communications is, however, *ex officio* president of the bank. The

government is heavily indebted to both banks. Both are banks of issue. The notes of the different branches circulate at par only locally; frequently the notes of one branch will be depreciated while those of other branches are current at or near par. The present outstanding note issue of these two banks is estimated at \$109,000,000; the issue of other Chinese banks at \$130,000,000.

The principal foreign banks operating in China also issue notes. The principal institutions are:—  
Hongkong and Shanghai Banking Corporation (British).

Chartered Bank of India Australia and China (British).

Banque de l'Indo Chine (French).

Banque Industrielle de Chine (French).

Russo-Asiatic Bank (Russian).

International Banking Corporation (American).

Yokohama Specie Bank (Japanese).

Netherlands Trading Society (Dutch).

Banque Belge pour l'Etranger (Belgian).

Deutsch-Asiatische Bank (now closed).

V. ADMINISTRATION AND CONTROL.—The Ministry of Finance comprises five departments: Taxation, Banking and Currency, Public Loans, Treasury, and Accounting; as well as two bureaux: State Property, and Tobacco and Wine Sales. The Minister of Finance is assisted by two vice-ministers, one of whom supervises the five departments and two bureaux mentioned, the other of whom acts as the Director of a Central Salt Administration. The administration of the Maritime Customs is placed under the Revenue Council, which corresponds to the Central Salt Administration, and the Chief Inspectorate of Customs, which corresponds to the Chief Inspectorate of Salt Revenue, and is independent of the Ministry of Finance.

The Ministry of Finance is represented in each province by a Finance Commissioner, who is appointed by the Ministry and who reports to it as well as to the Civil Governor of the Province. In practice, the delimitation of his duties as to the central and the provincial governments is not definite, and the amount of revenue actually to be forwarded to Peking, or to be retained by the province, depends generally upon special arrangement or upon the degree of authority exercised at the time by the central government. The Ministry of Finance also has agents in the provinces for the collection of stamp duties and of the tobacco and wine sales revenue, as well as for the care of state property; these report and remit directly to the Minister. The Ministry is further represented in the provinces by Salt Commissioners and Superintendents of Customs. The collection of the native customs outside of a radius of fifty li from the several maritime customs stations, is under the direct control of the Ministry of Finance, through

its superintendents of native customs. Within a radius of fifty li each Maritime Customs station administers the native customs of its vicinity.

Control.—The National Assembly or Parliament, under the provisional constitution, is entitled to exercise the following powers in the matter of finance: (1) To pass the budgets and financial accounts of the government; (2) To pass measures of taxation and of currency; (3) To pass measures for the incurring of public loans, and agreements affecting the National Treasury. As the permanent constitution is still in the process of formation, the above functions and powers are subject to change.

Audit.—A Department of Audit was established in November, 1912. It was elevated to a Board of Audit by Presidential Mandate in June, 1914. An Audit Law was promulgated in October of the same year. The Board is entrusted with the work of auditing the accounts of the government in all its parts for the fiscal year and of submitting suggestions to the President. All government officers throughout China are by law obliged to submit monthly reports of their receipts and expenditures to the Board of Audit for inspection and verification. The reports of provincial officials are forwarded through the ministries to whom they are responsible.

MORSE: *Trade and Administration of the Chinese Empire*; VISSERING: *Currency and Banking in China*, 2 vols.; AMERICAN COMMISSION OF INTERNATIONAL EXCHANGE: *Report on the Gold Standard*, 1904; J. EDKINS: *Banking and Prices in China*, 1905, and other writings; JERNIGAN: *CHINESE BUSINESS METHODS AND POLICY*, 1905, *First Annual Report*, BOARD OF AUDIT, 1915. Various articles in *The Chinese Political and Social Science Review*, 1916-17. [F.L.B.]

FUKIEN, 福建, "happy establishment," a small province roughly forming a rectangle on the S.E. coast of China. Chékiang and Kuangtung lie along its north and south ends respectively; Kiangsi bounds its western, and the sea its eastern side. Formosa Channel separates it from the island of Formosa, which lies parallel to its coasts. Its area is 46,332 square miles; its inhabitants number 22,870,000, making it one of the most thickly populated provinces in China.

Fukien is extremely mountainous, the ranges running generally parallel through the length of the province. Hence most of the rivers are short. The largest is the Minkiang 閩江, on which Foochow stands. The coast being well provided with small bays, a large proportion of the inhabitants are fishermen. The soil is good, and tea is the chief crop cultivated. Rice, sugar, and ginger are among the other important products. The mineral wealth is great, but has hardly been worked as yet. The whole province lies just outside the tropics, so that the climate in the east is sub-tropical, while as the



ground rises towards the west the temperature becomes colder.

Fukien being in a somewhat isolated position, its customs and dialects, which are very different from those of neighbouring provinces, have been well preserved. The inhabitants are energetic and independent, and furnish more emigrants than any other part of China.

Foochow, the capital, and Amoy, (q.v.) were opened to trade in 1842; Santuao (q.v.), Kien-ning fu and Chung-ngan are among other important towns, the last-named being famous for the finest tea (Bohea). The summer resort of Kuliang is in the hills east of Foochow.

The literary name of Fukien is 閩 Min.

**GUIGNES, CHRISTIAN LOUIS JOSEPH DE**, son of the following, born 1759. He studied Chinese under his father, and joined the French Consular Service, being Consul at Canton for seventeen years. He then went back to France, where he prepared a Chinese-Latin-French dictionary (1813) at the request of the Government. It was however scarcely more than a new edition of GLEMONA's work. Previous to this he had published a book of travels (to Peking, Manila, etc.). He died in 1845.

**GUIGNES, JOSEPH DE**, born at Pontoise in 1721, a famous Oriental, and especially a Chinese scholar. He began these studies at the early age of fourteen. He was a student of FOURMONT, and in 1745 took his place as secretary interpreter of Oriental languages at the Royal Library. Three years later he published his work on the origin of the Huns and Tartars, which gained for him admittance to the R. S. of London in 1752, and to the French Academy of Inscriptions in 1754.

In 1757 he was made professor of Syriac at the Collège Royal.

The Revolution deprived him of most of his sources of income, and he became very poor. He died at Paris in 1800.

DE GUIGNES wrote a great deal on matters Chinese, on Religion, History, Geography, Sciences and Arts, Antiquities, Language and Literature, often in the form of *Mémoires* for learned societies.

He is renowned for a theory he first advanced in 1759, that the Chinese are Egyptian in origin. In this year appeared "*Mémoire dans lequel on prouve . . . les Chinois sont une colonie égyptienne*," and *Mémoire . . . après avoir examiné l'origine des lettres phéniciennes, hébraïques, etc., on essaye d'établir . . . que la nation chinoise est une colonie égyptienne*." The theory was severely criticised but its author clung to it to the last. His great work is the *Histoire Générale des Huns, des Turcs, des Mogols, et des autres Tartares Occidentaux*, Paris, 1756-58.

**HUC, ÉVARISTE RÉGIS** (Abbé), the celebrated missionary and traveller, was born at Toulouse in 1813. At the age of 23 he joined the Lazarists and in 1839 arrived in China. After spending a year and a half at Macao, he worked for a time in the southern provinces, and then went to Peking, but shortly afterwards left for Hei Shui 黑水 just inside Mongolia, to shepherd a large but scattered Christian community who had been driven north of the Great Wall by the persecution of the Emperor CHIA CH'ING. Here P. HUC learnt the dialects and studied the customs of the Tartars and translated Christian books for them. In 1844 he was sent by the Vicar Apostolic of Mongolia on the journey which has made him forever famous, in company with a fellow-Lazarist, JOSEPH GABET, and a Christian Tibetan. Disguised as lamas, they reached the borders of Kansu and Tibet in January 1845 after suffering many privations. Here they waited till September to join an embassy known to be returning from Peking to Lhasa, which place they finally reached in January 1846, after another most difficult journey. The kindly reception given to the missionaries by the Regent of Tibet displeased the Chinese ambassador who got them sent to Canton, where they arrived in October. P. HUC remained there three years, but finally returned to Europe in shattered health in 1852 and died in Paris in 1860.

He sent numerous contributions to the "*Annales de la Propagation de la Foi*"; and published in 1850 at Paris the famous *Souvenirs d'un Voyage dans la Tartarie, le Thibet et la Chine*, one of the most fascinating and sincere books of travel ever written, though lacking in scientific observation and exactitude. It has first translated into English by HAZLITT, 1857; into German by K. ANDRÉE, 1855; into Dutch in 1856; into Spanish in 1860, into Swedish in 1862, etc.

He also wrote *L'Empire Chinois* 1854, English translation, 1859, and *Le Christianisme en Chine*, 1857-8, English translation 1857-8.

**JULIEN, STANISLAS AIGNAN**, originally NOEL JULIEN, was born at Orleans, September 20, 1799. He was the son of an artisan, who educated him in the hope that he would enter the priesthood, but he himself, conscious of extraordinary linguistic ability, decided in favour of a secular life. In 1821 he was made Assistant Professor of Greek at the Collège de France; and becoming interested in Chinese through the lectures of RÉMUSAT (q.v.), he began the study of the language, and in less than two years published a Latin translation of part of the works of MENCIUS. In 1832 he succeeded RÉMUSAT as Chinese Professor at the Collège de France. In 1839 he was made joint-keeper of the

Royal Library, the Chinese books being his special care; and in 1841 he became "Administrateur du Collège de France."

He had many bitter controversies, not only with his fellow-sinologues, but also with scholars learned in Sanskrit and Pali, in which languages JULIEN was also a proficient, having learnt them to assist him in his study of Chinese Buddhism.

In 1863 he was made a commander of the Legion of Honour in recognition of his services to literature. He died on February 14, 1873, leaving unfinished the large Chinese dictionary on which he had for a considerable time been engaged.

He prepared translations of the *San Tzu Ching*, *Ch'ien Tzu Wén*, and a number of dramatic and lighter works.

Among his numerous writings on Chinese subjects the following are the most important:—

*Résumé des principaux traités chinois sur la culture des mûriers et l'éducation des vers-à-soie*, 1837, which has been translated into English, German, Italian and Russian; *Discussions grammaticales sur certaines règles de position qui en*

*Chine*, etc., 1841; *Esercices pratiques d'analyse de syntaxe et de lexicographie chinoise*, 1842; *Voyages des pèlerins bouddhistes*, 1853; *Méthode pour déchiffrer et transcrire les mois sanscrits qui se rencontrent dans les livres chinois*, 1861; *Histoire et fabrication de la porcelaine chinoise*, 1861; *Industries anciennes et modernes de l'empire chinois*, 1869; *Syntaxe nouvelle de la langue chinoise*, 1869; also translations of the *Book of Rewards and Punishments* (1835) and of the *Tao Tê Ching*, 1842.

**REVIEW, THE FAR EASTERN**, was founded in 1904 by GEORGE BRONSON REA, M.E., as a monthly journal devoted to setting forth the advancement of the Orient in engineering and industrial lines. The scope of the magazine has been enlarged from time to time in an effort to make the *Review* the most authoritative publication on finance, railways and commerce of China, Japan, the Philippines, Indo-China, Malaysia and Siam. The publication office was removed from Manila to Shanghai in 1912 and the editorial direction is now in the hands of GEORGE BRONSON REA, publisher, W. H. DONALD, Editor; P. L. BRYANT, Associate Editor.



# CORRIGENDA, ETC.

[Notes appearing with an asterisk (\*) have been kindly contributed by CAPT. PAUL PELLIOI].

- P. 50, col. 1, BISHOPS, line 10. For "15th" read "14th."
- \*P. 62, col. 1, lines 20-27. Note: It is true that many refugees went to the British Legation, but the American, French, German and Russian Legations were held throughout the siege. On the other hand, there were no Germans in the Pei-t'ang, but French and Italian marines.
- P. 63, col. 1, lines 25-28. For "CH'I Hsü" read "CH'I HSIU." For "Hsü CH'ING-HSÜEH" read "Hsü CH'ING-YÜ." For "CHAO Hsü-CHIAO" read "CHAO SHU-CH'IAO." For "YU LU" read "YÜ-LU." Line 31. For "D'AUTHOUARD" read "D'ANTHOUDARD."
- P. 81, col. 2, CANTON lines 8-10. For "is the residence of the Viceroy . . . Governor of Kuangtung," read "is the residence of the Military (*Tu Chün*) and Civil (*Shên Chang*) Governors of Kuangtung."
- \*P. 92, col. 2, line 31. Note: Delete the mention of the *Ke chih ching yüan*, which is a cyclopædia of the 18th century.
- P. 147, col. 2, DRAGON FLOWER SOCIETY, line 1. After THE read 龍華. Line 14. After Halls read 藥堂. Line 21. After Empty read 空堂.
- \*P. 165, col. 1, ENAMEL, line 1. For 法蘭 read 法藍.
- \*P. 175, col. 2, FÈNG TAO. Note: FÈNG TAO had, in fact, nothing to do with the invention of block-printing. GILES only says, "has been credited by some with . . ." Dr. AUREL STEIN and Captain PELLIOI brought back from Tun-huang block-prints much anterior to the time of FÈNG TAO.
- P. 179, col. 2, FINNISH MISSIONARY SOCIETY, line 6. After at read 津市.
- P. 183, col. 2, line 7. For 平 read 化.
- \*P. 186, col. 1, between lines 24 and 25 insert Baron DE ROCHECHOUART.
- \*P. 199, col. 1, FULIN. Note: Fulin most likely = Früm, which is a probable Northern Iranian form of Hrüm=Rüm.
- \*P. 207, col. 1, GLASS, line 6. For "spähtika" read "spatika."
- P. 211, col. 2, line 30. For "Ministers" read "Ministries." Under WAR and MARINE, for "Ordinance" read "Ordnance."
- \*P. 213, col. 2, line 1. LO-HAN. For "Arahan" read "Arhan or Arhat." (See also *Arahant*).
- P. 221, col. 2, GÜTZLAF, line 2. For "1830" read "1803."
- \*P. 224, col. 1, line 5. Note: As a matter of fact, we have the bulk of the writings of HAN FAN Tzü. The greater part of them have been translated into Russian by IVANOV.
- \*P. 224, col. 1, HAN HAI. Note: For 旱海 read 瀚海. Suppress the following commentary.
- P. 225 [headline]. For "HANNAN" read "HANNEN."
- P. 243 [headline]. For "HSUANG CHUANG" read "HSUAN CHUANG."
- P. 252, col. 1. IRISH PRESBYTERIAN MISSION, line 19. For 金 read 鋪.
- \*P. 262, col. 1, JEWS IN CHINA, line 3. For "16th century" read "17th century."
- \*P. 262, col. 1, lines 29-31. Note: The theory that the information available shows the Jews to have come to China during the Han dynasty will not hold water. We have sporadic mention or traces of them during the T'ang dynasty; those of K'ai-feng fu only came at the time of the Northern Sung dynasty, say during the 11th century of our era.
- \*P. 265, col. 2, KALGAN, line 20. Note: *Halha* means a "mountain-pass" and not a "mart."
- \*P. 268, col. 2, KANKALI. For "Kankali" read "Kangli."
- \*P. 268, col. 2, KANFU. Note: the Kanfu of MARCO POLO is really in the bay of Hangchow. But the Kanfu of the T'ang times was in all probability Kuang-fu, i.e. Kuang-chou fu, Canton.
- \*P. 272, col. 1. KHUMDAN, lines 11-14. Note: The reference to HARTMANN's article was added by CORDIER. YULE died long before *Dict. de l'Islam* was published. But the whole theory is to be rejected. The vocalization was certainly *Khumdan*, and we have even a Sanscritized form *Kumudana*.
- P. 277, col. 1, K'OU CH'EN CH'IN, line 12. For "Ssü-ma KUANG" read "CHU HSI."
- \*P. 277, col. 2, KOXINGA, line 2. Note: *Kuo hsing yeh* does not mean "lord of the country's families," but "lord [who has received] the surname of the royal [family]," that is to say CHU 朱, the surname of the Mings. Cf. GILES, *Biog. Dict.*, p. 108.
- P. 279, col. 1, line 11. For "Empress-dowager" read "Empresses-dowager."
- P. 282, col. 2, KUNG, PRINCE, line 2. For 奕說 read 奕辭.

- P. 287, col. 2, LAO Tzu, line 49. For 元玄 read 玄元.
- \*P. 296, col. 2, line 3. For "together with the history . . . 通鑑," read "together with the encyclopaedia *T'ung Chi* 通志 published in the 12th century by CH'ENG CH'AO 鄭樵." Line 5. After *san t'ung* add: "Each of them was supplemented twice in CH'EN LUNG's reign, which makes a total of *Nine t'ung*, 九通." Lines 24-28 are out of place, and do not refer to the *Yü Hai*, but to the *Yung Lo Ta Tien*.
- \*P. 299, col. 1, line 34. For 楊雄 read 揚雄.
- \*P. 300, col. 2, line 20. For 宋新 read 宋郭. Line 30. For "twelfth century" read "thirteenth century."
- \*P. 307, col. 1. LI CHI. Note: To the translations of the Li Chi, add the one in French by P. COUVREUR, S.J. Col. 2. LIEN Tzu. Note: To the translations of LIEN Tzu, add that of P. WISGER in his "Patrologie Taoiste." Col. 2. LI FAN YUAN. Note: It is now the 廣藏院 that is, the "Office for Mongolia and Tibet."
- \*P. 323, col. 1, line 16. Note: This must be the later Liang of the tenth century, A.D.
- \*P. 324, col. 2, MANCHU LANGUAGE. Note: To the bibliography add B. LAUFER, "Skizze der Mandchurischen Literatur," (in Keleti Szemle).
- P. 325, col. 1 line 3. For "province" read "country."
- \*P. 326, col. 1, MANDARIN, line 1. Note: In all likelihood *mandarin* comes from the Sanskrit word *mantrin*, minister, councillor, which had passed into Malay. Col. 2, MANICHAEISM, line 7. For "Hsüan Tsang" read "Hsüan Tsung."
- P. 341, col. 2, line 33. For 廣陵 read 慶陵.
- P. 345, col. 2, MEDICAL MISSIONS, lines 7-9. Note: This claim cannot be substantiated. Dr. PEARSON introduced vaccination into Canton in 1805, but the Spaniards had taught it to the Chinese two years earlier.
- P. 350, col. 1, line 7. For "lifelong" read "livelong."
- \*P. 380, col. 1, MONGOL LANGUAGE, lines 3 and 4. Note: The BASCHPA writing was based on the Tibetan, not on the Uighur, writing. (See *Baschpa*).
- P. 380, col. 2, line 8. For 1135 read 1235.
- P. 388, col. 1, Metal Wind Instruments, line 9. For 木角 read 札角.
- P. 389, col. 1, paragraph 4. For 寄 read 皆 throughout.
- \*P. 395, col. 2, line 36. For Shensi read Shanxi.
- \*P. 396, col. 1, Nestorius, lines 6 and 7. Note: The circumstances and the date of the death of Nestorius are now well-known. He died on his way back from exile, just on the eve of the convening of the Council of Chalcedon, which was held in 451.
- P. 401, col. 2, NUMISMATICS, line 32. For 官 read 憲. Line 42, for 聖 read 瑞.
- P. 402, col. 2, line 2. For 陽濟 read 雅陽.
- P. 416, col. 1. FORMOSA, Between lines 23 and 23 insert, "THAYER & BANGS, *Eight New Birds from C. China*, Bull. Mus. Comp. Zool, 1909, pp. 139-141."
- P. 416, col. 1. Between lines 23 and 24 insert, "THAYER & BANGS, *Some Chinese Vertebrates*, Mus. Comp. Zool, Harvard University, Cambridge, Massachusetts, 1912."
- P. 425, col. 2, PATRIARCHS, SIX, line 13. For "Ta I" read "Ta Yu."
- P. 426, col. 2, PEACOCK'S FEATHERS, lines 3 and 6. For "yü" read "ling."
- P. 443, col. 2, line 20. For "A.D. 600-900" read "A.D. 618-905." Paragraph 4, line 6. For 陳搏 read 陳搏.
- P. 444, col. 1, line 8. For 賓牧 read 賓牧. Col. 2, line 16. For "Wu I" read "Wu Yü."
- P. 445, col. 2, line 7. For "HSIUNG SHIH LING" read "HSIUNG HSI LING."
- P. 445, col. 2, List of Political Clubs, line 4. For "T'ao Yü" read "T'ao Yüan."
- P. 457, col. 1, Po Yen, line 3. For 1275 read 1295.
- P. 465, col. 2, line 36. For 97 read 27.
- \*P. 468, col. 2, P'u T'o. Note: Besides JOHNSTON, the work of BOERSCHMANN on these Sanctuaries should be mentioned; also a paper in the B.E. F.E.O. by PERI and MASPERO, published about 1912 and entitled, "La Kouan-yin qui ne veut pas s'en aller."
- \*P. 483, col. 1. Note: Among RICCO's works, mention ought to be made of his *Memoirs*, which formed the basis of TRIGAULT's *De Christiana expeditione apud Sinas*, and the original text of which has been recently published in two quarto volumes. Moreover, it is not correct to say that most of the Chinese works enumerated are now lost. On the contrary, almost all of them are still in existence, and some have even been translated into Manchu and Korean.
- P. 487, col. 2, line 15. For "BRUCKER" read "BRUCKER."
- \*P. 490, col. 2, line 5. For "EVASHKO PETLIN," read "IVAN PETLIN." (He is the same as the IVAN PETLINE of the second Treaty, p. 491, col. 2).
- P. 493, col. 1, SACRIFICES, HUMAK, line 19. For 鳥 read 鳥.
- P. 497, col. 1, line 15. For "TSUNG CH'ENG" read "CH'UNG CH'ENG." Line 17. For "KUANG HUNG" read "HUNG KUANG." Col. 2, SAN LI. For 三聖 read 三聖.

- P. 499, col. 2, SCHLEGEL, line 15. *For* "chinois" *read* "chinoises."
- P. 506, col. 2, SHANG DYNASTY, Table. *For* 庚辛 *read* 庚辛.
- \*P. 513, col. 1, lines 2-4. *Note*: LEGGE's opinion goes against the unanimous consent of all recent and best Chinese scholars, who always take it for granted that about one half the *Shu Ching* is to a great extent a forgery of the third, or the beginning of the fourth century of our era. *Cf.* CHAVANNES' Introduction to his translation of Ssü-ma CH'EN, and an article by PELLIER in the *Mémoires relatifs à l'Asie Orientale*, vol. ii.
- \*SHUO WÊN. *Note*: The full title of the work is "Shuo wên chieh tzú" (說文解字), which means [Work in which the author] shows the figurative characters (文) and explains the composed characters (字).
- Line 4. *For* "about A.D. 120" *read* "about A.D. 150."
- \*Col. 2, *Note*: To bibliography *add* CHALMERS: *Phonetic Shuo-wên*.
- P. 518, col. 1, SIX BOARDS, line 4. *For* "Shih pu" *read* "Li pu."
- Col. 2, SIX FORMS OF SCRIPT, lines 11 and 12. *For* "iv, mu . . . contorted seal" *read* "iv, li 隸, the official text. v, mu chuan 繆篆 contorted seal."
- \*P. 529, col. 1, STÜPA. *Note*: *Add* "So also is the Chinese word t'a 塔, (ancient thap)."
- \*P. 533, col. 2, SUNG YÜN, line 5. *For* "Kandahar" *read* "Gandhara."
- P. 554, col. 2, THOUSAND CHARACTER ESSAY, line 14. *For* "pai t'ou wên" *read* "pai shou wên."

























